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HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIÆVAL RELIGIOUS AND CIVIL LAW)

By

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Revised and Enlarged

Part II

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PREFACE

The completion of the second revised and enlarged edition of Volume I of the *History of Dharmaśāstra,* marked by the publication of this its second part, gives us solace and a feeling of redemption.

Soon after the release of the fifth and final Volume of the *History of Dharmaśāstra* in November 1962, Professor KANE began working on the revised edition of Volume I. Of course, it was not then visualised that the revision would ultimately result in the Volume becoming almost double its original size. But KANE was not a man to be satisfied with anything less than thorough and exhaustive. As his work of revision was progressing and growing in size, we thought that it would be advisable if the Volume was issued in two parts. The first part was, accordingly, published in May 1968 on the occasion of the Golden Jubilee of the Institute. It was then hoped that the second part also would be published in the course of the next couple of years.

But unfortunately that was not to be. What with the increasing difficulties of printing and what with the sudden collapse in KANE's usually sound health, the publication of this second part had to wait - sadly enough - till the third death-anniversary of the author. It is to be particularly regretted that this part had to pass through press without KANE's *imprimatur.*

We would like to reiterate, in all humility, that the Institute prides itself upon the kind of reflected glory which it enjoys on account of its close association with the *History of Dharmaśāstra* which has made a veritable history in the field of Indological studies and research.

Bhandarkar Oriental
Research Institute,
Poona
April 18, 1975

R. N. Dandekar

HISTORY OF DHARMAŚĀSTRA

By

P. V. KANE

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[PART I]

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Defies exact rendering in English - In the Ṛgveda, used as adjective or noun - means 'upholder or supporter' in some Ṛgvedic passages - in most Ṛgveda passages means 'religious ordinances or rites' and in rare cases 'fixed principles or rules of conduct' - in Aitareya-brāhmaṇa dharma means 'whole body of religious duties'- in Chāndogya-Upaniṣad *dharma* means 'peculiar duties of āśramas-' *dharma* came to mean 'duties and privileges of a person as a member of the Āryan community, as member of one of the varṇas or as in a particular stage of life'- the same meaning in Taittirīya Upaniṣad (I. 11), Bhagavadgītā, Manusmṛti and other smṛtis - according to Medhātithi, dharma five-fold viz., varṇadharma, āśramadharma, varṇāśramadharma, naimittikadharma, guṇadharma - this meaning of dharma taken in this work - definitions of dharma according to Jaimini, Vaiśeṣikasūtra, Hārīta, Mahābhārata and Buddhist works - subjects treated in this work, viz. sources of dharma, contents of works on dharma, their chronology.

Sec. 2 *Sources of Dharma*: .. pp. 6–11

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It is difficult to say when composed - Nirukta (III. 4–5) exhibits controversies about inheritance and quotes a verse (śloka) from some work on dharma - Bühler's view about such verses - Gautama and Baudhāyana speak of dharmaśāstra - Baudhāyana and Āpastamba mention numerous sages on *dharma* - Vārtika of Kātyāyana and Jaimini speak of dharmaśāstra - Patañjali on dharmasūtrakāras - dharmaśāstra works existed prior to Yāska or at least before 600 B. C. and in 2nd century B. C. dharmasūtras had become authoritative - method of dealing with the whole dharmaśāstra literature followed in this book, first dharmasūtras, then early metrical smṛtis like those of Manu and Yājñavalkya, later versified smṛtis, then commentaries and digests, such as the Mitākṣarā - chronology of early writers very difficult to settle - Max Müller's view that works in continuous śloka metre followed sūtra works not acceptable.

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Sec. 5 *Dharmasūtra of Gautama*: .. pp. 22–38

Gautama's is the oldest extant dharmasūtra - specially studied by followers of Sāmaveda - Gautama one of the nine subdivisions of the Rāṇāyanīya school of Sāmaveda - Gautamadharmasūtra points to close connection with Sāmaveda - Gautama refers to his own previous dicta - contents of 28 chapters of Gautamadharmasūtra - the work is entirely in prose - Gautama's language agrees more with Pāṇini's rules than Āpastamba's - explanation of this - Haradatta prefers Pāṇinian readings of Gautama's text - some sūtras of

Gautama quoted in the Mitākṣarā and other works not found in extant text - extent of literature known to Gautama - the only author named is Manu - the meaning of 'ācāryāḥ' whose views are cited by Gautama - earliest reference to Gautama on dharma is in Baudhāyana-dharmasūtra - Baudhāyana (III. 10) borrows chap. 19 of Gautama - close correspondence between many other sūtras of Gautama and Baudhāyana - Vasiṣtha (4.35 and 37) refers to views of Gautama - Vasiṣṭha's 22nd chap. is borrowed from 19th of Gautama - many sūtras the same in Gautama and Vasiṣṭha - Gautama referred to by Manu as son of Utathya - Gautama referred to by Yājñavalkya, Bhaviṣyapurāṇa, Kumārila, Śaṁkarācārya, Medhātithi - Gautama's reference to *Yavana* - probable age between 600–400 B.C. - Haradatta and Maskarin commented on Gautama - Asahāya also did so - special matters presented by Gaut. Dh. S.-śloka - Gautama and Vṛddha-Gautama.

Baudhāyana is a teacher of the Black Yajurveda - arrangement of Baudhāyana kalpa according to Dr. Burnell and Dr. Caland - Baudhāyanagṛhya presupposes the Baudhāyanadharmasūtra - gṛhya (III. 9.6) speaks of pravacanakāra Kaṇva Bodhāyana and sūtrakāra Āpastamba - tarpaṇa in Baudhāyana dharmasūtra (II. 5. 27) mentions Kaṇva Bodhāyana, Āpastamba and Hiraṇyakeśin - contents of Baudhāyanadharmasūtra - extant sūtra has not come down intact - fourth praśna probably an interpolation - third praśna also not free from doubt - Baudhāyana III.10 taken from Gautama - Baudhāyana III. 6 agrees closely with Viṣṇudharmasūtra 48 - Dr. Jolly thinks both borrowed from a common source - probably Viṣṇu borrows from Baudhāyana - repetitions exist even in the first two praśnas - form and structure of Baudhāyana - quotes numerous verses, even in the first two praśnas - language of Baudhāyana often departs from Pāṇinian standard - literature known to Baudhāyana - several authors on dharma together with their views mentioned by Baudhāyana - Asura Kapila said to be originator of āśramas-Śabara, Kumārila, Viśvarūpa and Medhātithi refer to Baudhāyana dharmasūtra - home of Baudhāyana - Baudhāyana is styled pravacanakāra and Āpastamba sūtrakāra - Bühler holds that Baudhāyana was a southern teacher - sets out five peculiar usages of southern part - quotes several views about Āryāvarta - age of Baudhāyana dharma-

sūtra - later than Gautama - Bühler's reasons for placing Baudhāyana a century or two earlier than Āpastamba not convincing- divergences between Baudhāyana and Āpastamba – style of Baudhāyana compared with that of Āpastamba - Baudhāyana to be placed between 500–200 B. C.- numerous sūtras of Baudhāyana identical with those of Āpastamba and Vasiṣṭha - Baudhāyana mentions several appellations of Gaṇeśa, just as Mānavagṛhya does and mentions seven planets, Rāhu and Ketu - Govindasvāmin commented on Baudhāyana.

The Āpastambakalpasūtra of the Black Yajurveda divided into 30 praśnas, dharmasūtra constituting 28th and 29th praśnas thereof - Āpastamba is one of the five subdivisions of the Khāṇḍikeya school of Taittirīyaśākhā - Āpastambagṛhya and dharma-sūtras are compositions of the same author- some sūtras of the two are identical-Āp. gṛhya does not treat of some topics as they are dealt with in dharmasūtra – though Dr. Ram Gopal points out ten sūtras in Āp. Gṛ. about the choice of a marriageable girl there is only one rule worth something - there are several passages where Āp. Dh. S. presupposes Āp. Gṛ.- contents of Āp. dharmasūtra-form and structure of Āp. dharmasūtra-Āp. is more archaic and un-Pāṇinian than any other dharmasūtra-many unfamiliar words in Āp.-several verses quoted in Āp.- literature known to Āp. - Āp. mentions six aṅgas of Veda and ten writers on dharma by name- Śvetaketu and Āp.-Hārīta quoted frequently by Āp. - Āp. controverts several veiws - striking coincidences between Gautama and Āp. - Āp. quotes a verse from Purāṇa and speaks of the view of Bhaviṣyatpurāṇa - Āpastamba and Manu - Āpastamba presupposes many rules of the Mīmāṁsā and agrees closely with Jaimini's sūtras - age of Āp. Dh. S. - quoted by Śabara, Kumārila, Śaṁkarācārya, Viśvarūpa and Medhātithi - home and personal history of Āpastamba not known - Dr. Ram Gopal's view about Āpastamba being earlier than Pāṇini who gives Āpastamba's name in Bidādigaṇa, refuted - reply to Dr. Ram Gopal's puerile arguments about the home of Āpastamba etc.-Āp. is later than Gautama and probably Baudhāyana - Āp. Dh. S. may be assigned to the period of 450-350 B. C. not 600-300 B. C. (as in the first edition) - Āp. condemns *niyoga*, rejects secondary sons, does not admit *paiśāca* and Prājāpatya forms of marriage - divergence

between the views of Āp. and Gautama and other sūtrakāras - Haradatta's is the only commentary extant on Āp. - Āpastamba smṛti in verse.

Hiraṇyakeśidharmasūtra forms 26th and 27th *praśnas* of the Hiraṇyakeśikalpa - Hiraṇyakeśin's can be hardly called an independent work, as it borrows hundreds of sūtras word for word from Āp. - a few additions made to Āp. in Hiraṇyakeśi Dh. S. - Hiraṇyakeśin's readings are smoother and more classical than Āpastamba's - arrangement of sūtras also is somewhat different in the two - com. of Mahādeva called Ujjvalā on Hyraṇyakeśin is almost the same as Haradatta's on Āp. - Bühler thinks Mahādeva borrows from Haradatta - Mahādeva's com. in a few places contains more matter than Haradatta's and Mahādeva differs from Haradatta.

Different editions of Vasiṣṭha contain different numbers of chapters - Kumārila says it was specially studied by Ṛgvedins - explanation of this statement - nothing special in the Vasiṣṭhadharma sūtra to connect it with Ṛgveda - contents of the Vasiṣṭhadharmasūtra - style of Vas. Dh. S. resembles Gautama's - many sūtras of Vas. identical with Gautama and Baudhāyana - form of Vasiṣṭhadharmasūtra resembles Baudhāyanadharmasūtra - Medhātithi and Mitākṣarā quote from almost all chapters of extant Vasiṣṭha and so does Viśvarūpa - literature known to Vasiṣṭha - Vasiṣṭha prohibits learning language of Mlecchas - authors on dharmaśātsra named by Vasiṣṭha - Vasiṣṭha's references to the views of Manu are made with reference to a work of Manu almost identical with the present Manusmṛti and do not compel us to formluate the existence of a Mānavadharmasūtra - Bühler wrong in taking Vas. Dh. S. 4.8 as a quotation from Mānavadharmasūtra - only Vas. Dh. S. 12.16 and 19.37 where Manu is quoted have no corresponding verses in the present Manusmṛti - over forty verses are entirely common to Vas. and present Manusmṛti - conclusion that Vas. contains borrowings from the present Manusmṛti or its prototype in verse - Vas. Dh. S. 22 is the same as Gautama 19 - Dr. Jolly's view that Vas. Dh. S. 28. 10–15 and 18–22 are borrowed from Viṣṇudharmasūtra chap. 56 and 87 or its original the Kāṭhakadharmasūtra is wrong - home of Vas. to

the north of Narmadā, according to Bühler - this is mere speculation - earliest reference to Vasiṣṭha as a writer on dharma is in Manu (8.140) - age of Vasiṣṭha - Vasiṣṭha's views are ancient, praticularly about secondary sons, about Dattaka son, about *niyoga* and remarriage - he mentions only six forms of marriage - but in other matters differs from Gaut. or Baudh. viz. on adoption, on documents - Vas. Dh. S. between 300–100 B. C.- whether Vas. 18.4 (Rāmaka v. l. Romaka) contains a reference to the Romans - the author of the extant Vas. Dh. S. appears to be eclectic and the extant Vas. Dh. S. is only a re-hash of the Āp. Dh. S., Baud. Dh. S. and Manu - passages from the Saṁhitās and Brāhmanas quoted in or referred to by Vas. Dh. S. outnumber the Ṛgvedic passages - this shows that Vas. Dh. S. did not at first attach itself to the Ṛgveda - Dr. Ram Gopal's remarks on the passages of Vas. and the three Gṛ. sūtras attached to Ṛgveda are misleading - Vṛddha-Vasiṣṭha, an early compilation - there is a Bṛhad Vasiṣṭha and a Jyotir Vasiṣṭha - Yajñasvāmin commented upon Vas. Dh. S.

Viṣṇu Dh. S. contains 100 chapters and yet sūtra not extensive - several chap. (40, 42, 76) contain only one sūtra and one verse - first chap. and the last two are entirely in verse, the rest in mixed prose and verse - Viṣṇu Dh. S. closely connected with Kaṭhaśākhā - Dr. Jolly says chap. 21, 67, 73 and 86 of Viṣṇu closely correspond with Kāṭhaka gṛhya - but Viṣṇu Dh. S. is not the work of the author of Kāṭhaka gṛhya - contents of Viṣṇu Dh. S. - Viṣṇu resembles Vas. Dh. S. - its peculiar feature that it professes to be revealed by God Viṣṇu - its style, easy and diffuse - work contains old and new material - hundreds of sūtras are prose renderings of hundreds of verses occurring in our Manu - hypothesis of a common origin or borrowing by both from a floating mass of verses untenable - extant Viṣṇudharmasūtra borrows from Manu - Viṣṇu contains verses identical with the Bhagavadgītā and Yājñavalkya smṛti - Dr. Jolly's view that Yājñavalkya borrows his anatomical section from Viṣṇu not correct - Viṣṇu Dh. S. contains long list of tīrthas, the word Jaiva for Jupiter - those wanting in Yājñavalkya - extant Viṣṇu Dh. S. later than Manusmṛti and Yājñavalkyasmṛti - Viśvarūpa does not quote a single sūtra of Viṣṇu by name, though he refers to Viṣṇu (ch. 97) for orders of saṁnyāsins - Mitākṣarā

quotes hardly any verse from Viṣṇu - Aparārka and Smṛticandrikā quote Viṣṇu profusely - verses were added at a late date to original sūtra - literature known to Viṣṇu Dh. S. - Viṣṇu mentions the seven days of the week, recommends the practice of *satī*, speaks of pustakas, of many good and evil omens among which the sight of yellow-robed Buddhist ascetics is included - it prohibits speech with Mlecchas and journeys to Mleccha countries, it dilates on worship of Vāsudeva - though Viṣṇu agrees in some respects with Kāṭhaka - gṛhya, on some points it differs from it - date of older kernel of Viṣṇu may be 300 to 100 B. C. - additions made after 3rd century A. D. and before 7th century - some sūtras agree closely with Nārada - Bṛhad Viṣṇu and Vṛddha Viṣṇu and Laghu Viṣṇu - Nandapaṇḍita's com. on the Viṣṇu Dh. S. - probably Bhāruci also commented on it.

Baudhāyana, Āpastamba and Vasiṣṭha quote Hārīta as an authority - Mr. Islampurkar secured a ms. of Hārītadharmasūtra at Nasik in 30 chapters - contents of that ms. - its relation to Maitrāyaṇīyasaṁhitā - it mentions the Kaśmirian word " Kaphella " — two-fold classification of śruti and its explanation - quotations in commentaries and digests show that Hārīta dealt exhaustively with the same topics that are found in other dharmasūtras - Kumārila mentions Hārīta as dharmaśāstrakāra but does not assign him to any particular caraṇa as he does Āpastamba and others - notable doctrines of Hārīta - mentions worship of Gaṇeśa - Hārīta's verses on vyavahāra quoted in nibandhas are later than the sūtra - quoted by Aprārka, Kalpataru, Brahmacārikāṇḍa, Sm. C. - Laghu Hārīta and Vṛddha Hārīta - latter in verse is later than Yājñavalkya, Nārada and Kātyāyana.

From Tantravārtika it appears that dharmasūtra of Śaṅkha-Likhita was studied by Vājasaneyins - Mahābhārata (Śānti 23) contains story of brothers Śaṅkha and Likhita - Pāli story in Dīghanikāya seems to be based on the story in the Mahābhārata - various compilations ascribed to Śaṅkha alone or Likhita alone or to both - restoration of Dharmasūtra in the Annals of Bhandarkar

Institute (vols. VII, VIII) - Verse Śaṅkhasmṛti stricter than prose Śaṅkha-Likhita - com. on dharmasūtra mentioned in Kalpataru and Vivādaratnākara - doctrines of dharmasūtra similar to those of other dharmasūtras - speaks of twelve secondary sons - allows *niyoga* - speaks of several ordeals - defines Āryāvarta as between Sindhu-Sauvīra and Kāmpilya - literature known to Śaṅkha-Likhita - probable age between 300 B.C. - 100 A. D.

Sec. 13 *Mānavadharmasūtra* : *Did it exist* ? ... pp. 143-149

Max Müller and Weber responsible for the theory that the extant Manusmṛti was a recast of an ancient Mānavadharmasūtra now lost - hardly any data for the sweeping generalisation of Max Müller that all genuine dharmaśāstras are nothing but more modern texts of earlier sūtra works on *kuladharma* - one main plank of this theory that the continuous employment of the śloka metre was unknown in the sūtra period is now exploded - Bühler supports Max Müller's theory by some additional arguments - Vasiṣṭha IV. 5-8 on which Bühler relies not properly understood by him - Vasiṣṭha (19-37) quotes a Mānava śloka which is not in the Anuṣṭubh metre and not found in extant Manu and Bühler thinks it is taken from Mānavadharmasūtra - Bühler's reliance on a fragment of Uśanas which is corrupt is not worth consideration - Bühler relies on Kāmandakīyanītisāra (II. 3 and XI. 67) where Mānavas are said to hold that there are three vidyās for a king and that Manu said that king's council should consist of 12 ministers - These views not the same in extant Manu - Bühler's conclusion not correct - Kāmandaka is only paraphrasing Kauṭilīya - Bühler's generalisation about Mānava or Mānavāḥ without foundation - Kumārila, Śaṅkara and Viśvarūpa all employ 'Mānava' for Manusmṛti - Bühler relies on analogy of the complete set of Āpastamba and Baudhāyana sūtras for holding that a Mānavadharmasūtra existed - Proper explanation of Vas. Dh. S. IV. 5-8 - Bühler not right in saying that Vas. Dh. S. 11. 23, 12. 16, 23. 43 either contradict Manu or find no counterpart therein - analogy of Āpastamba sūtras of no use - excepting the three caraṇas of the Black Yajurveda, no caraṇa of any Veda has a dharmasūtra attributed to the founder of that caraṇa - an explanation suggested - existing materials not sufficient to establish theory that a Mānavadharmasūtra once existed.

The three words used in the same sense viz. Arthaśāstra, Daṇḍanīti and Rājaśāstra or Rājanīti or Rājanītiśāstra or Nītiśāstra-meaning and scope of arthaśāstra and relation to dharmaśātra - arthaśāstra, an upaveda of Atharvaveda - Mr. Kavi wrongly holds that Kauṭilya borrows from the Cākṣuṣīya Arthaśāstra - the Arthaśāstra of Kauṭilya, first translated by Dr. Shāma Śāstri and text published in 1909 - other editions - numerous works and articles inspired by the publication of Kauṭilīya Arthaśāstra - Kauṭilīya is the oldest extant work on Arthaśāstra - purpose of this śāstra - rule in case of conflict between Dharmaśāstra and Arthaśāstra - thinking on politics, economics, law etc. prevailed in India several centuries before Christ as is clear from the Mbh., and early Dharma-sūtras of Gautama, Baudhāyana and Āpastamba - Arthaśāstra of Bṛhaspati - principles, and phraseology of Arthaśāstra in the Mbh. and the Rāmāyaṇa - Cāṇakya and Viṣṇugupta are names of the same person - glowing tribute paid to Cāṇakya or Viṣṇugupta by Kāmandakīyanītisāra, Tantrākhyāyikā, Daṇḍin - Bāṇa and Pañcatantra on Kauṭilya as author of Arthaśāstra - Bṛhatkathā of Guṇāḍhya contained his story - Mudrārākṣasa connects his name with Kuṭila - these works along with the Kathāsaritsāgara, Kāvyādarśa etc. naming Viṣṇugupta, Cāṇakya and Kauṭilya singly or collectively, dealt with - Purāṇas mentioning Cadragupta and his minister Kauṭilya - Candragupta and Seleucus - Bāṇa refers to Kauṭilya's work as a cruel work and so also does the Matsya Purāṇa - the extant Arthaśāstra itself claims that it is a work of Kauṭilya - Candragupta and the epithet Vṛṣala used for him - Viṣṇugupta, an astrologer mentioned by Varāhamihira must be entirely different from the author of the Arthaśāstra - controversy as to whether Kauṭilīya can be the work of a busy minister of Candragupta Maurya - Jolly, Winternitz and Keith hold that extant work is not by the minister of Candragupta - Megasthenes, silence about Cāṇakya explained - whether the Kauṭilīya is the product of a school or of an individual author - Kauṭilya's views cited about 70 times in the work in the third person - explanation of this - Dr. Jolly wrong in his explanation of *apadeśa* (in XV. 1) - Keith thinks that an author would not parade an uncomplimentary epithet like Kauṭilya (derived from kuṭila) - Is the name Kauṭilya or Kauṭalya - works on gotra and pravara give various

forms such as Kauṭali, Kauṭilya and Kauṭili - form, style and contents of the Kauṭilīya - a few verses interspersed in the work, generally at the end - in all 375 verses excluding *mantras* - some verses are certainly quotations - work abounds in numerous technical and rare words - deviations from Pāṇini – summary of contents - section on judicial administration interesting - greatest correspondence between Kauṭilīya and Yājñavalkya - some striking examples - it is Yājñavalkya that borrows - reasons - Yājñavalkya represents a far too advanced stage of juristic priniciples than Kauṭilya - close agreement between Manusmṛti and Kauṭilya also - but they differ on *niyoga*, as to nomenclature of vyavahārapadas, about heirship of mother and paternal grandmother, on remarriage of widows, divorce, gambling - Kauṭilīya long anterior to the extant Manusmṛti - Kauṭilya's five references to Mānavas explained - references to Svāyambhuva and Prācetasa Manu contained in the Mahābhārata suggest that there were two works in verse on dharma and politics attributed to these or perhaps one work containing both, subsequently recast as the extant Manusmṛti - only two views ascribed to Mānavas in Kauṭilīya not found in extant Manusmṛti - in the dharmasthīya section the only other authors or schools cited are Bārhaspatyas and Auśanasas – none of the dharmasūtras of Gautama and others are anywhere quoted by name - views cited on the question as to whom a child belongs (to the begetter or to him on whose wife it is begotten) can be traced to Baudhāyana, Gautama and Vasiṣṭha - views of Ācāryas cited in the Kauṭilīya – Kauṭilīya later than Gautama and Āpastamba but earlier than extant Manusmṛti - date of Kauṭilīya - it is certainly not later than 2nd century A. D. and not earlier than 325 B. C. - schools named by Kauṭilya and also individual authors - views of Ācāryas are quoted over fifty times and Kauṭilya differs in each case - meaning of 'ācāryas' - literature known to Kauṭilya - Sanskrit official language and the work mentions guṇas of composition - Kauṭilīya agrees with Kāmasūtra in several respects - Dr. Jolly and Prof. Keith opine that both works composed about same time - points of difference between the two works - countries and peoples mentioned by Kauṭilya - silks from Cīna and blankets from Nepal - home of Kauṭilya, southern acc. to Dr. Jolly who concludes so, on two quite worthless grounds - Buddhist and Jain traditions associate Cāṇakya with Gāndhāra - was resident of the extreme North-west of India - three principal groups of writers on the question of the

age of Kauṭilya – corporations of Licchavis, Vṛjikas and others mentioned - meaning of 'rājaśabdopajīvinaḥ' (in XI. 1) - best breeds of horses - Mlecchas sold or pledged children - references to Buddhists and Ājīvakas - weights to be made from stones of Magadha and Mekala - most of the stories cited as illustrations by Kauṭilīya occur in the Mahābhārata, but some divergence exists in the case of Janamejaya, Māṇḍavya - Kautilya's knowledge of drugs and of rasa (mercury) - references to shrines of Śiva, Skanda &c.- traditional date of 300 B. C. more likely to be correct than 3rd centnry A. D. approved of by Dr. Jolly and Winternitz - two commentaries on Kauṭilīya, Nayacandrikā of Mādhavayajvan and Pratipadapañcikā of Bhaṭṭasvāmin - sūtras attributed to Cāṇakya - several nīti collections in verse ascribed to Cāṇakya are later than Kauṭilīya.

Vaikhānasa is one of the six sūtra caraṇas of the black Yajurveda mentioned by Mahādeva in his Vaijayantī on Satyāṣāḍhaśrautasūtra -Vaikhānasa occurs in Gautama, Baudhāyana, Vasiṣṭha (9.10) and Manu (6. 21) - Vaikhānasadharmapraśna divided into three praśnas - contents of the work - its age later than Gautama and Baudhāyana - names more mixed castes than even some of the verse smṛtis - devotion to Nārāyana looms very large in the work Vai. Gṛ. S. - Dr. Caland's view that Manusmṛti borrows from Vaikhānasagṛhya not correct - parallelisms between Manusmṛti and Vai. Dh. S. put forward by Dr. Caland too flimsy Vai. Gṛ. and Vai. Dh. later than Yāj. - may be assigned to 300 to 400. A D.

Atri named in Manu (III. 16) – Ātreyadharmaśāstra in nine adhyāyas – summary of contents – form of Atridharmaśāstra – several works styled Atrismṛti - summary of Atrisaṁhitā printed by Jīvānanda - Atri quoted as an authority on adoption - Laghu Atri and Vṛddhātreyasmṛti - Mahābhārata (Anuśāsana 65.1) quotes a verse of Atri - Aparārka quotes about a hundred verses of Atri on various topics - Ātreya-smṛti edited by Aiyangar.

Uśanas, ancient sage in the Ṛgveda - wrote on politics, as Kauṭilīya shows - Mahābhārata (Śānti 56. 29-30) refers to work of Uśanas on politics - Nītiprakāśikā on Śukra as arranger of rājaśāstra - An Auśanasa dharmaśāstra in verse - contents - peculiar views of Uśanas about offspring of inter-caste marriages-several verses common to Uśanas and Manu - names the views of numerous writers on dharma - Haradatta and Smṛticandrikā knew a work of Uśanas dealing with all branches of dharma - Uśanas smṛti in verse - verses of Uśanas on vyavahāra - acc. to Uśanas the son of a brāhmaṇa from a kṣatriya wife is a brāhmaṇa and that of a kṣatriya from a vaiśya wife is a kṣatriya - quoted by Aparārka, Mahābhāṣya - Śukranītisāra edited by Oppert.

Āp. Dh. S. (I. 6. 19) shows that Kaṇva and Kāṇva were two distinct authors - verses of Kaṇva quoted in Smṛticandrikā - Mit. quotes a verse of Kāṇva - Maskarin frequently quotes passages from Kaṇva.

Baudhāyana (Dh. S. I. 11.20) cites a verse in which Kāśyapa's view is contained - there was a dharmasūtra of Kāśyapa - a Kāśyapa smṛti in prose contained in Deccan College Mss. - contents thereof - Maskarin quotes a verse of Kāśyapa - the Vanaparva (29. 35–40) quotes five gāthās of Kaśyapa - Aparārka mentions Kāśyapa 13 times and Kaśyapa six times - Smṛticandrikā includes Kāśyapa among 18 upasmṛtis.

A sūtra work of Gārgya on dharma existed - Gārgya and Vṛddha Gārgya - a Gārgīsaṁhitā on astronomy and astrology - Jyotir Gārgya and Bṛhad Gārgya - Garga, an astronomer mentioned in Anuśāsana and Śalya probably different from the Dharmaśāstra writer Garga - Vṛddha-Gārgya.

Cyavana famous in Ṛgveda - stories of Cyavana in the Mbh.- seems to have written a sūtra work on dharma - quoted by the Mit., Aparārka.

A verse of Vṛddha Yājñavalkya names Jātūkarṇya as a dharmaśāstrakāra - quotations in verse in Mitākṣarā and later works.

Devala frequently occurs in the Mbh. - referred to by Śaṅkarācārya as relying on Sāṅkhya tenets—A dharmasūtra of Devala existed once - Mitākṣarā, Kalpataru, Smṛticandrikā and other works also contain quotations in verse on ācāra, vyavahāra, śrāddha - this latter a later compilation - Devalasmṛti in 90 verses on purifications is also a late work - jurist Devala flourished about the same time as Bṛhaspati and Kātyāyana.

An ancient sūtrakāra, as Viśvarūpa quotes his sūtras - Dr. Jolly thinks he belongs to Atharvaveda - Paiṭhīnasi on *satī*, inheritance, on absence of untouchability under certain circumstances. (Also vide Sec. 46).

A sūtrakāra cited by Hemādri, Aparārka, Kalpataru and Jīmūtavāhana - a brief compilation and not very early in age.

An ancient teacher of arthaśāstra mentioned in Kauṭilīya-Mahābhārata (Śānti 59. 80–85) credits him with compression of vast work of Brahmā on *trivarga* and mentions several of his views - Kāmasūtra speaks of Brhaspati as writer on *artha* - peculiar views of Bṛhaspati according to Kautilīya - Bṛhaspati also wrote a prose work on vyavahāra and peāyaścitta - probably the authors of the two are different - 700 verses on vyavahāra ascribed to Bṛhaspati are quoted in the Mitākṣarā - this is an independent

work composed between 300–500 A. D. - smaller compilations in verse ascribed to Bṛhaspati - Bārhaspatya Arthaśāstra edited by Dr. Thomas is a late work.

A śrautasūtra and gṛhya of Bhāradvāja exists - Viśvarūpa's work establishes existence of a sūtra work on dharma of Bharadvāja - there was a smṛti in verse also attributed to Bhāradvāja - Kauṭilīya shows that Bhāradvāja was an ancient author on politics - some views of Bharadvāja - Mahābhārata on Bhāradvāja - Bhāradvāja (Bārhaspatya), sage of the 6th Maṇḍala of the Ṛgveda - mentioned by Pāṇini as a predecessor - Mahābhāṣya mentions Bhāradvājīyas, a school of grammarians - Kauṭilīya probably lumps Bharadvāja, Vyāsa and Manu and refers to them collectively as ' ācāryāḥ ' - verses on vyavahāra attributed to Bhāradvāja - this probably different from work on politics.

A sūtra work of Śātātapa on dharma dealing with prāyaścitta, śrāddha and ācāra must have existed - verses of Śātātapa quoted in Mitākṣarā and other later works - this is probably different from smṛti work - several verse compilations ascribed to Śātātapa - Vṛddha Śātātapa and Bṛhat Śātātapa.

A sūtra work on ācāra and prāyaścitta ascribed to Sumantu existed – Paithīnasi includes Sumantu among 36 expounders of Dharmaśāstra - quoted by Viśvarūpa, Kalpataru, Aparārka-Yājñavalkya and Parāśara do not enumerate Sumantu among expounders of dharma - Sumantu mentioned in Mahābhārata and Bhāgavata - verses from Sumantu on dharma are cited by Aparārka - this is a different work - numerous verses on vyavahāra quoted from Sumantu in Sarasvatīvilāsa - reconstruction of Sumantu by Prof. T. R. Chintamani.

Two senses of the word smṛti, viz. all orthodox ancient non-Vedic works (such as Pāṇini's grammar, Śrauta sūtras, Mahābhā-

rata, Manu, &c.) and (a narrower sense) dharmaśāstra - smṛti, a source of dharma according to Gautama and others - references to smṛtis in early inscriptions - smṛtis mirrored the beliefs and practices of people and also influenced writers and ordinary people - number of smṛtis went on increasing - Yājñavalkya enumerates twenty writers of smṛtis, Parāśara 19 - Tantravārtika speaks of 18 dharmasaṁhitās - Caturviṁśatimata gives views of 24 writers - a smṛti called Ṣaṭ-triṁśanmata - Paiṭhīnasi enumerates 36 and so does Aparārka - Vṛddha Gautama enumerates 57 - Vīramitrodaya enumerates 18 smṛtis, 18 upasmṛtis and 21 more - total number of smṛtis about 100 - these are products of widely separated ages - some entirely in prose, some entirely in verse, some are mixed - chronology of smṛtis presents perplexing problems - two or three smṛtis go under the same name, e. g. Hārīta, Atri, Śātātapa - sectarian zealots fabricate certain smṛtis - the prefixes laghu, bṛhat and vṛddha applied to smṛtis - well-known verses are ascribed to different authors, as authors quote from memory.

Numerous editions - Manu as the father of mankind in the Ṛgveda and other Vedas - Manu and the deluge in Śatapatha-brāhmaṇa – Manu in the Nirukta – Manu quoted as law-giver in Gautama, Āpastamba and Mahābhārata – introduction to Nārada smṛti and Manu – how the Manusmṛti is narrated – four versions of Svāyambhuva śāstra according to Bhaviṣyapurāṇa – almost impossible to say who composed extant Manusmṛti – Bühler's theory that our Manu is a recast of Mānavadharmasūtra shown above to be unsustainable – the Mānavagṛhya differs from Manusmṛti in several particulars – Vināyakaśānti of Mānavagṛhya and tests for selecting a bride not contained in our Manu – Mahābhārata distinguishes between Svāyambhuva Manu and Prācetasa Manu, former promulgating dharmaśāstra – these two wroks combined in the present Manu – extant Manu has 12 chapters and 2694 verses – its style – contents of Manusmṛti – extent of literature known to Manusmṛti – the author of the Manusmṛti is not the first legislator – recognised as an ancient writer on Dharmaśāstra in the Dharmasūtras – number and names of Manus in Purāṇas – confusion caused by ancient texts referring to Svāyambhuva Manu, Prācetasa Manu and Manu – views of Svāyambhuva

are mentioned in Manu VI. 54, VIII. 124, IX .158 - Manu Prajāpati is mentioned in X. 78, XII. 123 - in I. 35 among ten Prajāpatis primeval Manu is mentioned - criticism of some one-sided and biased remarks of Hopkins about Manu - involved account in Manusmṛti about the creation of the world by Paramātman - the fact that the Manusmṛti mentions human authors like Atri, Bhṛgu etc. and refers to dasyus who speak *mleccha* and Ārya languaeges etc. indicates that the extant Manusmṛti is not older than 200 B. C.- age of Manusmrit - external evidence - Medhātithi's is the first extant commentary - Viśvarūpa quotes 200 verses - Śaṅkara, Kumārila and Śabara refer to Manu - Bṛhaspati had the present text of Manu before him - Aśvaghoṣa in his Vajrasūci quotes several verses from 'Mānavadharma' some of which are found in our Manu - Rāmāyana (Kiṣkindhā 18. 30-32) contains Manu VIII. 318 and 316 - Manu attained present form long before 2nd century A. D. - there are earlier and later strata in Manu - contradictory statements as to Brāhmaṇa marrying a śūdra woman, about appropriate forms of marriage, about niyoga, about flesh-eating - Bühler's conclusion is that cosmological and philosophical portions in 1st and 12th books, rules about mixed castes and duties of castes in 10th book are later additions - all additions made before 3rd century A. D.-Manusmṛti has not suffered several recasts - quotations cited as Vṛddha Manu and Bṛhan-Manu are later than Manusmṛti - extant Manu older than Yājñavalkya - Manu mentions Yavanas, Kāmbojas, Śakas, Pahlavas and Cīnas - extant Manusmṛti composed between 2nd century B. C. and 2nd century A. D. - relation of Mahābhārata and Manu - conflict of views between Mandlik, Hopkins and Bühler - Hopkins holds that there was a mass of floating verses ascribed to mythical Manu on which both Manusmṛti and Mahābhārata drew - Bühler says that the floating mass of verses was not all attributed to Manu - Manu mentions stories and names that occur in the Mahābhārata but these names go into Vedic antiquities - Manu never names the Mahābhārata, while the latter often refers to 'rājadharmas or śāstra of Manu' or to 'what Manu said' - Jayaswal's remarks on Manu XII. 100 are worthless for settling the date of the Manusmṛti - both Hopkins and Bühler hold that the Anuśāsanaparva and Śāntiparva knew a Manusmṛti, but earlier books, whenever they speak of Manu, refer to floating mass of popular verses - this conclusion not correct - final conclusion, viz., long before 4th

century B. C. there was a dharmaśāstra in verse attributed to Svāyaṁbhuva Manu, there was another work on rājadharma attributed to Prācetasa Manu, that probably there was one work, then between 200 B. C. and 200 A. D. Manusmṛti was recast - extant Mahābhārata later than extant Manusmṛti-Vṛddha-Manu, if a separate work, must have been composed before the 7th century A.D.- influence of Manu spread to Cambodia and other countries beyond India - Manu had several commentators, Medhātithi, Govindarāja, Kullūka, Nārāyaṇa, Rāghavānanda, Nandana and Rāmacandra - Asahāya commented on Manu - Udayakara is another commentator and so is Dharaṇīdhara - Nārāyaṇa flourished between 1100-1300 A.D.-Rāghavānanda later than 1400 A.D.-Vṛddha Manu and Bṛhan-Manu - explanation as to how these originated.

The two great Epics contain numerous passages bearing on topics of Dharmaśāstra - Mbh. itself claims as being composed by Vyāsa as a great Dharmaśāstra, as Arthaśāstra etc. - Mbh. consists of one hundred thousand verses - a great deal has been written about the Two Epics - a work for popular education long before the 7th cent. A. D. - Ānuvaṁśa Ślokas in Mbh. - From the references in Pāṇini and Patañjali it is certain that the story of Mbh. is different from the story of Rāmāyaṇa - there was considerable scope for adding stories and didactic matter and hence the Mbh. became very much inflated by additions at different times - literature known to Mbh. - criticism against four passages relied upon by Hopkins as referring to Rāmāyaṇa - the core of the Mbh. existed before 500 B. C.-references to Mbh. in some early inscriptions - Nīlakaṇṭha's commentary on Mbh. - date of the Mahābhārata war - both the Epics inspired many later writers to compose Sanskrit dramas on the characters and stories contained in them - the Mahābhārata, predominantly a Vaiṣṇavite work.

Several recensions of the Rāmāyaṇa - the three well-known being Southern, Bengali and North-Western - relation to the Daśarathajātaka - references to the legends in the Mahābhārata occur in the extant Rāmāyaṇa - Rāmāyaṇa mainly being a Kāvya is less quoted than the Mahābhārata, but is relied upon as a source of dharma - the Rāmāyaṇa exists in Bali in the Kavi language- 'Kaccit-praśna' chapters in the two epics - the Rāmāyaṇa is not

earlier than 300-200 B.C. - verses in the Sundarakāṇḍa of great significance on the date of Rāmāyaṇa - Srinivasa Sastri's 'Thirty Lectures on the Rāmāyaṇa' - commentaries on the Rāmāyaṇa - Mr. Tadpatrikar's theory about the Mūlarāmayaṇa.

Yājñavalkya includes Purāṇa among the fourteen sources of Vidyās and of Dharma - Chāndogya Up. speaks of Itihāsa-Purāṇa as the fifth Veda - originally there was a single work called Purāṇa-eighteen Purāṇas - number of upapurāṇas varies - chronology of Purāṇas, a perplexing problem - main characteristics of the teachings of the extant Purāṇas - Bhakti an important aspect dealt with by some Purāṇas - Mit. on Yāj. quotes several Purāṇas such as Brahmāṇḍa, Matsya, Bhaviṣyat, Skanda etc. - difference of opinion among the Purāṇas about the names and extent of the several Purāṇas - Matsyapurāṇa gives the extent of 18 Purāṇas as four lakhs of verses - Padmapurāṇa divides the 18 Purāṇas into three groups viz. *sāttvika, rājasa* and *tāmasa* - a table showing which darmaśāstra topics are dealt with in which purāṇa.

Yājñavalkya, a name most illustrious among Vedic sages - stories about strained relations between Vaiśampāyana and Yājñavalkya - Yājñavalkya and Janaka in the Śatapathabrāhmaṇa - Yājñavalkya, a great philosopher in the Bṛhadāraṇyaka - Yājñavalkya smṛti claims that the Āraṇyaka and Yogaśāstra were composed by the author of the smṛti - slight variation in the number of verses contained in Yājñavalkyasmṛti according to Viśvarūpa, Mitākṣarā and Aparārka - arrangement of verses different in Viśvarūpa and Mitākṣarā, particularly in the prāyaścittakāṇḍa - readings of the two commentators also differ - Agnipurāṇa affords excellent check for consideration of text of Yājñavalkya - readings of Agnipurāṇa compared with those of Viśvarūpa and the Mitākṣarā - conclusion is that the Agnipurāṇa represents a text midway between Viśvarūpa and that of the Mitākṣarā - so Agnipurāna represents a text of Yājñavalkya current about 900 A. D. - total number of verses on vyavahāra in the Agnipurāṇa is 315, out of which the first 31 are not taken from Yājñavalkya - almost all of these 31 taken from Nārada - Garuḍapurāṇa (chap. 93) expressly says that the dharma

promulgated by Yājñavalkya was imparted therein - Garuḍa (chap. 93–106) contains dharmaśāstra material taken from ācāra and prāyaścitta sections of Yājñavalkya - Garuḍa (93-102) deals with ācāra and (102–106) with prāyaścitta - Garuḍapurāṇa omits rājadharma section of Yājñavalkya - only a few verses of Yāj. are repeated word for word, while a summary only is given of several verses - comparison of the text of the Garuḍapurāṇa with Viśvarūpa's text and that of the Mitākṣarā - Garuḍapurāṇa represents text intermediate between Viśvarūpa and Mitākṣarā - are there different strata in Yājñavalkya? text mainly the same from 700 A. D. and little evidence to show that the text of Yājñavalkya as we have it contains several strata - comparison of Yājñavalkyasmṛti with Manusmṛti - close agreement in phraseology between the two - Yājñavalkya usually tries to compress Manu's dicta - Yāj. adds Vināyakaśānti and Grahaśānti and ordeals, while Manu omits first two and cursorily refers to two ordeals - Yāj. silent on origin of world which we have in Manu - style of Yājñavalkya - contents of smṛti - literature known to Yājñavalkyasmṛti - enumerates 19 authors on dharma - Yoga-Yājñavalkya - contents of its twelve chapters- some recommendations of Yoga-Yājñavalkya - it is a small work on Yoga and has little to do with Dharmaśāstra - close agreement between Viṣṇu Dh. S. and Yājñavalkya and between Kauṭilya and Yāj. - Manu and Yāj. differ on several points and Yāj. represents a more advanced state of thought than Manu - Manu allows brāhmaṇa to marry śūdra girl, Yāj. does not - Manu condemns niyoga, Yāj. does not - same case with gambling - Yāj. takes Vināyakaśānti from Mānavagṛhya - Yājñavalkyasmṛti in intimate relation to white Yajurveda and literature appurtenant to it - Yājñavalkya closely agrees with Pāraskaragṛhya - Dr. Jolly's theory that Yājñavalkya's work goes back to a dharmasūtra of White Yājurveda is without foundation - date of Yājñavalkyasmṛti - Viśvarūpa separated from the smṛti by several centuries - probable date of Yājñavalkya between 100 B. C. and 300 A. D. - Laṅkāvatārasūtra (gāthās 814–816) refers to Yājñavalkyasmṛti - Dr. Jolly thinks that Yāj. shows acquaintance with Greek astrology - Dr. Jacobi's theory that naming of week-days after planets first introduced by Greeks and borrowed by Indians - these theories untenable - Yāj. does not mention week days, but only the nine planets (in I. 296) - Yāj. does not mention the zodiacal signs - he arranges the nakṣatras from Kṛttika to Bharaṇī (I. 268) as the Taittirīyabrāhmaṇa does - ' susthe indau '

in Yāj. explained by Viśvarūpa without reference to zodiacal signs–from Vedic times nakṣatras divided into auspicious and inauspicious – Yājñavalkya's reference to nānakas – Yāj. regards sight of yellow-robed people as an evil omen – Dr. Jolly's date of 400 A. D. for Yājñavalkya is far too late – there is a Vṛddha-Yāj., a Yoga-Yāj. and a Bṛhad-Yāj.–Vṛddha-Yāj. is quoted by Mādhava and Aparārka – Bṛhad-Yāj. is quoted by Jitendra and Mit. and as such must be earlier then 1000 A. D. – editions of Bṛhadyogi-Yāj. – Bṛhadyogi-Yāj. is a large work in 12 chapters and has about 930 verses – topics dealt with in Bṛhadyogi-Yāj. - it quotes dozens of verses from Manusmṛti, Bhagavadgītā and several Upaniṣadic passages without acknowledgement – editions of Yoga-Yāj. – criticism of Mr. Divanji's arguments – several commentaries on Yājñavalkya, viz. of Viśvarūpa, Vijñāneśvera, Aparārka, Śūlapāṇi and Mitramiśra.

Yāj. mentions Parāśara, but the extant Parāśarasmṛti is probably a recast of an older smṛti – Garuḍapurāṇa (chap. 107) gives a summary of 39 verses of Parāśarasmṛti - from Kauṭilya it appears there was a work of Parāśara on politics in which vyavahāra was also dealt with – extant Parāśara in 12 chapters and 592 verses deals with ācāra and prāyaścitta alone – Parāśara, an ancient name – Parāśara mentions 19 smṛti writers – contents of the smṛti - Parāśara has peculiar views – authors cited by Parāśara – views of Manu frequently cited – several identical verses in Manu and Parāśara – age of Parāśarasmṛti between 100-500 A. D. – a Bṛhat-Parāśara saṁhitā in 12 chapters and 3000 verses – contents thereof – it is a late work – Vṛddha Parāśara quoted by Aparārka – Jyotiḥ-Parāśara quoted by Hemādri, Bhaṭṭoji and Smṛti-candrikā.

Two versions of Nārada on vyavahāra, a smaller and a larger one - com. of Asahāya as revised by Kalyāṇabhaṭṭa is contained in Dr. Jolly's edition – Nārada not mentioned by Yāj. or Parāśara in the list of expounders of dharma - mentioned by Manu (I. 35) as one of the ten Prajāpatis – sage Nārada frequently figures in the Mahābhārata – three introductory chapters on judicial procedure and on sabhā, then 18 *vyavahārapadas*, then an appendix on theft

from Nepal ms. – some difference in the names of titles between Nārada and Manu - printed Nārada contains 1028 verses – about 700 verses of Nārada quoted in digests – Viśvarūpa's and Medhātithi's quotations from Nārada agree with printed Nārada – Agnipurāṇa chap. 253 contains thirty verses of Nāradasmṛti defining the eighteen titles from ṛṇādāna to prakīrṇaka in the same order - Nārada's verses on ācāra, śrāddha and prāyaścitta quoted in Smṛticandrikā, Hemādri – probably this is a different Nārada – form, style and metre of Nārada – literatureknown to Nārada – 50 verses are identical in Manu and Nārada - many more verses of Nārada closely correspond to Manu's – Nārada based upon Manu, almost the same as the extant one - some verses of Mahābhārata are same as Nārada's – some verses of Kauṭilya and Nārada agree – points in which Manu and Nārada differ – many subdivisions of topics in Nārada – some topics peculiar to Nārada, viz. 14 kinds of impotent persons, three punarbhūs and four svairiṇīs - Nārada somewhat later than Yāj. - Nārada propounds several juristic and political principles, fixes the period of minority at 16 - Nārada earlier than 8th century at the latest – Bāṇa's reference to Nāradīya explained - Nārada wrote a work on politics also - one half verse common to Vikramorvaśīya and Nārada - 'dīnāra' occurs in Nārada - Dr. Jolly says Nārada is later than 300 A. D.- Jolly's assumption wrong - dīnāras may have been introduced into India about beginning of Christian era - Nārada flourished between 100-300 A.D. - Nāradīya Manusaṁhitā - differences between the longer and shorter versions of Nārada pub. by Jolly -Bhavasvāmin, bhāṣyakāra of Nārada, was a brāhmaṇa from Kerala - his date not free from doubt - may be placed conjecturally between 700-1000 A. D.- home of Nārada cannot be ascertained - Dr. Jolly's theory that he came from Nepal is pure guess-work - Jyotir-Nārada, Bṛhan-Nārada, Laghu-Nārada - Mahābhārata quotes Nārada's view on flesh-eating, on utpātas.

Sec. 37 *Bṛhaspati* : .. pp. 484–495

The complete smṛti of Bṛhaspati on vyavahāra not yet discovered - Bṛhaspati closely follows Manu, pointedly refers to Manu's text and explains and defines the laconic terms of Manu - Bṛhaspati treats of nine ordeals - order in which topics of vyavahāra were dealt with in Bṛhaspati - Bṛhaspati first to clearly dist-

inguish between civil and criminal justice - elaborate rules of procedure - close agreement between Nārada and Bṛhaspati on many points - Bṛhaspati agrees closely with Manu, but differs from him as to partibility of clothes and as to maximum interest on corn, fruit, wood and beasts of burden - age of Bṛhaspati - later than Manu and Yāj. - Bṛhaspati uses the words nāṇaka and dīnāra - probably of the same age as Nārada - Kātyāyana who is regarded as an ancient sage by Viśvarūpa about 825 A. D. frequently refers to the views of Bṛhaspati - Dr. Jolly wrong in assigning Bṛhaspati to 6th or 7th century - Bṛhaspati flourished between 200-400 A.D.- home of Bṛhaspati cannot be determined - verses of Bṛhaspati on ācāra, śrāddha, āśauca and saṁskāra in Mitākṣarā, Smṛti-candrikā and other works - a Vṛddha Bṛhaspati and a Jyotir-Bṛhaspati - Bṛhaspati's smṛti reconstructed by Prof. K. V. Rangswami Aiyangar and published in Gaekwad's Oriental Series - arranged in seven parts - a laborious performance, but still some verses and prose passages remain unnoticed - Prof. Renou's criticism against Prof. Aiyangar.

Work of Kātyāyana on vyavahāra not yet recovered - collection of Kātyāyana's 973 verses with English translation by Dr. P.V. Kane and collection of 121 verses by Prof. Aiyangar - Nārada and Bṛhaspati are models of Kātyāyana - on several points he presupposes Nārada - Nārada very brief on strīdhana, while Kātyāyana's treatment is classical - Kātyāyana first to give definitions of some kinds of strīdhana - Kātyāyana often refers to Bṛhaspati's views - About 900 verses of Kātyāyana on vyavahāra quoted in digests - he refers to Bhṛgu 20 times - only a few of these are found in Manu - many of the views attributed in Kātyāyana to Manu are not found in extant Manusmṛti - some of the views ascribed to Mānavas by Kātyāyana differed from the views of the extant Manusmṛti - some verses are ascribed to Kātyāyana and Manu, Yājñavalkya and Bṛhaspati in the digests - Kātyāyana is in advance of Nārada and Bṛhaspati in the matter of definitions and as to rules on strīdhana - Kātyāyana probably first to distinguish between *jayapatra* and *paścātkāra*- date of Kātyāyana - later than Yājñavalkya, Nārada and Bṛhaspati- flourished between 400-600 A. D. - Medhātithi (on Manu 7.1) quotes a Kātyāyana sūtra in prose – Bṛhat Kātyāyana and Vṛddha

Kātyāyana - Hemādri speaks of Upa-Kātyāyana - the Karmapradīpa of Kātyāyana or Gobhilasmṛti in 500 verses - contents thereof - authors named by Karmapradīpa - some verses of it identical with Manu, Yājñavalkya and Mahābhārata - Karmapradīpa profusely quoted in Aparārka and Smṛticandrikā and to a lesser degree by Mitākṣarā - some quotations ascribed to Kātyāyana on topics other than vyavahāra are not found in the Karmapradīpa - Kātyāyana composed some large work of which Karmapradīpa is part or abridgment - no sufficient data to identify jurist Kātyāyana and the author of the Karmapradīpa - many verses ascribed to Bṛhaspati in some Dharmaśāstra works and to Kātyāyana by others.

Sec. 39 *Aṅgiras* : ... pp. 507–509

Quoted frequently on all topics except vyavahāra by writers from Viśvarūpa - Smṛticandrikā quotes some prose passages from Aṅgiras - several compilations on prāyaścitta attributed to Aṅgiras - Bṛhad-Aṅgiras and Madhyamāṅgiras - Aṅgiras-Smṛti in Ānand. Collection of Smṛtis has 168 verses - Aṅgirasasmṛti published by by Mr. A. N. Krishna Aiyangar contains over 1200 verses.

Sec. 40 *Ṛṣyaśṛṅga* : ... p. 510

Frequently quoted by Mitākṣarā, Aparārka and Smṛticandrikā on ācāra, āśauca and śrāddha - one verse on partition - a prose quotation in Smṛticandrikā - quoted by Aparārka on prāyaścitta and vyavahāra - the verse of Yāj. II. 32 ascribed to Ṛṣyaśṛṅga also - quoted by Kalpataru on a wife's duties.

Sec. 41 *Kārṣṇājini* : ... p. 510

Sec. 42 *Caturviṁśatimata* : ... pp. 510–513

Embodies in 525 verses the opinions of 24 sages - contents - quoted by Mitākṣarā and Aparārka, but not by Viśvarūpa and Medhātithi - suggests alternative penances even for very heinous sins - quoted many times by Smṛticandrikā on Āhnika and śrāddha - (probably compiled about 8th or 9th century A. D.) - Bhaṭṭoji commented upon it.

Mentioned by Yāj. - Viśvarūpa quotes him several times - Aparārka quotes a prose passage - contents of printed Dakṣasmṛti in 220 verses.

Quotations from Pitāmaha occur mostly on vyavahāra, patricularly ordeals - he treats of nine ordeals - 50 *chalas* enumerated by Pitāmaha in which king took action without a complaint - views peculiar to Pitāmaha, viz. 18 lowest castes, eight constituents of hall of justice, &c. - mentions Bṛhaspati - flourished between 400-700 A. D.

An expounder of dharma named in a verse of Vṛddha Yājñavalkya - Viśarūpa, Mitākṣarā, Aparārka cite many verses on āhnika and śrāddha - Dānaratnākara cites a prose passage of Pulastya - composed between 4th and 7th century A. D.

Mentioned among 36 Smṛtis quoted by Aprārka - deals with all three branches of Dharmaśāstra - ācāra, vyavahāra and prāyaścitta - prose quotations from him outnumber quotations in verse - Mit., Aparārka and Kalpataru quote several passages from Paiṭhīnasi.

A dharmaśāstra writer mentioned by Parāśara, though not by Yāj. - prose and verse quotations cited by Mitākṣarā and Aparārka - a few prose quotations in Haradatta on Gautama and Smṛticandrikā - Vṛddha Prācetas and Bṛhat Prācetas.

Prajāpati cited as authority by Baudhāyana Dh. S. (II. 4. 15) and Vasiṣṭha (III. 47 &c.) - they mean probably Manu - a compilation in 198 verses ascribed to Prajāpati - Mit. and Aparārka and others quote Prajāpati on āśauca, prāyaścitta, śrāddha, ordeals and vyavahāra.

Quoted on āhnīka, āśauca, śrāddha and vyavahāra by Mitākṣarā, Aparārka and Smṛticandrikā - recommends writing as essential for sale, mortgage, gift and partition of immovables.

Yama quoted in Vas. Dh. S. (18. 13-15 and 19. 48) - various printed compilations in verse ascribed to Yama - Bṛhad Yama in 5 chapters and 182 verses - Viśvarūpa and others quote over three hundred verses of Yama on all topics including vyavahāra - some of these found in printed text - a few prose passages of Yama quoted by Aparārka - Anuśāsanaparva 104. 72-74 quotes gāthās of Yama - some views of Yama on vyavahāra set out - Bṛhad Yama, Laghu Yama - Yama is profusely quoted in various kāṇḍas of Kalpataru.

Mitākṣarā quotes verses on āśauca and prāyaścitta, while Aparārka quotes prose and verse passages on ācāra, āśauca, order of forest-hermits - Laugākṣi's definition of yogakṣema quoted by Mit. - quoted by Maskarin on Gaut. Dh. S. as Lokākṣi.

Named by Vṛddha Yājñavalkya - verses quoted on all topics except vyavahāra.

Printed compilation ascribed to Vyāsa in 250 verses - contents - quoted by Viśvarūpa, Kalpataru, Maskarin - about two hundred verses of Vyāsa on vyavahāra cited in Aparārka, Smṛticandrikā and other works - his doctrines closely agree with those of Nārada, Bṛhaspati and Kātyāyana - some of his views on vyavahāra set out - flourished between 200-500 A. D. - Aparārka cites many verses from Vyāsa on saṁskāras, śrāddha &c.-probably Vyāsa the jurist is identical with the latter - Gadya-Vyāsa, Vṛddha-Vyāsa and Bṛhad-Vyāsa, Mahā-Vyāsa and Laghu-Vyāsa.

This was a compilation like Caturviṁśati-mata – quotations from it cited in Kalpataru, Mitākṣarā, Smṛticandrikā and Aparārka – Viśvarūpa and Medhātithi do not mention it – date between 790-909 A. D. – no verse quoted from this on vyavahāra.

Quoted by Mitākṣarā, Aparārka and Smṛticandrikā on several topics of dharma – quotations on vyavahāra are many and important for history of Hindu Law – views of Saṁgrahakāra and Dhāreśvara coincide in many respects and were criticized by Mitākṣarā – date of Saṁgraha between 8th and 10th centuries.

Mentioned as dharmaśāstrakāra by Yāj. – cited on all topics of dharma by Viśvarūpa, Medhātithi, Mitākṣarā – Aparārka quotes about 200 verses – some of his views on vyavahāra – contents of printed Saṁvarta in 230 verses – Bṛhat Saṁvarta and Svalpa Saṁvarta.

Verses from Hārīta on vyavahāra deserve special treatment–some of his views set out, e. g. definition of vyavahāra, four aspects of vyavahāra, importance of writing, defects of plaint and reply, protection of long possession, when title by itself is decisive against long possession, five kinds of sureties, treatment of erring wives – his date between 400–700 A. D.

Dharmaśāstra literature falls into three periods, the first from 600 B. C. to 100 A. D. being the period of the dharmasūtras and of the Manusmṛti, the 2nd from 100 A. D. to 800 A. D. of Yājñavalkya and other smṛtis and third from 700 to 1800 of commentators and authors of digests – first part of this last period contains commentaries – digests written from 11th century – no hard and fast line between commentaries and digests – these to be treated of in chronological order as far as possible.

Portion of his bhāṣya on Nārada (up to verse 21 of abhyupetyāśuśrūṣā) published by Dr. Jolly – Kalyāṇabhaṭṭa revised it – exact relationship of Kalyāṇabhaṭṭa's revision to original not clear, but he took great liberties – Kalyāṇabhaṭṭa was encouraged by Keśavabhaṭṭa – Viśvarūpa on Yāj. (III. 263–264) mentions Asahāya by name and quotes latter's explanation of Gautama 22. 13– Asahāya's com. on Śaṅkha-Likhita mentioned by Ānandagiri – Hāralatā of Aniruddha speaks of bhāṣya of Asahāya on Gautama – from a passage of Sarasvatīvilāsa it appears that Asahāya commented on Manu also – Medhātithi on Manu 8. 156 quotes Asahāya – Mitākṣarā mentions the views of Asahāya – date of Asahāya between 600–750 A. D.–a few views of Asahāya set out, viz. definition of dāya, succession to Śulka of a woman, succession to a childless brāhmaṇa.

An ancient Bhāṣyakāra mentioned by Medhātithi (on Manu 8. 3) – his views cited by Trikāṇḍamaṇḍana – he wrote bhāṣya on Kātyāyana śrautasūtra and Pāraskara gṛhyasūtra – probably he commented on Gautamadharmasūtra – his explanation of Manu V. 143, Gaut. V. 41, XIV. 35–40, Vas. VIII. 1 quoted by Kalpataru – probably commented on Pāraskaragṛhya – flourished about 800 A. D.

His commentary called Bālakrīḍā on Yāj. published at Trivandrum – Mitākṣarā refers to it in introductory verses and on Yāj. (I. 80 and III. 24) – printed com. of Viśvarūpa on vyavahāra portion of Yāj. is very meagre – literature referred to or quoted by Viśvarūpa – most of the quotations from Svāyambhuva found in extant Manu, but not so those ascribed to Bhṛgu – quotes prose passages of Bṛhaspati on vyavahāra – quotes a verse of Viśālākṣa on politics and refers to arthaśāstras of Bṛhaspati and Uśanas – Kauṭilya not named, yet Viśvarūpa seems to have had his work before him – Viśvarūpa's work saturated with doctrines of Pūrvamīmāṁsā – quotes Śabara and Ślokavārtika – quotes his own kārikās on Yāj. I. 7 and other places – his philosophical views identical with Śaṁkarācārya's – Dr. Jolly's view that citations of Viśvarūpa

in the Smṛticandrikā on certain points not traced in the printed Bālakrīḍā examined and shown to be incorrect - some citations of Viśvarūpa's views in Gṛhastharatnākara and Hemādri not found in printed text of Viśvarūpa - points in which Viśvarūpa and Mitākṣarā differ set out - Viśvarūpa must have flourished between 750 and 1000 A. D. - If Viśvarūpa identical with Sureśvara, pupil of Śaṅkara, then he flourished between 800-850 - reasons for identity set out - Maṇḍana and Sureśvara not identical - Bhavabhūti and Umbeka identical, but not same as Sureśvara - Viśvarūpa was probably an inhabitant of Malwa or stayed there for some years - a digest called Viśvarūpanibandha by another Viśvarūpa - a Viśvarūpasamuccaya mentioned by Raghunandana.

His views quoted by Mitākṣarā on Yāj. I. 81 and II. 124 - a Bhāruci mentioned as an ancient teacher of Viśiṣṭādvaita system by Rāmānujācārya in his Vedārthasaṁgraha - Bhāruci the philosopher is probably identical with Bhāruci the jurist - from notices in the Sarasvatīvilāsa Bhāruci seems to have commented on the Viṣṇudharmasūtra - Bhāruci and Mitākṣarā disagreed on numerous points - Trivandrum Ms. of Bhāruci's commentary on Manu - According to Dr. Derrett Bhāruci is nearer A. D. 700 - his suggestion that Bhāruci is Ṛju not be acceptable.

Views of Śrīkara set out - first writer to propound the view that spiritual benefit was the criterion for judging of superior rights to succession - probably a Maithila - difficult to say whether he wrote a commentary or an independent digest - flourished between 800-1050 A. D.

Wrote an extensive commentary on Manu - in Dr. Ganganath Jha's ed. ten verses in the 3rd *adhyāya* are wanting - printed bhāṣya corrupt in 8th, 9th and 12th chapters - reference to king Madana having restored Medhātithi's bhāṣya explained - Dr. Jolly says Medhātithi was a southerner - this is wrong - He was a northerner and probably a Kashmirian - literature known to Medhātithi - smṛtis quoted by him - mentions Asahāya, Bhartṛyajña, Yajvan,

Upādhyāya, Ṛju, Viṣṇusvāmin – Medhātithi saturated with Pūrvamīmāṁsā – his bhāṣya is full of the terms *vidhi* and *arthavāda* – he mentions several *nyāyas* for explaining Manusmṛti – his reference to Śārīraka explained – Medhātithi and Śaṅkarācārya – Medhātithi names only a few Dharmaśāstra writers and does not quote any Smṛtikāra with the prefix 'bṛhat' or 'vṛddha' – peculiar views of Medhātithi set out – wrote Smṛtiviveka from which he quotes verses in his Manubhāṣya – date of Medhātithi – flourished between 825–900 A. D.

[PART II]

Mitākṣarā (on Yāj. II. 135 and III. 24) mentions views of Dhāreśvara – Dhāreśvara is to be identified with king Bhojadeva of Dhārā – works on numerous branches of knowledge attributed to Bhoja of Dhārā such as on Poetics, Rājamṛgāṅka (on astronomy), a com. on Yogasūtras – Śuddhikaumndī of Govindānanda mentions Rājamārtaṇḍa of Bhoja on śrāddha – Mitākṣarā and Dhāreśvara disagree on several points, e. g. on the question whether ownership was known from śāstra alone, on the meaning of 'duhitaraḥ' in Yāj. – on other points the two agree – Bhūpālapaddhati or simply Bhūpāla or rāja refers to a work of Bhojadeva – Bhujabalabhīma of Bhojarāja quoted in Tithitattva and Āhnikatattva of Raghunandana as distinct from the Rājamārtaṇḍa – two works of Bhoja on Sanskrit poetics – inscriptional references to Bhoja – pedigree given in the Ujjain plate – Bhoja reigned from 1005–1054 A.D. - Dharmapradīpa of Bhoja is the work of another Bhoja, who was son of Bhāramalla and king of Āśāpura – it was written between 1400–1600 A. D.

Said by Smṛticandrikā to have composed a digest of smṛtis – Nārāyaṇa, commentator of Āśvalāyanagṛhya, relies on bhāṣya of Devasvāmin – he composed a digest on ācāra, vyavahāra and āśauca – Smṛticandrikā quotes his views on the meaning of Yautaka, on the meaning of duhitaraḥ in Yāj., on Manu 9. 141 – A Devasvāmin commented on Pūrvamīmāṁsāsūtras and on the

Saṁkarṣakāṇḍa – difficult to say whether he is identical with the writer on dharmaśāstra – Devasvāmin flourished about 1000–1050 A. D.

Sec. 67 *Jitendriya* : ... pp. 593–595

He is frequently quoted by Jīmūtavāhana in his three works – Jitendriya held that the wives of a person whether separated or joint succeeded to their deceased husband – no early writer other than Jīmūtavāhana cites him – flourished between 1000–1050 A. D.

Sec. 68 *Bālaka* : ... pp. 595–596

Mentioned by Jīmūtavāhana, Śūlapāṇi, Raghunandana – several views of Bālaka set out – flourished before 1100 A. D.

Sec. 69 *Bālarūpa* : ... pp. 596–598

The opinions of Bālarūpa are cited in the Smṛtisāra and Vivādacandra – also in the Vivādacintāmani – he wrote at least on vyavahāra and Kāla – Bālaka and Bālarūpa are probably identical – Bālarūpa is certainly earlier than 1250 A. D. – Vivādacandra once speaks of 'author of Bālarūpa', suggesting thereby that Bālarūpa was a work.

Sec. 70 *Yogloka* : ... pp. 598–599

Known only from works of Jīmūtavāhana and Raghunandana – Jīmūtavāhana only rarely agrees with him and generally criticizes him and taunts him with being a logician merely – Bṛhad Yogloka and Svalpa Yogloka – Yogloka wrote at least on vyavahāra and Kāla – flourished between 950–1050.

Sec. 71 *Vijñāneśvara* : ... pp. 599–616

The unique position of the Mitākṣarā on account of being esteemed as of paramount authority by British Indian courts – the several names of the Mitākṣarā – quotes a host of smṛti writers and six predecessors as authors of commentaries and digests – noticeable features of Mit. – chary of quoting from Purāṇas – mentions the views of many Smṛti writers with the prefix 'bṛhat' or 'vṛddha' e. g. Bṛhan-Manu, Vṛddha-Manu, Bṛhad-Vasiṣṭha, Vṛddha-Viṣṇu etc., particularly on āśauca and prāyaścitta - personal

history of Vijñāneśvara – profound student of pūrvamīmāṁsā – date of Vijñāneśvara – between 1100–1120 – Dr. Derrett's facile assumption about Vijñāneśvara being a judge, based on the Mit. on Yāj. II. 4 not acceptable – criticism against Prof. R. Aiyangar who makes an hasty and biased remark about Mit. as referring in its concluding verses to Kalpataru of Lakṣmīdhara – out of many commentators of the Mitākṣarā three famous – peculiar doctrines of the Mitākṣarā – seems to have been author of Āśaucadaśaka also – several commentaries on Āśaucadaśaka by Harihara, Raghunātha and Bhaṭṭoji – Vijñāneśvara not the author of Triṁśat-ślokī – Nārāyaṇa, a pupil of Vijñāneśvara, wrote Vyavahāra-śiromaṇi.

Sec. 72 *Kāmadhenu* : ... pp. 616–622

An ancient digest not yet discovered – quoted by Kalpataru, Hāralatā, and other works – Gopāla, the author of Kāmadhenu – Aufrecht's view that Śambhu is the author of Kāmdhenu wrong – Śambhu is a nibandhakāra on dharma cited by Smṛticandrikā and Hemādri – Mr. Jayasval wrongly ascribes Kāmdhenu to Bhoja – probable date of Kāmadhenu between 1000–1100 A. D.

Sec. 73 *Halāyudha* : ... pp. 622–639

Several Halāyudhas – the first, the author of Kavirahasya and Mṛtasañjīvanī, flourished in the latter half of the 10th century – interesting features of Kavirahasya – another Halāyudha, the author of Brāhmaṇa-sarvasva and four other works – personal history of this Halāyudha – patronized by Lakṣmaṇasena, king of Bengal – his literary activity to be assigned to the period of 1160–1200 A. D. – La. Saṁ. – voluminous literature on it – this Halāyudha is different from one who was a jurist – composed a work on law – meaning and exposition of the words 'Vyavahāra' and 'Vivāda' – yet another Halāyudha who composed a com. called Prakāśa on Kātyāyana's Śrāddhakalpasūtra – he must have flourished before 1509 A. D. and later than 1150 A. D. – Halāyudha, the author of Karmopadeśinī – earlier than 15th century.

Sec. 74 *Bhavadevabhaṭṭa* : ... pp. 639–652

Author of Vyavahāratilaka - and of Sambandhaviveka - also of Karmānuṣṭhānapaddhati or Deśakarmapaddhati - contents of 'atter - another work is Prāyaścittanirūpaṇa - yet another work

called Tautātitamatatilaka is concerned with elucidating Pūrvamīmāṁsā doctrines - Raghunandana criticizes Bhavadevabhaṭṭa's views several times, but also accepts his views many times - light on personal history of Bhavadeva in inscription at Bhuvaneśvara - he was a great builder of temples and tanks - explanation of the epithet 'Bālavalabhi-bhujaṅga' applied to Bhavadeva - authors and works quoted in Prāyaścitta prakaraṇa - review of Bhavadeva's Śavasūtikāśauca-prakarna ed. by Dr. R. C. Hazra - contents of Śavasūtikāviśuddhi-prakaraṇa - flourished between 1050-1150 A.D. - Bhavadeva and Pradīpa - other authors on dharmaśāstra named Bhavadeva.

An ancient work on vyavahāra, dāna, śrādhda &c. - whether an independent digest is doubtful - was probably a commentary on Yājñavalkyasmṛti composed between 1000-1100 A.D. - Mahārṇavaprakāśa, Smṛtimahārṇava or Mahārṇava quoted by Hemādri are all names for the same work - probably Prakāśa and Smṛtimahārṇavaprakāśa are identical.

Several works on dharma end in Pārijāta - an ancient work called Pārijāta quoted by Kalpataru - it dealt with at least vyavahāra, dāna - composed between 1000-1125 A. D.

Wrote com. on Manusmṛti and a work called Smṛtimañjarī - personal history of Govindarāja - he is not to be identified with king Govindacandra of Benares - Kullūka frequently criticizes Govindarāja - contents of Smṛtimañjarī - date of Govindarāja between 1000-1110 A. D.

An extensive work which exercised great influence over early Mithilā and Bengal writers - work divided into fourteen kāṇḍas - their arrangement and contents - eleven kāṇḍas edited by Prof. K. V. Rangaswami Aiyangar - presonal history of Lakṣmīdhara - date of Kalpataru between 1125-1145 A. D. - passages in Kalpataru on

vyavahāra are more or less identical with those of Mit. - Prof. Aiyangar's arguments for holding Mit. as knowing or relying upon Kalpataru not correct - Kalpataru, Manusmṛti and Yājñavalkya-smṛti - Kalpataru has extensive size and wide range, but in quality it is inferior to Mit. and some other digests - passages of Devala in Aparārka and the Mokṣakāṇda of the Kalpataru - composed in the realm of Govindacandra.

Sec. 79 *Jīmūtavāhana*: ... pp. 699–713

He is first of the three great Bengal writers on dharmaśāstra - only three works known, Kālaviveka, Vyavahāramātṛkā and Dāyabhāga - these three parts of a projected digest called Dharmaratna - object and contents of Kālaviveka - works quoted in Kālaviveka - profound study of Pūrvamīmāṁsā displayed therein - contents of Vyavahāramātṛkā - works quoted in it - Dāyabhāga most famous of his works and of paramount authority in Bengal on Hindu Law - contents of Dāyabhāga - doctrines peculiar to Dāyabhāga - authors and works named in the Dāyabhāga - personal history of Jīmūtavāhana - his date - divergent views - literary activity lies between 1090-1130 A. D. - Did Jīmūtavāhana know the Mitākṣarā ? - commentaries on Dāyabhāga.

Sec. 80 *Aparārka*: ... pp. 713–723

Wrote a voluminous commentary on Yājñavalkyasmṛti - History of Śilāhāras - three branches of this family - two kings called Aparārka or Aparāditya belonged to the branch that ruled in North Konkan - authors and works quoted by Aparārka - studiously avoids naming his predecessors who were writers of digests - peculiar views of Aparārka - evidedce to show that Aparārka knew the Mitākṣarā - date of Aparārak - Smṛticandrikā criticizes Aparārka - Aparārka was a Śilāhāra prince - inscriptions of Śilāhāras - commentary written about 1125 A. D.

Sec. 81 *Pradīpa*: ... pp. 724–725

An independent work on vyavahāra, śrāddha, śuddhi and other topics - between 1100–1150 A. D.

Contents of - personal history of Śrīdhara - authors and works relied on as authorities - Śrīdhara probably composed another larger work - date between 1150–1200 A. D.

An early and eminent Bengal writer - wrote Hāralatā and Pitṛdayitā alias Karmopadeśinīpaddhati - contents of Hāralatā and of Pitṛdayitā - authors and works named in them - personal history of Aniruddha - flourished in 3rd quarter of 12th century.

Compiled at least four works, Ācārasāgara, Adbhutasāgara, Dānasāgara, Pratiṣṭhāsāgara - subjects dealt with in Dānasāgara - Adbhutasāgara left incomplete and finished by his son Lakṣmaṇasena - Dānasāgara deals with 16 great *dānas,* eulogy of brāhmaṇas etc. and contains valuable imformation about the Mahābhārata and the *Purāṇas* - literary activity in 3rd quarter of 11th century, as Dānasāgara was composed in śake 1091 - Aniruddha was *guru* of Ballālasena.

A writer on vyavahāra - he flourished before 1300 A. D.- Harihara composed commentary on Pāraskaragṛhyasūtra - this Harihara flourished between 1150 and 1250 A. D. - whether he was pupil of Vijñāneśvara - a Harihara comments on Āśaucadaśaka- jurist Harihara probably identical with bhāṣyakāra of Pāraskara - several Hariharas known.

An extensive digest - printed text deals with saṁskāra, ācāra, vyavahāra, śrāddha and āśauca - he wrote on prāyaścitta also- name variously written - profusely quotes Smṛtikāras, 600 verses of Kātyāyana alone on vyavahāra being quoted - authors and works named - author a southerner - contents - points in which Mitākṣarā and Smṛticandrikā differ - date between 1150 and 1225 A. D.- several works named Smṛticandrikā.

His fame high as a commentator - his Anākulā on Āpastambagṛhya, Anāvilā on Āśvalāyanagṛhya, Mitākṣarā on Gautamadharmasūtra, Ujjvalā on Āpastambadharmasūtra and a com. on the Āpastambamantrapāṭha - explains grammatical peculiarities at great length - he was a southerner - great devotee of Śiva - tradition says Rudradatta and Haradatta are identical - Haradatta on widow's right of succession - interesting information from Haradatta-date, a difficult problem - between 1100–1300 A. D. - Haradatta commentator of dharmaśāstra works, is identical with Haradatta, author of Padamañjarī - Haradattācārya mentioned in Bhaviṣyottarapurāṇa and Śivarahasya is probably the Haradattācārya cited in Sarvadarśanasaṁgraha - Hariharatāratamya and Caturvedatātparyasaṁgraha are works ascribed to Haradatta.

He and Mādhava the two outstanding dākṣinātya writers on dharmaśāstra - his Caturvargacintāmaṇi is a huge work of an encyclopædic character - projected to contain five sections - printed parts comprise vrata, dāna, śrāddha and kāla - Hemādri a profound student of Pūrvamīmāṁsā - predecessors named by him - personal history of Hemādri - his connection with Yādavas of Devagiri - genealogy of the Yādavas - Caturvargacintāmaṇi composed about 1270 A. D. - com. on Śaunaka's Praṇavakalpa and a Śrāddhakalpa according to Kātyāyana are attributed to him - Vopadeva, a friend and a protege of Hemādri - references to Hemādri's work in grants.

A famous commentator of Manusmṛti - he drew largely upon Medhātithi's bhāṣya and Govindarājā - Sir William Jones on Kullūka - authors and works quoted by him - personal history - he wrote Smṛtiviveka, of which Aśaucasāgara, Śrāddhasāgara and Vivādasāgara were parts - contents of Śrāddhasāgara - this is full of Pūrvamīmāṁsā discussions - date of Kullūka uncertain - flourished between 1150–1300 A. D.

One of the earliest *nibandhakāras* on dharmaśāstra from Mithilā - contents of Ācārādarśa and authors quoted therein - his Chando-

gāhnika - principal topics in it - works quoted in it - his Pitṛbhakti-authors quoted in it - his Śrāddhakalpa - his Samayapradīpa - contents of the work - flourished between 1200–1300 A. D., probably about 1275-1300 A. D. - hardly gives any information about himself or his faimily - liberal enough to allow Vaiśvadeva to śūdras - another Śrīdattamiśra, a Maithila writer, who flourished towards end of 14th century.

Most prominent among Maithila *nibandhakāras* - compiled extensive digest called Smṛtiratnākara in seven sections on *dāna*, kṛtya, vyavahāra, śuddhi, pūjā, vivāda and gṛhastha - contents of Kṛtyaratnākara, Gṛhastharatnākara, Dānaratnākara, Vivādaratnākara and other ratnākaras - he also compiled Kṛtyacintāmaṇi, the Rājanītiratnākara, Dānavākyāvali and Śivavākyāvali - contents of Rājanītiratnākara - he drew principally upon five viz. Kāmadhenu, Kalpataru, Pārijāta, Prakāśa and Halāyudha - authors and works quoted - Dr. Bhabatosh Bhattacharya's papers on Caṇḍeśvara-personal history of Caṇḍeśvara - genealogy - he was minister of Harisiṁhadeva of Mithilā and later of Bhaveśa and weighed himself against gold in 1314 A. D. - Karṇāṭa and Kāmeśvara dynasties - Vidyāpati, paternal cousin of Caṇḍeśvara - literary activity between 1314–1370 A. D.

Author of a digest called Smṛtisāra – names numerous authorities – contents – flourished sometime between 1300–1400 A. D. – several works styled Smṛtisāra.

The most eminent of dākṣiṇātya writers on dharmaśāstra – two works on dharmaśāstra deserve special notice, viz. Parāśara Mādhavīya and Kālanirṇaya – authors and works quoted in them – contents of Kālanirṇaya – published in 1889 and 1936 – Sāyaṇa, the minister under four kings viz. Bukka, Kampaṇa. Saṅgama II and Harihara II – Father Heras' 196 inscriptions – life-sketch of Vidyāraṇya – Heras' conclusion that the ascetics of Śṛṅgerimath fabricated the story of Vidyāraṇya as the founder of Vijayanagar etc. and the opinion about Vidyāraṇya superfluous – the identity

of Mādhavācārya and Vidyāraṇya - family and personal history of Mādhavācārya - his brother Sāyaṇa - Mādhava founded Vijayanagar in 1335 A. D. - Burnell's theory about the identity of Sāyaṇa and Mādhava refuted by Narasimhachar - works of Mādhavācārya - pedigree of Vijayanagar kings - Parāśara Mādhavīya and Kālanirṇaya were composed between 1340-1360 A. D. - literary activity of Mādhava Vidyāraṇya between 1330-1385 A. D. - Fleet is wrong in identifying Mādhavāṅka with Mādhavācārya - Mādhava Vidyāraṇya different from Mādhava *Mantrin* who was governor of Banavase and Goa - several commentaries of Kālanirṇaya.

Four works attributed to Madanapāla, a great patron of learning like Bhoja, viz. Madanapārijāta, Smṛtimahārṇava or Madanamahārṇava, Tithinirṇayasāra and Smṛtikaumudī - Madanapārījāta really composed by Viśveśvarabhaṭṭa - contents of Madanapārijāta - its proposition with regard to kānīna and secondary sons - its style simple and lucid - authors and works quoted in it - Mahārṇava ascribed to Māndhātā, a son of Madanapāla - principal topics of the work - Tithinirṇayasāra - Smṛtikaumudī deals with dharmas of *śūdras* - contents - all the above four works probably composed by Viśveśvarabhaṭṭa - Subodhinī, com. on Mitākṣarā by Viśveśvarabhaaṭṭa is a leading authority in Benares school of Hindu Law - pedigree of Madanapāla - other works on astronomy and medicine attributed to Madanapāla - date of Madanapāla, between 1300-1400 A. D. - Madanavinodanighaṇṭu composed in 1431 of Vikrama era i. e. 1375 A. D.

An extensive digest on dharmaśāstra, variously styled - seven *uddyotas* of it on *samaya, ācāra, vyavahāra, prāyaścitta, dāna, śuddhi, śānti* - contents of uddyotas on *samaya, dāna*, and *śānti* - Dānoddyota published by the Sanskrit Academy in 1964 - subjects treated in Dānoddyota - D. C. Ms. dealing with *Śānti* section - authors and works referred to in it - work composed under Madanasiṁhadeva, son of Śaktisiṁhadeva - pedigree of the family - Madanasiṁha called together four learned men, Ratnākara, Gopīnātha, Viśvanātha and Gaṅgādhara, and entrusted compo-

sition of work to them - Vyavahāra section edited by the present author - its contents - date of Madanaratna between 1350-1500, probably about 1400-50.

Born in Biśapi, a village in north Bihar - fourth in descent from Dhīreśvara, uncle of Caṇḍeśvara - Love songs of Vidyāpati - credited with the authorship of 12 works - he was believed to be a great Vaiṣṇava, while in Mithilā he was held to be a Śaiva - he made Queen Viśvāsadevī's work Gaṅgāvākyāvalī faultless and supplied textual authorities in support of her propositions - there appears to be agreement about the date of his death viz. 1448 A. D. - he may be held to have flourished between 1360-1448 A. D.

Vyavahāranirṇaya having no Maṅgala śloka at the beginning - one of the four South Indian works on Dharmaśāstra - Varadarāja's explanations often same as in the Mit. - on the whole Vy. N. a pedestrian performance - quotes many smṛtis, works and authors, but nowhere refers to Bhāruci - Varadarāja a puny figure in th matter of Mīmāṁsā as against the Mit. - later than the Mit. - bu certainly earlier than 1515 A. D.

An eminent writer on Dharmaśāstra from Bengal - Dīpakalikā commentary on Yājñavalkya, his earliest work - holds archaic views on inheritance - his fourteen treatises ending in '*viveka*' never mentioned as parts of his Smṛtiviveka - Durgotsavaviveka is amongst his latest works - Śrāddhaviveka is his most famous work - authors and works named by him - Sambandhaviveka edited by Dr. J. B. Chaudhuri - Dolayātrāviveka of Śūlapāni - Dolayātrā, the festival of swinging, when to be celebrated - half of the work taken from Skandapurāṇa - Prāyaścittaviveka - printed with the com. Tattvārthakaumudī of Govindānanda - etymology of the word 'prāyaścitta' - contents - works and authors quoted - Śūlapāṇi and Vācaspatimiśra - his Tithiviveka edited by Prof. S. C. Banerji and by Dr. J. B. Chaudhuri - Caturaṅgadīpikā ed. by Mr. Mano Mohan Ghosh in 1936 - commentaries on Śrāddhaviveka -

Śūlapāṇi hardly gives any information about himself – in colophons styled Mahāmahopādhyāya – and also Sāhuḍiyān – probably came from some place called Sāhuḍi – flourished between 1365–1445 A. D.

A Maithila writer – wrote Śrāddhaviveka, Śuddhiviveka, Vratapaddhati and Varṣakṛtya, the first being the most famous of his works – flourished between 1425–1460 A. D.

Wrote Vivādacandra – contents – work composed under orders of queen Lachimādevī, wife of prince Candrasiṁha of Mithilā – flourished about 1450 A. D.

The foremost nibandhakāra of Mithilā – his Vivādacintāmaṇi of paramount authority on matters of Hindu Law in Mithilā – a voluminous writer – several works of his styled Cintāmaṇi on ācāra, āhnika, kṛtya, tīrtha, dvaita, nīti, vivāda, vyavahāra, śuddhi, śūdrācāra, śrāddha – works named by him – a group of his works ends in 'nirṇaya' viz. Tithinirṇaya, Dvaitanirṇaya, Mahādānanirṇaya, Vivādanirṇaya, Śuddhinirṇaya – he also contemplated writing seven works styled Mahārṇava on kṛtya, ācāra, vivāda, vyavahāra, dāna, śuddhi and pitṛyajña – other works of his – Śrāddhakalpa or Pitṛbhaktitaraṅgiṇī his last work – personal history of Vācaspati – connected with king Bhairava and his son Rāmabhadra – genealogy of Kāmeśvara kings – Vācaspati flourished between 1425–1480 A. D. – philosopher Vācaspati different.

First edited by Kamalakṛṣṇa Smṛtitīrtha – probably the only extensive extant Sanskrit work on the law of crimes and punishments alone – cites Halāyudha 33 times – starts with the eulogy of '*daṇḍa*' – contents – Vardhamāna wrote his Viveka in the reign of king Bhairava of Mithilā – works and authors consulted by Vardhamāna – his elder brother Gaṇḍakamiśra, Śaṅkara and Vācaspati were his gurus – he composed nine works – Vardhamāna must have flourished some decades before 1496 A. D.

An encyclopædic work – divided into 12 sections called 'sāra' – the author's name variously given as Dalapati or Dalādhīśa – personal history - writers and works named - contents of the work - flourished between 1400–1510 A. D., probably about 1490 to 1510.

He was king of the Gajapati dynasty in Orissa and composed Sarasvatīvilāsa – pedigree and history of family – purpose and contents of Sarasvatīvilāsa – works quoted – often points out the differences of opinion between Bhāruci and Vijñāneśvara – cites in many places the explanations of certain sūtras and words of Viṣṇu giving Bhāruci's interpretations thereof – quotes Varadarāja, Smṛticandrikā – composed between 1497-1539 A. D. – Foulke's theory about date not acceptable – authorship of Sar. V. – goes to Lolla Lakṣmīdhara acc. to Dr. Gode and Mr. R. Subrahmanyam – the Pratāpamārtaṇḍa or Prauḍhapratāpamārtaṇḍa of Pratāparudradeva.

A large digest on Dharmaśāstra comprising several parts (prakāśas), perhaps 16 as the word 'Kalānidhi', meaning moon, suggests – its 7th part Vyavahāraprakāśa quotes sūtrakāras, smṛtis, Purāṇas, Rāmāyaṇa, Mahābhārata, digests on Dharmaśāstra – this Pṛthvīcandrodaya was composed in Bundelkhand and must be placed later than about 1375 A. D.

Author of Dānakaumudī, Śuddhikaumudī, Śrāddhakaumudī and Varṣakriyākaumudī and a com. called Arthakaumudī on the Śuddhidīpikā of Śrīnivāsa and a com. Tattvārthakaumudī on the Prāyaścittaviveka of Śūlapāṇi – son of Gaṇapatibhaṭṭa – protest against Dr. Bhattacharya about certain points – Govindānanda was loose in giving the names of his own works – years with intercalary months – Kriyākaumudī and its authorship – two inaccurate statements of Dr. Haraprasad Sastri – literary activity between 1500–1540 A. D.

Sec. 107 *Raghunandana* : ... pp. 890–902

Last great writer of Bengal on dharmaśāstra – wrote an *encyclopaedia* called Smṛtitattva in 28 sections – names over 300 authors and works – 28 tattvas enumerated – other works besides these 28 – wrote also com. on Dāyabhāga – personal history – authors and works quoted – attitude of writers towards women and śūdras – flourished between 1510–1580 A. D. – papers on Raghunandana – the Dharmaśāstra topics that assumed importance in 16th cent. – internal evidence to establish the order of composition in Raghunandana's Tattvas – master in application of the Mīmāṁsāsūtras and Nyāyas.

Sec. 108 *Nārāyaṇabhaṭṭa* : ... pp. 903–907

The most famous member of the Bhaṭṭa family of Benares – personal history – born in 1513 A. D. – among his works are Antyeṣṭipaddhati, Tristhalīsetu, Prayogaratna and com. on verses of Kālamādhava – literary activity between 1540–1570 A. D. – Nārāyaṇa author of Dharmapravṛtti different.

Sec. 109 *Ṭoḍarānanda* : ... pp. 907–914

An extensive encyclopaedia of civil and religious law, astronomy and medicine – two parts on Sarga and Avatāras published by Dr. P. L. Vaidya – family and ancestors of Todarmal – work divided into 22 sections called saukhyas each saukhya being subdivided into *harṣas* – composed between 1572 A. D. to 1589 A. D. the year in which Todarmal died – extent – acccount of some saukhyas - Jyotiḥsaukhya composed in 1572 A. D. and other works useful for the history of Ṭoḍaramalla – Dr. Vaidya's ascription of the authorship of Ṭoḍarānanda chiefly to Nārāyaṇabhaṭṭa not acceptable – Jyotiḥsaukhya composed by Nīlakaṇṭha.

Sec. 110 *Nandapaṇḍita* : ... pp. 915–925

A voluminous writer on dharmaśāstra – author of com. on Parāśarasmṛti and on the Mitākṣarā of Vijñāneśvara – his Śrāddhakalpalatā – his Śuddhicandrikā, a com. on the Ṣaḍaśīti – his work styled Smṛtisindhu and a summary of it styled Tattvamuktāvalī – his Vaijayantī, a com. on Viṣṇudharmasūtra – his agreements and disagreements with Mitākṣarā – Dattakamīmāṁsā, his most

famous work – it is regarded by British Indian courts and Privy Council as a standard work on adoption – his views set out – personal history – he had various patrons – his thirteen works – Vaijayantī composed in 1623 A. D. – literary activity to be placed between 1580–1630 A. D.

Grandson of Nārāyaṇabhaṭṭa – personal history – composed more than 22 works on several śāstras – about a dozen works on dharmaśāstra, the Nirṇayasindhu, Śūdrakamalākara and Vivādatāṇḍava being most famous – he meant all the works on dharmaśāstra to be parts of a digest called Dharmatattva – contents of Pūrtakamalākara, Śāntiratna, Vivādatāṇḍava, Śūdrakamalākara and Nirṇayasindhu – the last, one of his earliest works composed in 1612 A. D. and so his literary activity lies between 1610–1640 A. D. - sometimes differs from Nārāyaṇabhaṭṭa – his interesting observations – Nirṇayasindhu – its contents.

Grandson of Nārāyaṇabhaṭṭa and son of Śaṅkarabhaṭṭa – personal history – his work Bhagavantabhāskara divided into twelve mayūkhas composed in honour of Bhagavantadeva, Bundella chieftain – also wrote Vyavahāratattva – estimate of his qualities as a writer – his Vyavahāramayūkha is of paramount authority on Hindu Law in Gujerat, Bombay Island and North Konkan – his literary activity – flourished between 1610–1650 – divergence of views between the cousins Kamalākara and Nīlakaṇṭha.

Vīramitrodaya, a vast digest composed by Mitramiśra on all topics of dharmaśāstra – sections called prakāśas – contents of the printed prakāśas on Lakṣaṇa, āhnika, vyavahāra, tīrtha, pūjā, saṁskāra, rājanīti – highly controversial work – generally follows Vijñāneśvara, but at times severely criticizes him – a work of high authority in Benares school of modern Hindu Law – Mitramiśra also wrote a commentary on Yājñavalkyasmṛti – personal history – account and pedigree of his patron Vīrasiṁha – meaning of title

'Vīramitrodaya' – his literary activity lay in the first half of the 17th century – twenty-two prakāśas and the subject-matter thereof.

Composed a vast digest called Smṛtikaustubha on saṁskāra, ācāra, rājadharma, dāna, utsarga, pratiṣṭhā, tithi and saṁvatsara – Saṁskārakaustubha is most popular work – contents of Saṁskārakaustubha – portion of it on adoption called Dattakadīdhiti – summary of important views on adoption – contents of Abdadīdhiti and Rājadharmakaustubha – name Smṛtikaustubha misleading – Smṛtikaustubha is really 'Abdadīdhiti' or 'Saṁvatsaradīdhiti' – Anantadeva wrote several prayogas and also a drama 'Kṛṣṇabhakticandrikā' – pedigree of his patron's family – Anantadeva wrote at command of Baz Bahadurcandra – Anantadeva was great-grand-son of Ekanātha, a great Marathi poet and saint – his younger brother Jīvadeva – literary activity between 1645–1695.

His learning of an encyclopaedic character – wrote standard works on grammar, dharmaśāstra, yoga, &c. – Aufrecht mentions 47 works as composed by Nāgojibhaṭṭa – wrote several works on dharmaśāstra – personal history – his patron Rāma of the Bisen family – pedigree of Bhaṭṭoji Dīkṣita and Nāgoji's connection with Bhaṭṭoji – literary activity between 1700–1750 A. D.

Lakṣmīvyākhyāna or Bālambhaṭṭī is a com. on the Mitākṣarā of Vijñāneśvara – works and authors quoted – Bālambhaṭṭī favours latitudinarian views about the rights of women – estimate of Bālambhaṭṭī according to judicial decisions – author of Bālambhaṭṭī somewhat of an enigma – introductory verses about the authoress Lakṣmīdevī – real author Bālakṛṣṇa, son of Vaidyanātha Pāyaguṇḍa, who was a pupil of Nāgojibhaṭṭa – Balakṛṣṇa also wrote Upākṛtitattva, Dharmaśāstrasaṁgraha – Vaidyanātha, the commentator of Alaṁkāra works, different from Vaidyanātha Pāyaguṇḍa, the father of Bālambhaṭṭa – flourished between 1730–1820 A. D.

CORRECTIONS AND ADDITIONS

(N. B. : Errors in printing that can be easily detected have been passed over).

PART : I

Page 469 Line 32 : Read 'note 320' for 'note 269'.

Page 499 Line 6 : Read 'Manu' for 'Bhṛgu'.

PART : II

Page 597 Line 22 : Read 'Misarumiśra' for 'Harinātha'.

Page 762 Line 28 : Read '1310 A. D.' for '1510 A. D.'.

Page 836 Line 27 : Omit 'of' after 'Prof.'.

Page 843 note 1273 : Read 'अलभत सुनयं' for 'अलभत तनयं'.

Page 979 Line 10 : Read the following additional sentence after the word '*taraṅgas*'—

But the most famous of such digests that owed their inspiration to the British is the Vivādabhaṅgārṇava compiled by Jagannātha Tarkapañcānana of Triveṇī on the Ganges, son of Rudra Tarkavāgīśa.

65. Dhāreśvara Bhojadeva

The Mit. (on Yāj. II. 135) says that Dhāreśvara tries to reconcile the conflicting texts about the right of the widow to succeed to her husband's estate by saying that she succeeded if her husband was separate and if she was willing to submit to *niyoga*. On the same verse the Mit. says that following Mānu IX. 217 Dhāreśvara placed the paternal grand-mother immediately after the mother as an heir and even before the father. On Yāj. III. 24 the Mit. says that certain texts of Ṛṣyaśṛṅga about impurity on death were not accepted as authoritative by Dhāreśvara, Viśvarūpa and Medhātithi. Vide sec. 60 Viśvarūpa about the remarks of the Smṛticandrikā on Dhāreśvara and Viśvarūpa. The Hāralatā[777] (p. 117) remarks (as does the Mit. on Yāj. III. 24) that Bhojadeva, Viśvarūpa, Govindarāja, and the Kāmadhenu did not cite certain texts as Jātukarṇa's and that therefore they were not authoritative.

That Dhāreśvara is to be identified with Bhojadeva of Dhārā, perhaps the most famous Indian prince as a patron of learned men, follows from several considerations. The Dāyabhāga[778] cites Bhojadeva and Dhāreśvara without making any distinction between the two. Some views that are ascribed to Dhāreśvara in one work are ascribed to Bhojadeva in another. The Vivādatāṇḍava of Kamalākara ascribes to Bhojadeva the same views as to the widow's rights as are ascribed to Dhāreśvara by the Mit. Mss. of the Rājamārtaṇḍa (commentary on the Yogasūtras) have colophons saying that the work was composed by Dhāreśvara Bhojarāja. Dhāreśvara is styled *ācārya* by the Mit. (on Yāj. III. 24) and *sūri* by the Smṛticandrikā (II p. 257). Works on numerous branches of knowledge were composed by (or in the name of or under) Bhoja of Dhārā. On Poetics we have two extensive works of his, viz. the Sarasvatīkaṇṭhābharaṇa and the Śṛṅgāraprakāśa.

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777 यानि जातूकर्णनाम्ना वचनानि लिखितानि तानि भोजदेव-विश्वरूप-गोविन्दराज-कामधेनुकृद्भिरलिखितत्वान्मत्स्यपुराणविरोधाच्च निर्मूलान्येव ।

778 दायभाग (p. 53, ed. of 1829) 'अयं वा धारेश्वरपुरस्कृतो वचनार्थः । इच्छया विभागदानप्रवृत्तस्य पितुः पैतामहधने सदृशं स्वाम्यं पुत्रैः सह न तत्र स्वोपार्जितधन इव न्यूनाधिकविभागमिच्छातः कर्तुमर्हतीति । '; दायभाग (p. 280) 'अत एव भोजदेवेनापि कृताकृतदुहित्रधिकारे बृहस्पतिरित्यभिधाय यथा पितृधने स्वाम्यमिति वचनं लिखितम् । '.

A verse at the[779] beginning of the Rājamārtaṇḍa tells us that Bhoja composed a work on grammar, a commentary on the Yogasūtra and a work on medicine called Rājamṛgāṅka just as Patañjali wrote on these three subjects (vide Mitra's Notices of Mss, vol. I, p. 115 for the medical work of Bhoja called Rājamārtaṇḍa (alias Yogasāra). He composed a work on astronomy called Rājamṛgāṅka. A work of his on the Śaiva *āgama* called Tattvaprakāśa has been published in the Trivandrum Sanskrit Series. There are several other works ascribed to him, which need not be set out here. That he composed an extensive work on the principal subjects of Dharmaśāstra follows from the numerous references to him contained in the Mit., the Dāyabhāga, the Hāralatā and other works. The Śuddhi-kaumudī[780] (B. I. edition) of Govindānanda frequently speaks of a work called Rājamārtaṇḍa of Bhoja on Śrāddha. The Jayasiṁha-kalpadruma (p. 26) quotes Rājamārtaṇḍa and Bhojarājīya on the same page. Whether Bhoja composed on Dharmaśāstra one work or two (as he composed two on Poetics), and whether his work was a commentary or an independent digest it is difficult to say. M. M. Haraprasādaśāstri in one of his reports threw out the suggestion that the Kāmadhenu was the work of Bhoja, but this is entirely worng, as the words of Śrīdatta in his Pitṛbhakti[781] will show.

Besides the two points noted above (about widow's rights and about the grandmother, there are others on which the Mit. and Dhāreśvara disagreed : viz. Dhāreśvara held

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779 शब्दानामनुशासनं विदधता पातञ्जले कुर्वता वृत्तिं राजमृगाङ्कसंज्ञकमपि व्यातन्वता वैद्यके । वाक्चेतोवपुषा मलः फणभृतां भर्त्रेव यनोद्धृतस्तस्य श्रीरणरङ्गमल्लनृपतेर्वाचो जयन्त्युज्ज्वलाः ॥ Intro. 4th verse.

780 अत एव राजमार्तण्डे भोजराजः-श्राद्धविघ्ने समुत्पन्ने मृतस्याविदिते दिने । अमावास्यां प्रकुर्वीत वदन्त्येके मनीषिणः ॥ p. 18. Vide also the श्राद्धक्रियाकौमुदी p. 480 for the same verse from the राजमार्तण्ड, which is perhaps more frequently quoted by गोविन्दानन्द than any other *nibandha*.

781 तदेतानि वाक्यानि राज्ञालिखितत्वान्नादेयानीति केचित् । तद्युक्तं कामधेनावपि राजनिबन्धवच्छिष्टपरिग्रहात्संशयं नार्हन्तीति चेत्, न राजालिखितत्वस्यादर्शनेनाप्युपपत्तेः । न हि यावन्ति स्मृतिवाक्यानि तावन्ति सर्वाण्येव राज्ञा दृष्टानीति प्रमाणमस्ति । पितृभक्ति (folio 38 of ms No. 152 of 1892–95 in the Govt. Mss. Library at the Bhandarkar O. R. Institute, Poona).

ownership to be known only from śāstra, while the Mit. held it to be *laukika* (vide Vīramitrodaya pp. 528, 536). Dhāreśvara held that the word 'duhitaraḥ' in Yāj. stands for *putrikā* in the order of succession (Smṛticandrikā II. pp. 295–96). On other points the views of Dhāreśvara coincide with those of the Mit., viz. on the usage of giving a special share to the eldest son having fallen into desuetude, on the daughter's son's right to succession, on the father's inability to give a greater or smaller share to his sons in ancestral property on a partition during his life-time. Vide my article on Bhojadeva in JBBRAS for 1925, pp. 223-224 for details of these and other views ascribed to Bhojadeva. A few other references may be noted here. The Nirṇayāmṛta[782] (p. 68) quotes a Bhojarājīya text. In the Kālaviveka of Jīmūtavāhana two verses about taking food at the time of eclipses are cited from Bhojadeva (p. 539). In several works certain views are stated to be those of a Bhūpālapaddhati or of Bhūpāla or of Rāja. The reference seems to be to a work of king Bhoja. For example, in the Dānaratnākara, a Bhūpāla-paddhati and Bhūpāla are frequently quoted.[783] The Samayapradīpa[784] and Ācārādarśa of Śrīdatta speak of both Bhūpāla and Rāja. In other works also the views of Bhoja are often referred to as those of Rāja (the king *par excellence*). For example, the Ekāvali[785] (a

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782 यत्तु भोजराजीयं– न दिवा न निशासु च विष्टिहता न च सप्तमीशल्यसमोपहतेति । इदं सप्तमीशल्यनिषेधपरम् । निर्णयामृत.

783 पद्मासनगतांस्तद्वद् ब्रह्मविष्णुमहेश्वरान् । लोकपालान्सहैतांश्च स्ववाहनसमन्वितान् ॥ इति श्लोकार्धपादो भूपालपद्धतियोगीश्वरयोर्दृष्टः । दानरत्नाकर (Ms. No. 114 of 1884–86) in the Govt. Mss. Library at the B. O. R. Institute, Poona 4, folio 34 b; *vide* folios 19 a, 28 a, 29 a, 50 b for भूपाल.

784 तदेवं गौडीयवचनानि प्रमाणयतां तदनुसारेण व्यवस्थोक्ता । भूपालादिमते तु सप्तम्येकादश्योर्वाचनिकी व्यवस्था तिथ्यन्तरेषु प्रधानकालानुरूपन्यायादुदयकालव्यापिन्यादर इति । समयप्रदीप (Ms No. 371 of 1875–76) in the Govt. Mss. Lib. at the B. O. R. Institute, Poona 4, folio 8 b; केचित्त्च राजाद्यलिखितवाक्यबलात् युगाद्येषु मुगान्तेषु संक्रान्तिषु पिण्डं न मन्यन्ते । समयप्रदीप folio 54 a ; इदं च बौधायनवाक्यं राजाद्यलिखितमपि बहुजनसंमतत्वाल्लिखितम् । आचारादर्श (Ms. No. 349 of 1875–76 in the Govt. Mss. Lib. at the B. O. R. Institute, Poona 4, folio 29 *a*).

785 राजा तु शृङ्गारमेकमेव शृङ्गारप्रकाशे रसमुरीचकार । एकावलि p. 98 (B. S series).

work on Poetics) says that in the Śṛṅgāra-prakāśa, the king accepted only one *rasa*. Dr. Raghavan has recently published (in 1963) a complete and learned exposition of the Śṛṅgāra-prakāśa of Bhoja (1009 pages). The Varṣakaumudī (p. 107) says that a certain verse is cited by the Gangāvākyāvalī without naming the author, but as it is not cited by the Rājā and the rest, it is unauthoritative.

The several *tattvas* of Raghunandana mention two works of Bhojadeva or Bhojarāja. For example, the Tithitattva (Jivananda vol. I, p. 17) cites a text as quoted in the Bhujabalabhīma by Bhojarāja ; similarly, in the Śrāddhatattva (Jivananda vol. I, p. 266) two texts are cited as quoted by Bhojadeva in Bhujabalabhīma. Raghunandana also mentions Rājamārtaṇḍa of Bhojarāja (vide Āhnikatattva, vol. I, p. 451) He often cites the Rājamārtaṇḍa and the Bhujabalabhīma on the same page without the author's name (e.g. *vide* Udvāhatattva, vol. II, p. 124). Raghunandana often speaks of a Bṛhad-Rājamārtaṇḍa along with the Rājamārtaṇḍa on the same or the next page (vide Tithitattva, vol. I. pp. 25-26 and Jyotistattva pp. 605 and 655). That the Bhujabalabhīma and the Rājamārtaṇḍa are two different works appears to be clear. Whether the Bṛhad-Rājamārtaṇḍa and the Rājamārtaṇḍa are distinct works is not quite clear. (Vide Tri. Cat. of Madras Govt. mss. for 1919-22, p. 4562, No. 3079 for Bhujabalanibandha of Bhojarāja in 18 *adhyāyas* on astrological matters in relation to dharmaśāstra such as strījātaka, karṇādivedha, vrata, vivāhamelakadaśaka, gṛhakarmapraveśa, saṁkrāntisnāna, dvādaśamāsakṛtya). The Bhujabalabhīma is also mentioned by Śūlapāṇi and by Rudradhara in his Śrāddhaviveka.

Vide the present author's paper on, 'King Bhoja and his Works on Dharmaśāstra and Astrology in J. O. R. (Madras), Vol. XXIII pp. 94-127, where five works of Bhoja are named. Vide also a paper on 'Passages from the Rājamārtaṇḍa on 'Tithis, Vratas and Utsavas' by the present author in ABORI Vol. XXXVI (Parts III and IV) pp. 306-339 (286 verses out of 1462 on the basis of three Mss.). Dr. Derrett, in Bulletin of L. S. O. A. S. Vol. XV (part 3) pp. 598-602, draws attention to the commentary Durghaṭārtha-prakāśinī of Vimalabodha on Mahābhārata, Śānti. and Chap. 121, 14ff, where the commentator mentions Bhojadeva's interpretation

of those verses in the latter's work called Vyavahāra-mañjarī. Vide Dr. Gode's paper in the Silver Jubilee number of B. O. R. I. pp. 146ff. about a ms. of this com. in the Bhandarkar O. R. Institute of Poona.

For two works of Bhoja on Sanskrit Poetics called 'Sarasvatīkaṇṭhābharaṇa' and the 'Śṛṅgāraprakāśa', vide the present author's 'History of Sanskrit Poetics' pp. 257–264 (ed. of 1961) and for the Śṛṅgāraprakāśa, Dr. Raghavan's monumental work on it (containing over a thousand pages) published very recently (1963) which contains a full exposition of Bhoja's great work.

Bhoja of Dhārā, according to the Bhojaprabandha, had a long reign of 55 years. Bhoja's was a remarkable career. In spite of the fact that he was constantly waging wars with different kings, he became the most famous Indian King as the patron of learned men. Considering the fact that he ruled long (about 50 years or so) and was generous to learned men the inscriptional references to him are rather few. There are only six records (of which five are copperplates) contemporary in time with him. They are: (1) The Ujjain plate in I. A. vol. VI p. 53 of Saṁvat 1078, Māgha dark half, 3rd tithi Sunday (1021 A. D.). It gives the pedigree as follows. Sīyakadeva–Vākpatirāja-brother Sindhurāja or Sindhula–son Bhojadeva. The grant was issued from the capital Dhārā; (2) the Banswara plate of Bhoja (E. I. Vol. XI p. 181–133), dated *Saṁvat* 1076, Māgha bright half (23rd January 1020 A. D.) issued on the festival for the conquest of Koṅkaṇa (Koṅkaṇa-vijayaparvaṇi); (3) the Betma plate (in E. I. Vol. 18 pp. 320-325 issued in *Saṁvat* 1076, Bhādrapada bright half, 15 (September 1020 A. D.) on Koṅkaṇa-grahaṇa = vijayaparvaṇi); (4) the Tilakvādā plate (in Proceedings of the First Oriental Conference, 1919, pp. 319–326 of *Saṁvat* 1103, Mārgaśīrṣa, 1046 A. D.; (5) the Kalvan plate (E. I. XIX p. 69) refers to conquest of Koṅkaṇa by Bhoja and sets out a private person's grant of certain pieces of land to the temple of Munisuvrata on *Caitra amāvāsyā* (when there was a solar eclipse); (6) Inscription on the pedestal of an image of Sarasvatī made in *Saṁvat* 1091 i. e. 1035 A. D. (which found its way to the British Museum) and it records that Bhoja caused the image of Vāgdevī to be prepared by a sculptor. In 'Rūpam' (edited by O. C. Gangoly) for January 1924 the image of

Sarasvatī is reproduced as the frontispiece and pp. 1-2 give some details and a slightly mutilated verse (in Śārdūlavikrīḍita metre) is set out with translation by Mr. Dikshit and the date *saṁvat* 1091 also is inscribed on the pedestal. In E. I. Vol. VIII p. 96 there is an inscription of Arjunavarmadeva, a descendant of Bhoja where it is stated that the drama Pārijātamañjarī was first performed in the hall of Śāradādevī built by Bhoja. Dr. Raghavan's latest work on Bhoja's Śṛṅgāraprakāśa, 1963, has a fine reproduction of this image as a frontispiece.

In the Navasāhasāṅkacarita of Padmagupta alias Parimala, Vākpatirāja is mentioned in XI. 81, Sindhurāja in XI. 101 and in XI. 102 it is said that in the assemblies of warriors he is mentioned as Navasāhasāṅka (Vīragoṣṭhīṣu gīyate) and in XVIII. 62 his coming to Dhārā is mentioned. But all this does not state how many years he ruled. He must, however, have ruled for some years in order to be called Navasāhasāṅka for his valour. Vākpatirāja was also called Muñja, who was slain by Cālukya king Tailapa between 994-997 A. D. Therefore, Bhoja, son of Sindhurāja, may be held to have begun to rule about 1005 A. D. The Māndhātā plate of Jayasiṁha, successor of Bhoja (issued from Dhārā), is dated in *saṁvat* 1112 (Āṣāḍha, dark half i. e. 1055 A. D.); Vide E. I. Vol. III pp. 46-50 (gives the names as Vākpatirāja-Sindhurāja-Bhojadeva-Jayasiṁha). Therefore, Bhoja must have ruled from about 1005 A. D. to about 1054 A. D.[786]

The stories (in Prabandhacintāmaṇi) about Muñja's trying to do away with Bhoja must be treated as legendary trash. Tawney's translation of Prabandhacintāmaṇi (p. 32) refers to a prophecy made on the horoscope of Bhoja that he would rule for fiftyfive years, seven months and three days.

There is further definite data. The Rājamṛgāṅka of Bhoja (an astronomical work) takes *śaka* 964 (1042-43 A. D.) as its initial date.[787]

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786 Vide 'History of Paramāra dynasty' (1933) by Dr. D. C. Ganguly pp. 82-122 (for Bhoja).

787 शाको वेदर्तुनन्दोनो रविन्नो माससंयुतः । अधो देवान्वितो द्विस्थत्रिवेदघ्न-स्तयोर्हतः ॥ राजमृगाङ्क (Ms. No. 105 of 1873-74 in the Govt. Mss. Library at the B.O.R.I., Poona).

It is strange that the Madanaratnapradīpa (on Vyavahāra p. 324) refers to Bhoja as Dhāreśvarabhaṭṭa.

There is a work named Dharma-pradīpa by Bhoja (Govt. Mss. Lib. at the B. O. R. I. Poona, No. 26 of 1874-75). It is a work by another Bhoja later than 1400 A. D., as it quotes Vijñāneśvara and the Madanapārijāta. It was composed by an assembly of *pandits* at the bidding of king Bhoja of Āśāpura, son of Bhāramalla. The ms. was copied in *saṁvat* 1695 (i. e. 1638-39 A. D.).

66. Devasvāmin

The Smṛticandrikā tells us that Devasvāmin composed like Śrīkara and Śambhu a work in the nature of a digest of *smṛtis* (*smṛtisamuccaya*). Vide note 748 above. The commentary of Nārāyaṇa of the Naidhruva gotra, son of Divākara, on the Āśvalāyanagṛhyasūtra[788] says that it relies upon the bhāṣya of Devasvāmin on the same work Gārgya Nārāyaṇa, son of Narasiṁha, in his commentary on the Āśvalāyana-śrautasūtra, tells us that he follows the bhāṣya of Devasvāmin thereon. It is hardly likely that two writers of the same name flourished about the same time. Hence it may be assumed that Devasvāmin wrote bhāṣyas on the Āśvalāyana Śrauta and Gṛhya sūtras and a digest of smṛtis, where he discussed all topics of dharma, such as ācāra, vyavahāra, āśauca &c. The commentary of Bhaṭṭoji[789] on the Caturviṁśatimata refers to the view of Devasvāmin on *srāddha* and *āśauca*. Hemādri[790] (vol. III, part 2, p. 324) and Mādhava (on Parāśara, vol. I, part 2, p. 328) also quote Devasvāmin. The Smṛticandrikā quotes the views of Devasvāmin on vyavahāra

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788 आश्वलायनगृह्यस्य भाष्यं भगवता कृतम् । देवस्वामिसमाख्येन विस्तीर्णं तत्प्रसादतः ॥

789 देवस्वामिमाधवपारिजातकारप्रभृतयस्तु मासिके आशौचेनोपहते सूतकानन्तर-शुद्धिदिन एव कर्तव्यं पुरस्तदहरेव वेति । चतुर्विंशतिमतव्याख्यान *p.* 135 (Benares ed).

790 यदि पूर्वाह्णे पर्वसन्धिः समाप्येत तदा नितरामेव च शोभनं यदि पुनरपरात्रे रात्रौ वा तदहरुपोष्य श्वोभूते याग इति । हेमाद्रि (कालनिर्णय) III, 2, p. 324 ; vide pp. 496 and 565 of the same volume for mention of देवस्वामी.

and āśauca several times. For example, Devasvāmin[791] explained the word Yautaka differently from the Nighaṇṭu (which explained it as the wealth that was given to a woman when she was seated on the same seat with her husband at the time of marriage). Devasvāmin explained that the word of the Saṁgraha[792] that, when a son was born to one of several full brothers, he stood as a son to all and that the same rule applied to several co-wives when one of them had a son, meant that in both cases another son should not be adopted. Devasvāmin held the view (like Bhojadeva) that the word 'duhitṛ' in Yājñavalkya's verses on succession meant *putrikā*.[793] Devasvāmin explained Manu[794] 9. 141 as saying that the adopted son (in the particular case mentioned by Manu) took all the wealth and the *gotra* of his adoptive father. Vide Smṛticandrikā (Mysore ed.) on āśauca p. 22. The Vaijayantī of Nandapaṇḍita (on Viṣṇu 22. 32) quotes the view of Devasvāmin that on the death of unmarried daughters mourning was to be observed for ten days.[795] The

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791 देवस्वा(मी) तु पितृगृहाल्लब्धं भर्तृगृहाल्लब्धापेक्षया पृथग्धनतया मातुर्यौतकं मातृधनं मातुरेवेत्याह तच्चिन्त्यम् । स्मृतिच॰ II. p. 285 ; *vide* वीर° p. 696 'भर्तृगृहलब्धात्पृथग्धनतया पितृगृहलब्धं मातृधनं यौतुकम् । यौतशब्दस्यामिश्रणमप्यर्थः । यु मिश्रणामिश्रणयोरिति धातुपाठात् । युतासिद्धाविति प्रयोगाच्चेति देवस्वाम्याह तदसत् । '.

792 The verses of the संग्रह are : यद्येकजाता बहवो भ्रातरस्तु सहोदराः । एकस्यापि सुते जाते सर्वे ते पुत्रिणः स्मृताः ॥ बह्वीनामेकपत्नीनामेष एव विधिः स्मृतः । एका चेत्पुत्रिणी तासां पिण्डदस्तु स इष्यते ॥. The स्मृतिच॰ (II, p. 289) says 'तस्य पूर्वोक्तेन सहाविरोधाय देवस्वामिना तात्पर्यार्थ उक्तः उभयत्र नान्यः प्रतिनिधिः कार्य इति ग्रन्थेन'. The same words occur in the स. वि. (para 392 and p. 305) and in the दत्तकमीमांसा (p. 42).

793 एवं सोपपत्तिकीं पत्न्यभावे दुहितृगामितां ब्रुवता बृहस्पतिनैव यद् दुहितृगामिधनमिति विधायकं वचनजातं तत्पुत्रिकाविषयमेव न पुनरपुत्रिकादुहितृविषयमिति धारेश्वरदेवस्वामिदेवरातमतं स्मृतितन्त्रत्वाभिज्ञत्वाभिमानोन्मादकल्पितं निरस्तं वेदितव्यम् । स्मृतिच॰ II. 295.

794 अत्र तृतीयपादार्थो देवस्वामिना विवृतः तदीयं सर्वं रिक्थं गोत्रं च हरेतैवेति ।

795 देवस्वामी अप्रत्तास्वपि दशाहमाह.

Smṛticandrikā quotes a verse from Devasvāmin[796] on śrāddha also.

In the Prapañcahṛdaya (Tri. S. series, p. 39) we are told that Devasvāmin composed a brief gloss on the 12 adhyāyas of the Pūrvamīmāṁsāsūtra and the four adhyāyas of the Saṁkarṣakāṇḍa, seeing that the bhāṣyas of Bodhāyana and Upavarṣa were vast. The Govt. collection of Mss. at Madras has Devasvāmin's bhāṣya on the Saṁkarṣakāṇḍa (*vide* Tri. Cat. vol. III, part I, Sanskrit C, p. 3841). There are not sufficient data available to establish the identity of this writer with Devasvāmin, the writer on dharmaśāstra.

As the Smṛticandrikā quotes Devasvāmin so profusely, he cannot be later than 1150 A. D. His earlier limit can be determined in several ways. Gārgya Nārāyaṇa's comment on Āśvalāyanaśrauta (II. 1. 14) is quoted by Trikāṇḍamaṇḍana, who is himself (quoted by Hemādri. Therefore Gārgya Nārāyaṇa could not have flourished later than 1100 A.D. (vide Bhandarkar's Report on search for mss., 1883–84, pp. 30–31). Therefore Devasvāmin probably flourished about 1000–1050 A. D., if not earlier. The fact that Devasvāmin held certain views similar to Bhojadeva's also corroborates the chronological position thus assigned to him.

67. Jitendriya

Jitendriya is one of those writers who at one time held an eminent position but in course of time sank into unmerited oblivion. The works of Jīmūtavāhana bear abundant testimony to the fact that Jitendriya wrote an extensive work on dharmaśāstra. In his Kālaviveka (p. 380) Jīmūtavāhana says that Jitendriya[797] wrote on the topic of *kāla* (i. e. on determining doubtful points about the months, the tithis, saṁkrāntis, &c. and the religious rites to be performed on them). In several passages of the Kālaviveka the very words of Jitendriya are quoted. Jitendriya said that a rite that occupies in performance only a short time must be per-

796 श्राद्धविघ्ने समुत्पन्ने अन्तरा मृतसूतके। अमावास्यां प्रकुर्वीत शुध्दावेके मनीषिणः। स्मृतिच० II. p. 385.

797 जितेन्द्रियशङ्खधरान्धुकसंभ्रमहारिवंशधवल्योग्लोकैः। कृतमपि कालनिरूपणमधुना निःसारतां याति ॥

formed at the principal time indicated for it[798] (and not at a *gauṇa* time). From another quotation it appears that Jitendriya controverted the views of a predecessor Sambhramabhaṭṭa.[799] Jitendriya is said to have enumerated the names of the fifteen *muhūrtas* of the day from the Matsyapurāṇa ;[800] vide pp. 257, 367 of the Kālaviveka for other places where the views of Jitendriya on *kāla* occur. In the Dāyabhāga of Jīmūtavāhana also Jitendriya is frequently mentioned. The Dāyabhāga says that, if a man takes another's gold believing it to be iron or takes what is another's believing (in good faith) that it is his own, Jitendriya held in his remarks on the section of *prāyascitta* that he is not guilty of theft.[801] The peculiar doctrine of the Dāyabhāga that the widow of a person, whether he was separate or a member of a joint family, succeeded to her deceased husband's estate had been already expounded by Jitendriya.[802] The view of Jitendriya was that whatever is acquired by a person without using means or materials jointly owned by all members of a family is his exclusive property and that *maitra* (gifts of a friend) and *audvāhika* are only cited (by Yāj.) as examples of this proposition.[803] Jitendriya

798 तथा जितेन्द्रियेणाप्युक्तं यत्पुनरल्पकालीनमेव कृत्यं स्वकाले समापयितुं शक्यते तत्रोत्कर्षहेतोः कर्मवैतत्यस्यासामर्थ्यस्याभावान्मुख्यकाल एव कर्मानुष्ठानमित्यन्तम्। कालविवेक p. 489.

799 अन्यान्यपि एवंविधानि संभ्रमभट्टकल्पितान्युपेक्षणीयानि इत्येदन्तं, तदयमतिमन्दतमो वादः कथं सुन्दरमतिना जितेन्द्रियेणाभिनन्दितः। कालविवेक p. 255.

800 अत एव जितेन्द्रियेण 'रौद्रश्चैत्रश्च मैत्रश्च...भटः पञ्चदश स्मृताः ॥' एतान्मत्स्यपुराणोक्तानेकैकमुहूर्तपरिमितान् यावन्नियतक्रमसंज्ञानभिधाय दर्शितम्। कालविवेक p. 370.

801 अत एव प्रायश्चित्तकाण्डे जितेन्द्रियेण भणितं यदि स्वर्णमेव परकीयं लौहादिबुद्ध्या गृह्णाति असुवर्णं सुवर्णबुद्ध्या आत्मीयसदृशं परकीयमेवात्मीयबुद्ध्या गृह्णाति सर्वत्र नापहारनिष्पत्तिः सर्वत्र यथावस्तु परकीयबुद्धेरभावात्। दायभाग p. 350 (ed. of 1829, p. 224 of Jivananda).

802 अतोऽविशेषेणैव विभक्तत्वाद्यनपेक्षयैवापुत्रस्य भर्तुः कृत्स्नधने पत्न्यधिकारो जितेन्द्रियोक्त आदरणीयः। दायभाग p. 256, ed. of 1829 and p. 166 of Jivananda's ed.

803 जितेन्द्रियेणापि बहुप्रकारं विमृश्योक्तं तदस्य यावदुक्तप्रपञ्चस्य संक्षेपेणायमर्थः प्रत्येतव्यः—यत्किंचिद्धनमसाधारणोपायार्जितं तदसाधारणं प्रदर्शितमित्यन्तेन। दायभाग p. 120 (edition of Jivananda).

held the daughter's son entitled to succeed after the daughter, just as Viśvarūpa, Bhoja and Govindarāja did. In the Vyavahāramātṛkā of Jīmūtavāhana also Jitendriya's views are cited (on pp. 302, 334). This shows that he wrote also on procedure in law courts. Jitendriya is also referred to in the Dāyatattva of Raghunandana.[804] But no other early writer quotes Jitendriya. Therefore it appears that Jitendriya was probably a Bengal writer and flourished about 1000–1050 A. D. and that he was completely eclipsed by the brilliant Jīmūtavāhana.

68. Bālaka

Bālaka like Jitendriya is no more than a name to us. Jīmūtavāhana's works make frequent reference to him. He held the view that the daughter's son, not being expressly mentioned as an heir by Yāj., came in after those expressly mentioned from the widow to the brother.[805] The Dāyabhāga notices that Bālaka read a text of Āpastamba in a wrong way.[806] Bālaka said that the words of Śaṅkha 'svaryātasya aputrasya bhrātṛgāmi dravyam...jyeṣṭhā vā patnī' apply either to a widow belonging to a caste other than her husband's or to a very young widow or in case her husband was undivided or re-united.[807] Bālaka says that when some

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804 अत एव परकीयत्वेन विशेषतो जानतस्तदपहारे स्तैन्यं न तु स्वद्रव्यभ्रमेण परद्रव्यव्यवहर्तुरपीति जितेन्द्र–(जितेन्द्रिय ?)दायभागप्रायश्चित्तविवेककृन्मतम् । दायतत्त्व p. 182 (vol. II of Jivananda's ed.); compare the view of बालक set out below from the दायभाग (note 623).

805 यत्तु बालकवचनं पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा इत्यादि नियतक्रमादधस्तन एव दौहित्रस्याधिकार इति तद् बृहस्पतिविरोधाद् बालवचनमेव । दायभाग p. 282.

806 इदं बालकेनाकुलीकृत्य पठितं यस्तु धर्मेण द्रव्याणि प्रतिपादयाति ज्येष्ठस्तं पितृसमभागं कुर्वीतेति तदनाकरम् । दायभाग p. 100 of Jivananda's edition. The sūtra is Āp. Dh. S. II. 6. 14. 15 'यस्त्वधर्मेण द्रव्याणि प्रतिपादयति ज्येष्ठोपि तमभागं कुर्वीत'.

807 यच्च बालकेनोक्तं– असवर्णाविषयं वा युवत्यभिप्रायं वा अविभक्तसंसृष्टविषयं वा शङ्खादिवचनं इति तेनाव्यवस्थितशास्त्रार्थकथनेनात्मनो बालरूपत्वमेव प्रकटीकृतं सन्देहादेकतरानुष्ठानानुपपत्तेः । दायभाग p. 262 (p. 169 of Jivananda's edition). Here there is a play on the word बालक.

property is acquired by one brother by means of learning, other brothers are not entitled to that wealth.[808] The Dāyabhāga refers to a passage from Bālaka in which the latter relies on the Pūrvamīmāṁsā example of *mudga* and *māṣa*.[809] In the Vyavahāramātṛkā of Jīmūtavāhana (p. 346) it is stated that Bāla held the same views as those of Śrīkara-miśra on a certain point. In the Prāyaścitta-nirūpaṇa of Bhavadeva a writer named Vāloka is mentioned (vide JASB 1912 at p. 336). This seems to be a Bengali scribe's way of pronouncing the name Bālaka. Bālaka is mentioned in Raghunandana's Vyavahāratattva p. 47 also as holding the view with Śrīkara and others that adverse possession for twenty years conferred ownership in the case of immovable property. Śūlapāṇi in his Durgotsavaviveka twice quotes the views of Bālaka and once refutes the latter.[810] Hence it appears that Bālaka was an eastern or Bengal writer, composed a work on several branches of dharmaśāstra (such as vyavahāra and prāyaścitta) and flourished before 1100 A. D.

69. Bālarūpa

In the Smṛtisāra of Harinātha (I. O. cat. No. 301, folio 128a ff) there is a long passage setting out the views of Bālarūpa on the question of the succession to a childless man. In the Vivādacandra[811] of Misaru-miśra the opinions of Bāla-

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808 बालकेनाप्युक्तं न ह्येकेन भ्रात्रा विद्यादिना लब्धेऽपरेषामधिकारसंभवः प्रमाणाभावादित्यन्तेन । दायभाग p. 190 (p. 120 of Jivananda).

809 अतो यद्बालकवचनं यथा मुद्गापचारे माषप्रतिनिधौ मुद्गानां माषाणां च यज्ञसंबन्धे—अयज्ञिया वै माषा–इति माषा निषिद्धाः , तथात्मीयानात्मीयहरणेपि अनात्मीयापहारो निषिद्धः , तद्बालवचनमेव पूर्वव्याहृतस्य स्तेयपदार्थस्यैवाभावात् । दायभाग p. 356 and pp. 227–228 of Jivananda.

810 इति आश्विनाधिकारीयविष्णुधर्मोत्तरवचनमात्रदर्शिना बालकेनात्र विषये पूर्वदिने नवमीकृत्यं युग्मादिति यदुक्तं 'भगवत्याः प्रवेशादिविसर्गान्ताश्च याः क्रियाः' इत्यादिवचनेन विरोधात्तद्धेयम् । दुर्गोत्सवविवेक p. 16 (Sanskrit Sāhitya-pariṣad ed.). Vide p. 9 also for reference to बालक's view on देवीपूजा.

811 दुहितॄणामभावे तदन्वयस्तत्पुत्रादिर्विभजेदित्यर्थः । मातुरन्वय इति बालरूपकृतः । विवादचन्द्र (Ms. No. 57 of 1883–84 in the Govt. Mss. Lib. at the B. O. R. Institute, Poona) folio 33a ; बालरूपमते तु संसृष्टसहोदरत्वमपि संसृष्टविभागग्रहणे हेतुः । *ibid.* folio 33a.

rūpa (Bālarūpamata) that the words of Yāj. (II. 117 tābhya ṛte'nvayaḥ) mean the offspring of the mother and on the succession to re-united coparceners are cited. In the Vivādacintāmaṇi of Vācaspati[812] the views of Bālarūpa are frequently cited. Relying on the words of Parāśara Bālarūpa held that an unmarried daughter was entitled to preference over a married one as an heir to a sonless man. As regards the verse of Hārīta that if a young widow was *karkaśā* (quarrelsome, 'suspected of unchastity' according to others), then she was to be given maintenance alone (out of her husband's estate), Bālarūpa's view was that it refers to the widow of a re-united coparcener.[813] Bālarūpa was of opinion that *ātmabandhus*, *pitṛbandhus* and *matṛbandhus* succeeded in the order stated.[814] The Kālādarśa of Ādityabhaṭṭa names Bālarūpa among the authorities on which it relies. This shows that Bālarūpa wrote not only on *vyavahāra* but also on *kāla*.

As Harinātha and the Vivādacandra mention Bālarūpa he is certainly earlier than about 1250 A. D. The important question is whether Bālaka and Bālarūpa are identical. I think, though with some hesitation, that they are identical. The difficulty is caused by the fact that Harinātha speaks of 'the author of Bālarūpa,' which implies that Bālarūpa is a *work* and *not* an *author*, while the others speak of Bālarūpa as an *author*. The Dāyabhāga always speaks of Bālaka and never of Bālarūpa, while the Mithilā writers, Misaru-miśra, Vācaspati and Harinātha, speak of Bālarūpa and not of Bālaka. Bālaka is not mentioned by any writer belonging to a province other than Bengal. It is not likely that there were two early authors belonging to the same locality on *vyavahāra* bearing two names so nearly the same as Bālaka (or Bāla) and Bālarūpa. Moreover, if we read one quotation from the Dāyabhāga between the lines (vide note 621) where Jīmūtavāhana makes fun of Bālaka by charging him with having exposed his *Bālarūpatva* (being Bālarūpa, being childish) it appears that the Dāyabhāga looked upon Bālaka and Bālarūpa as identical. If so Bālaka or Bālarūpa becomes an

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812 अपुत्रस्य कुमारी रिक्थं गृह्णीयात्तदभावे चोढा चेति पराशरवचनात्तथैवात्र क्रम इति बालरूपः । विवादचिन्तामणि p. 153.

813 संसृष्टिभार्यापरमिति बालरूपः । विवादचिन्तामणि p. 152.

814 एतेषां क्रमेणाधिकारः, बालरूपोप्येवम् । विवादचिन्तामणि p. 155.

ancient writer, who flourished certainly before 1100 A. D. As he held the same views as Śrīkara's and an antiquated view about the rights of the daughter's son he must not be later than 1050 A. D.

70. Yogloka

Yogloka like Jitendriya and Bālaka is a writer about whom we know only from the works of Jīmūtavāhana and Raghunandana. He is the last of the series of writers enumerated in one place by the Kālaviveka as having dealt with the subject of *kāla* (vide note 611 above). The Vyavahāramātṛkā of Jīmūtavāhana very frequently[815] cites the views of Yogloka and generally twits him with thinking himself as being a logician or a new-fangled (*nava-tārkikaṁ-manya*) logician. Both in the Kālaviveka and the Vyavahāramātṛkā Yogloka is generally cited for being refuted (e. g. pp. 457-58, 465, 483 of the Kālaviveka). It is only very rarely that Jīmūtavāhana agrees with Yogloka (as on p. 369 of the Kālaviveka). From certain passages of the Kālaviveka it follows that Yogloka composed two works, one called Bṛhad-Yogloka (larger work) and the other styled Svalpa-Yogloka (a smaller-work).[816] It appears that Yogloka was later than Śrīkara and accepted certain illustrations given by the latter.[817] The Vyavahāratattva of Raghunandana informs us that like Śrīkara and Bālaka, Yogloka held the view that twenty years' adverse possession of immovables conferred ownership (vide note 624 above). The same work tells us that the Maithilas followed the view of Yogloka that the verse of Kātyāyana (yadyekadeśavyāptāpi....nṛṇām) was intended to apply to a case where a litigant threw down the challenge that if even

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815 Vide pp. 291, 293, 295, 310, 312, 313, 347.

816 योग्लोकेन तु स्वल्पबृहद्ग्रन्थभेदेन द्वयमेवोक्तं बलाबलनिरूपणाक्षमत्वात् । कालविवेक p. 365 ; तस्मान्मूर्खाधार्मिककल्पितं योग्लोकस्य बृहद्ग्रन्थे प्रक्षिप्तम् । अस्यैव स्वल्पग्रन्थे अन्येषु च निबन्धेषु दर्शनाद् योग्लोकीयबृहद्ग्रन्थपुरातनपुस्तीष्वभावात् । तस्मात्स्वयमेवैतद् योग्लोकेनापि बृहद्ग्रन्थे लिखितम् । कालविवेक p. 273 ; vide also pp. 177, 221, 490 for references to योग्लोक.

817 यत्तु दुर्बलोदाहरणं तार्किकंमन्यस्य योग्लोकस्य मदीयेयं क्रमागता भूरिति भाषायां मदीयेयं दशवर्षभुज्यमानत्वात् इति श्रीकरोदाहरणस्वीकरणं तदसंगतम् । व्यवहारमातृका p. 302.

one out of several items of property charged were brought home to him as having been stolen by him, he would restore all the items claimed.[818]

The foregoing establishes that Yogloka wrote at least on *kāla* and *vyavahāra* and composed two treatises on *kāla*.

Jīmūtavāhana[819] says that a predecessor of his styled Dīkṣita criticized a certain reading of Yogloka's, i. e. Yogloka preceded Dīkṣita, who was a predecessor of Jīmūtavāhana. Jīmūtavāhana further refers to ancient (*purātana*) mss. of Yogloka's work. Hence Yogloka must have preceded Jīmūtavāhana by at least a hundred years. He is later than Śrīkara (note 632 above). Therefore he must have flourished between 950–1050 A. D.

71. Vijñāneśvara

The Mitākṣarā of Vijñāneśvara occupies a unique place in the Dharmaśāstra literature. Its position is analogous to that of the Mahābhāṣya of Patañjali in grammar or to that of the Kāvyaprakāśa of Mammaṭa in Poetics. It represents the essence of dharmaśāstra speculation that preceded it for about two thousand years and it became the fountain head from which flowed fresh streams of exegesis and developments. Under the decisions of the Courts in British India, the Mitākṣarā is of paramount authority in several matters of Hindu Law (such as adoption, inheritance, partition etc.) throughout India except where, as in Bengal, the Dāyabhāga prevails.

The Mit. professes to be a commentary on the Yājñavalkyasmṛti. In the colophons of several mss., it is described as Ṛjumitākṣarā, Pramitākṣarā or simply Mitākṣarā. These names are probably due to some of the verses appended at the end of the commentary.[820] The Mit. is not only a commentary explaining the verses of Yājñavalkya, but it is in the

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818 व्यवहारतत्त्व p. 217 (Jivananda vol. II) 'न च यद्येषां मध्ये एकमपि मया गृहीतं विभावयासि तदा सर्वमेव दातव्यमिति प्रतिज्ञाविषयत्वमेकदेशविभावितत्वं वचनस्येति जोग्लोकमतानुसारिमैथिलमतं युक्तमिति वाच्यम् ।'.

819 श्रावण इति तु पठितं योग्लोकेन तद्बहुष्वदर्शनान्न भवतीति दीक्षितेनोक्तम् । कालविवेक p. 280.

820 इति याज्ञवल्क्यमुनिशास्त्रगता विवृतिर्न कस्य विहिता विदुषः । **प्रमिताक्षरापि** विपुलार्थवती परिषिञ्चति श्रवणयोरमृतम् ॥ गम्भीराभिः प्रसन्नाभिर्वाग्भिर्न्यस्ता **मिताक्षरा** । अनल्पार्थाभिरल्पाभिर्विवृतिर्विहिता मया ॥

nature of a digest of smṛti material. It brings together numerous smṛti passages, explains away contradictions among them by following the rules of interpretation laid down in the Pūrvamīmāṁsā system, brings about order by assigning to various dicta their proper scope and province (*viṣayavyavasthā*) and effects a synthesis of apparently unconnected smṛti injunctions.

The Mit. quotes a host of smṛti writers and six predecessors, who were commentators and authors of digests on dharmaśāstra.[821] Besides, it quotes Vedic works (like the Kāṭhaka), the Bṛhadāraṇyakopaniṣad, the Garbhopaniṣad the Jābālopaniṣad and other works like the Nirukta, Bharata (author of Nāṭyaśāstra), Yogasūtra, Pāṇini, Suśruta, the Skandapurāṇa, the Viṣṇupurāṇa, Amara, Guru (i. e. Prabhākara).

A noticeable feature of the Mit. may be mentioned here. Though it quotes from more than 80 Smṛtis and Smṛtikāras it is very chary of quoting from the Purāṇas. Only five Purāṇas are mentioned by name in the Mitākṣarā viz. the Brahmāṇḍa[822] (one verse on Yāj. III. 30), the Bhaviṣyat (on

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821 The स्मृति's quoted by name are : अङ्गिरस्, बृहदङ्गिरस्, मध्यमाङ्गिरस्, अत्रि, आपस्तम्ब, आश्वलायन, उपमन्यु, उशनस्, ऋष्यशृङ्ग, कश्यप, काण्व, कात्यायन, कार्ष्णाजिनि, कुमार, कृष्णद्वैपायन, क्रतु, गार्ग्य, गृह्यपरिशिष्ट, गोभिल, गौतम, चतुर्विंशतिमत, च्यवन, छागल, (or छागलेय), जमदग्नि, जातूकर्ण्य, जाबाल, (or–लि), जैमिनि, दक्ष, दीर्घतमस्, देवल, धौम्य, नारद, पराशर, पारस्कर, पितामह, पुलस्त्य, पैङ्गय, पैठीनसि, प्रचेतस्, बृहत्प्रचेतस्, वृद्धप्रचेतस्, प्रजापति, बाष्कल, बृहस्पति, वृद्धबृहस्पति, बौधायन, ब्रह्मगर्भ, ब्राह्मवध, भारद्वाज, भृगु, मनु, बृहन्मनु, वृद्धमनु, मरीचि, मार्कण्डेय, यम, बृहद्यम, याज्ञवल्क्य, बृहद्याज्ञवल्क्य, वृद्धयाज्ञवल्क्य, लिखित, लौगाक्षि, वसिष्ठ, बृहद्वसिष्ठ, वृद्धवसिष्ठ, विष्णु, बृहद्विष्णु, वृद्धविष्णु, वैयाघ्रपाद, व्याघ्र, (or व्याघ्रपाद), व्यास, बृहद्व्यास, शङ्ख, शङ्खलिखित, शाण्डिल्य, शातातप, बृहच्छातातप, वृद्धशातातप, शुनःपुच्छ, शौनक, षट्त्रिंशन्मत, संवर्त, बृहत्संवर्त, सुमन्तु, हारीत, बृहद्धारीत, वृद्धहारीत.

The six predecessors are : असहाय, विश्वरूप, मेधातिथि, श्रीकर, भारुचि, भोजदेव.

822 तथा ब्रह्माण्डपुराणे । 'शैवान्पाशुपतान् स्पृष्ट्वा लोकायतिकनास्तिकान् । विकर्मस्थान् द्विजान् शूद्रान् सवासा जलमाविशेत् ॥ मिता. on या. III. 30.

Yāj. III. 6), Matsya (Mit. on Yāj. I. 297-298 quotes eleven verses from the Matsya, chap. 94. 1-9 verses and verses 11-12 of Chap. 93 of the same), Viṣṇupurāṇa (15 verses are quoted on Yāj. III from the Viṣṇupurāṇa about Nārāyaṇabali for one who committed suicide). Skandapurāṇa on Yāj. II. 290 (Smaryate hi Skandapurāṇe Pañcacūḍā nāma kāścanāpsarasaḥ tatsantatir-veśyākhyā pañcamī jātiḥ).

This sparing use of Purāṇas in the Mit. is in consonance with Yāj. I. 3 which states that fourteen are the sources of Vidyā and of Dharma, viz. Purāṇa, Nyāya (Tarka or logic), Mīmāṁsā, Dharmaśāstra, the Aṅgas (six auxiliary lores of the Veda) and the (four) Vedas. It should be noticed that the fourteen classes of works are enumerated in a rising scale of importance and authoritativeness i. e. the Vedas are the highest authority on matters of Dharma and the Purāṇas are the lowest. Dharmaśāstra is given a high place after the Vedas and Aṅgas. All early writers hold that the Veda is the basis of Dharma and so are the Smṛtis (vide Gaut. Dh. 1-2, Vas. 1.4, Manu II.6) and Manu states (II.10) that Smṛti means Dharmaśāstra.

The Mitākṣarā is, in the matter of citing Purāṇas as authorities, in great contrast to the Kalpataru and the commentary of Aparārka. In the very first Kāṇḍa (Brahmacāri) of the Kalpataru eleven Purāṇas are quoted as authorities viz. Āditya, Kālikā, Devī, Narasiṁha, Brahma, Brahmāṇḍa, Matsya, Mārkaṇḍeya, Vāyu and Viṣṇu and of these the Brahma is quoted 11 times, Bhaviṣya 28 times and Viṣṇu 11 times. Taking the last Kāṇḍa (on Mokṣa), among the works cited as authorities seven Purāṇas figure viz. Narasiṁha, Brahma, Brahmāṇḍa, Matsya, Mārkaṇḍeya, Vāyu and Viṣṇu, of which, the Viṣṇupurāṇa is quoted oftener than any other work (except the Mahābhārata, the Bhagavadgītā and the Manusmṛti).

Vide below under 'Aparārka' for the large number of Purāṇas and Upapurāṇas (22 in all) mentioned by Aparārka.

Another noticeable feature of the Mit. is that it mentions the views of many Smṛti writers with the prefix 'bṛhat' or 'vṛddha'. For example, it quotes verses of Vṛddha-Manu on Yāj. II. 135-36, 270, 272, III. 5, 20, 260 and Bṛhan-Manu on Yāj. II. 135-136 (on Sapiṇḍa and Samānodaka); it quotes

Vṛddha-Yāj. on Yāj. III. 1-2 (one verse), III. 6, III. 19 (two verses), III. 289 ; it quotes Bṛhad-Yājñvalkya on Yāj. III. 253 ; it quotes Vṛddha-Vasiṣṭha on Yāj. III. 20 (prose), Yāj. III. 21 (verse), III. 24 (four verses on 'āśauca' in one of which the view of Yama is mentioned), on Yāj. III. 311 (prose); it quotes Bṛhad-Vasiṣṭha on Yāj. III. 287 (2½ verses). Mit quotes Vṛddha-Viṣṇu on Yāj. II. 135-36 (prose), on Yāj. III. 266-67 (verse); Mit. quotes Bṛhad-Viṣṇu on Yāj. III. 20 (prose), on Yāj. III. 234-242 (long prose passage on various kinds of *pātakas*) and on III. 253 (1½ verses), III. 263-4 (one verse); the Mit. mentions Vṛddha-Śātātapa on Yāj. I. 231 (verse); Mit. mentions Vṛddha-Hārīta (2½ verses of Vṛddha Hārīta on Yāj. III. 266-67 and prose on Yāj. III. 325, on Yāj. III. 254 (prose), 259 (prose), 261 (prose); Mit. on Yāj. III. 261 quotes Vṛddha-Bṛhaspati (1½ verses on nine kinds of *saṅkara* ; Mit. quotes Vṛddha-Pracetas (verses) on Yāj. III. 265 and Bṛhat-Pracetas (verses) on Yāj. III. 20 (one), III. 263-64 (1½ verses); III. 265 (2½ verses); Mit. quotes Bṛhad-Yama (4 verses) on Yāj. III. 254, 255 and 260 ; Mit. quotes Bṛhad-Saṁvarta on Yāj. III. 265.

Viśvarūpa on Yāj. I. p. 10 quotes verses of Vṛddha-Yāj. enumerating the names of ten expounders of Dharma (other than those mentioned by Yāj.). Viśvarūpa on p. 136 (on Yāj. I. 195, MM. Ganapati Shastri's ed. of 1922) quotes a prose passage of Vṛddha-Gārgya.

It would be noticed from the above statements of the Mit. about authors mentioned with the prefixes vṛddha and 'bṛhat', that many of the passages quoted from them are concerned with matters relating to *āśauca* and *prāyaścitta.* It is probable that during the centuries of foreign invasions such as those of Hūṇas and the ascendancy of Buddhism and other schisms, more attention was paid to idealogical matters of purity, penances and the like and additions were made to the already existing Smṛtis by means of works to which Mit. words like bṛhat, vṛddha or 'laghu' were prefixed.

It may be stated here that Aparārka who is not far removed in time from the Mit. cites quotations from authors with the prefix Vṛddha, viz. Gārgya, Gautama, Parāśara, Pracetas, Bṛhaspati, Manu, Yājñavalkya, Vasiṣṭha, Vyāsa, Śātātapa, Hārīta and the word '*bṛhat*' to Pracetas, Yama,

Manu, Viṣṇu and Hārīta. It is noteworthy that Aparārka (on Yāj. III. 23-24) first quotes Manu II. 67 (for the proposition that in the case of women marriage has the place of Upanayana) and immediately afterwards quotes Vṛddha-Manu's verse about the impurity (āśauca) to be observed by maidens not grown up, by grown-up but unmarried girls and by those that are married. It is beyond doubt that Aparārka regarded the Manusmṛti and Vṛddha-Manu's work as distinct. The Kalpataru on Vyavahāra quotes Vṛddha-Manu eight times, but the first half of one verse quoted as Vṛddha-Manu's on p. 402 of (Vyavahāra-Kāṇḍa) occurs in the Manusmṛti VIII. 157.

The author styles himself Vijñānayogin in the concluding verses of his commentary and later writers frequently refer to him in that way. He belonged to the Bhāradvāja *gotra* and was son of Padmanābhabhaṭṭa. He was a *paramahaṁsa* (i. e. an ascetic) and was the pupil of Uttama. He tells us that when he wrote the Mitākṣarā, king Vikramārka or Vikramādityadeva was ruling in the city called Kalyāna[823] (now in the Nizam's dominion). The verses at the end containing the personal history appear to be genuine. They occur in the oldest Mss. of the Mit. such as the Government of Bombay Ms. dated *śakasaṁvat* 1389.

The author of the Mit was a profound student of the Pūrvamīmāṁsā system. Throughout the Mit. discussion of Pūrvamīmāṁsā *nyāyas* and their application to dharmaśāstra are sown broadcast. For example, the Mit. on Yāj. I. 81 (whether it is a *niyama* or *parisaṁkhyā*), I. 86, II. 114, II. 126, II. 265 &c., may be consulted. The Mit., as the very name implies, is generally concise and to the point. But in his desire to make his work a repository and synthesis of varied smṛti dicta the author does not mind if he has occasionally to expand his commentary to enormous lengths. For example, the Mit. on Yāj. III. 265 and 290 occupies several pages of closely printed text.

A remarkable merit of the Mitākṣarā is that it relies on the Mīmāṁsā sūtras and maxims for solving difficult and doubtful points in the Dharmaśāstras. A few examples may

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823 नासीदस्ति भविष्यति क्षितितले कल्याणकल्पं पुरं नो दृष्टः श्रुतः एव वा क्षितिपतिः श्रीविक्रमार्कोपमः । विज्ञानेश्वरपण्डितो न भजते किं चान्यदन्योपमश्चाकल्पं स्थिरमस्तु कल्पलतिकाकल्पं तदेतत्त्रयम् ॥ 4th verse at the end.

be briefly noticed here. On Yāj. I. 4–5 (where 20 Dharma-śāstrakāras are named), Mit. remarks that these verses are not to be held as *parisaṅkhyā* (these verses do not exclude others being recognised as Dharmaśāstrakāras) but are only illustrative. Parisaṅkhyā, Niyama and Vidhi are explained at great length on Yāj. I. 79 and 81. On Yāj. I. 249, the Mit. remarks that the verse is a *niyama* and not *parisaṅkhyā*. On Yāj. I. 253–54 the Mit. quotes on the question of the Sapiṇḍīkaraṇa of one's deceased mother texts of Paiṭhīnasi, Yama and Uśanas and brings out order (i. e. makes a vyavasthā). The Kalpataru on Śrāddha quotes Yāj. I. 253-54 (on p. 257), does not quote the varying views of several writers but only one view and makes no *vyavasthā* on the point. Another example of Vyavasthā on varying dicta of over a dozen writers occurs on Yāj. I. 256, where difference of views of the Dākṣiṇātyas and Udīcyas are set out and PMS III. 6.9 is also discussed. Kalpa° on Śrāddha has no such discussion. On Yāj. II. 114, the Mit. refers to the Lipsāsūtra (Jaimini IV. 1. 2, in which the word *lipsā* occurs) and quotes a passage of Prabhākara (called Guru). Vide H. of Dh. Vol. III. p. 550 and n. 1027 for this. Vidhis are of two kinds, 'Kratvartha' and 'Puruṣārtha' and the Mit. on Yāj. I. 103 holds a discussion on this. Vide H. of Dh. Vol. V. pp. 1232–35 for explanations of these two. The particle *nañ* ('na' meaning 'not') may indicate a prohibition (pratiṣedha) or a provision or exception (paryudāsa). The Mit. on Yāj. I. 129 remarks that not only in that verse but everywhere in that *prakaraṇa* (Yāj. I. 129–166) the particle 'nañ' conveys 'paryudāsa'. Vide H. of Dh. Vol. V pp. 1248—49 for explanation. On Yāj. I. 86 where an objector raises the question that a woman is prohibited from becoming a *satī* after her husband's death, the Mit. refers to the Śyenayāga and points out that the Śyenayāga passage is entirely different in purport from passages about the practice of *Satī*. Vide on this H. of Dh. Vol. V pp. 1183 and 1245.

The Mit. refers to the division of *Vikalpas* (options) into Vyavasthita and Avyavasthita on Yāj. I. 96; vide (for exposition) about Vikalpa H. of Dh. Vol. V pp. 1250–1252. The Mit. is fond of citing Nyāyas. For example, on Yāj. I. 81 it cites the *nyāya* 'nimittāvṛttau naimittakam-apyāvartate', which is based on Jaimini VI. 2. 27–29. The same nyāya is mentioned by the Mit. on Yāj. III. 263-264 and on III. 288. On Yāj. II. 126 the Mit. refers to the Daṇḍāpūpikanyāya, which is very

frequently employed in Dharmaśāstra works. Vide H. of Dh. Vol. V. p. 1344 for other places where it is employed. On Yāj. II. 265, the Mit. refers to the rule of equal division (samam syāt–aśrutivāt) PMS XV. 3. 53, which is referred to by several works (vide H. of Dh. Vol. p. 1350 for other references. Some Jaiminisūtras are mentioned as Nyāyas e. g. 'ekārthās–tu vikalperan' iti nyāyenaikārthānāmeva vikalpo na daṇḍatapasor–ekārthatvam' on Yāj. III. 257, the sūtra being P. M. S. XIII. 3. 10. Vide also śāstroktam phalam prayoktari iti nyāyenādhikārikartṛgataphalajanakā devakūpa–taḍāga nirmāṇdayaḥ' (Mit. on Yāj. III. 227). This refers to Jaimini III. 7. 18–20, the first sūtra which begins with Śāstraphalam prayoktari'. On Yāj. III. 220 Mit. refers to the Jāteṣṭinyāya (explained in H. of Dh. Vol. V. p. 1343). On Yāj. III. 226 the Mit. applies the Rātrisattranyāya for which vide H. of Dh. Vol. V. p. 1227. On Yāj. III. 298 the Mit. follows Śabara's *bhāṣya* saying 'kim–iva vacanam na kuryāt'. This is frequently mentioned by Śabara and Dharmaśāstra works (in slightly different forms). Vide H. of Dh. Vol. V p. 1345 for references. The Māṣa–mudganyāya based on Jai. VI. 3. 20 is relied upon by the Mit. on Yāj. II, 126 for an explanation of which vide H. of Dh. Vol. V. p. 1347.

One of the well-known maxims of the Pūrvamīmāṁsā is called 'Sarvaśākhā–pratyayanyāya' or śākhāntarādhikaraṇa–nyāya (Pūrvamīmāṁsā–sūtra II. 4. 8–33). This means that all the śākhās (branches) of the Veda and the Brāhmaṇa works attached to the Vedic recensions form one *corpus*, that such rites as Agnihotra or Jyotiṣṭoma are one and the same, though the details may vary here and there in the Vedic works. The Vedāntasūtra (III. 3. 1–4) accepts the same position about the Upaniṣads as regards Upāsanās. This maxim was extended to Smṛtis also by such writers as Viśvarūpa, Medhātithi, Vijñāneśvara and Aparārka. The result was that an option was given where Smṛti passages were in conflict, otherwise all details in the several works were to be added up. The Mit. on Yāj. III. 325[824] states this, as also on other occasions (e. g. on Yāj. I. 4–5). Vide pp. 1272–74 of Vol. V of H. of Dh. for explanation and references.

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824 एवमन्येष्वपि विरोधिपदार्थेषु विकल्प आश्रयणीयः, अविरोधिषु समुच्चयः । शाखान्तराधिकरणन्यायेन सर्वस्मृतिप्रत्ययत्वात्कर्मणः । मिता. on या. III. 325.

The Mit. quotes hundreds of verses simply as 'vacanam' or 'vacanāt' or as 'smaraṇa' or smṛtyantaram' and sometimes verses so referred to are well-known and are found in Smṛtis like those of Manu and Nārada. For example, on Yāj. I. 80, it quotes the verse 'Pumān puṁ'sosdhike' as a *vacana*; it is Manu III. 49. On Yāj. I. 87 the Mit. quotes 'Prāgupanayanāt... bhakṣāḥ' as *smaraṇa* though it is a well-known sūtra of Gaut. (II. 1.). On Yāj. II 305 the Mit. quotes 'Pādo gacchati ... rājānam-ṛcchati' as a vacana, which is a well-known verse of Manu 8. 18 and Nārada (3. 12). On Yāj. II. 49 Mit. quotes as a *vacana* 'Bhāryā putraśca dāsaśca &c' which is Manu IX. 416. On Yāj. I. 90 Mit. quotes as 'smaraṇa' a half verse which is Manu X. 41. Some verses quoted as Manu's are not found in the Manusmṛti. For example, on Yāj. I. 179, a verse 'Yathāvidhi niyuktastu... viṁśatim' is cited as Manu's but it is not found in the present Manusmṛti. In introducing Yāj. I. 217-218, Mit. quotes as Manu's the verse 'Dadyād-aharahaḥ śrāddham' &c. which is not found in the Manusmṛti. On Yāj. III. 18 the printed Mit. ascribes the verse 'asvargyam...caren-na tu' to Manu, but it is really Yāj. I. 156. On Yāj. I. 8 Mit. quotes 'Yatraikāgratā tatrāviśeṣāt' as from Patañjali's sūtra work. It is really a sūtra of the Vedāntasūtra (IV. 1. 11).

On Yāj. I. 224 the Mit. quotes 'Vṛddhau ca mātāpitarau... Manurabravīt' as 'Samānadarśana' (meaning probably Manusmṛti). That verse is printed (within brackets) in several editions of the Manusmṛti after XI. 10 (as in Mandlik's and Nir. ed. with Kullūka's com.). It is possible that some of the mistakes pointed out above are due to scribes. Yāj. II. 165 provides a fine of 'ardhatrayodaśapaṇa' for a cowherd through whose fault a cow or other domestic animal dies. The Mit. explains this as 13½ paṇas, but the explanation of the Mit. is against the rules of grammarians (as laid down by the Vārtika on Pāṇ. II. 2. 24 and the Mahābhāṣya thereon (Kielhorn vol. I p. 426), and vide H. of Dh. Vol. III. pp. 140, 499 and notes thereon.

A striking feature of the Mit. may be noted here.

The whole of the Mit. printed at the Nir. Press (of 1926) with the text of Yāj. comes to 492 closely printed pages; the *ācārādhyāya* with 368 verses covers only 112 pages, the 2nd on Vyavahāra with 307 verses occupies 181 pages, while the third adhyāya of 334 verses covers 199 pages. That shows

that the Mit. spends nearly twice as many pages on the third adhyāya (that has a lesser number of verses) as on the 1st adhyāya. That also conveys that Prāyaścittas and cognate matters had come to hold a far greater grip on Hindus at the end of the 11th century than in the days of Viśvarūpa, who devotes 201 pages to first *adhyāya* of 363 verses, 98 pages only to Vyavahāra (310 verses), and 180 pages to 3rd adhyāya of 330 verses.

As the Mitākṣarā names Viśvarūpa, Medhātithi and Dhāreśvara, it must have been composed after 1050 A. D. The Smṛticandrikā[825] of Devaṇṇabhaṭṭa (which as will be seen later on was composed about 1200 A. D) several times criticizes the views of the Mit., viz. the latter's remarks that the giving of an additional share to the eldest son is disapproved of by the people, the reasons given for preferring the mother to the father and the definition of *dāya*.

King Vikramāditya VI of the Cālukya dynasty with his capital at Kalyāṇa (or – ṇī) ruled for about fifty years, from about 1076 A. D. to 1126 A. D.[826] Fleet pointed out on. p. 446 of Bombay Gazetteer (vol. I, part 2) that the Vadageri Inscription proves that the coronation of Vikramāditya VI took place sometime before the 5th of the bright half of Phālguna in the year Nala, *śaka*, 998 i. e. before the end of Śaka 999 (current 1076–77 A. D.), and that the Cālukya Vikrama era started very probably from Caitra–śuddha 1 of

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825 यत्पुनर्विज्ञानेश्वरेणोक्तं सत्यमयं विषमो विभागः ... ष्टयः । एतदपि वाङ्मात्रेणैतदुद्धारविषमविभागादौ लोकविद्वेषोस्ति प्रत्युत विद्यागुणपुण्यकर्मसंपन्नज्येष्ठादौ भागाधिक्ये लोकानुरागो दृश्यत इति यत्किंचिदेतत् । स्मृतिच० II. p. 266; 'न च दायशब्देन यद्धनं स्वामिसंबन्धादेव ... तदुच्यत इति दायादिशब्दनिरूपणार्थं मिताक्षरायामुक्तं युक्तम्' स्मृतिच. II. p. 267; 'पिता सपत्नीपुत्रेष्वपि साधारणो माता तु न साधारणीति प्रत्यासत्त्यतिशयोस्तीति विप्रलम्भसदृशमिदं न हि जननीजनकयोर्जन्यं प्रति संनिकर्षतारतम्यमस्ति ।' स्मृतिच० II. p. 297.

826 Vide Bombay Gazetteer vol. I part 2 pp. 446–47 & 455.

Chikkavaḍavatti is in the Mundargi Peṭha of the Dharwar District. It is inscribed on a slab built into the wall of Kalameśvara temple. Vide 'Indian Culture', Vol. IV, for 1937 pp. 43–52 on Cālukyas and their political relations with the contemporary Northern States.

the year Nala, *śaka* 998 (expired), corresponding to 8th March 1076 A. D. As regards the date of his death it may be observed that the Chikkavaḍavatti Inscription (South Indian Inscriptions, Vol. XI part 2 No. 178 pp. 236-239) belongs to his reign and cites Cālukya Vikrama year 51, Parābhava, Māgha, Śukla 5, Wednesday, corresponding to 19th January 1127 A. D. Since his son and successor Someśvara III is known to have counted Parābhava as his first regnal year (Bom. Gaz. Vol. I part II p. 455) the death of the father Vikramāditya VI and the accession of the son seem to have taken place between 19th January and March 14 (end of Phālguna) in 1127 A. D. This indicates that Vikramāditya passed away sometime between 20th January and 1st March of 1127. Therefore, it would be accurate enough to hold that Vikramāditya VI ruled from 1076 A. D. to 1126 A. D. The 4th verse[827] at the end of the Mitākṣarā may be translated thus: 'On the earth, there never was, nor is, nor will hereafter exist a capital similar to Kalyāṇa ; a king like Vikramārka was not seen or even heard ; and moreover another matter is that the Pandit (called) Vijñāneśvara has no one else for comparison with him ; may this triad that is like Kalpalatikā (the fabulous desire-yielding plant) firmly endure till the end of the world '. In verse 6 at the end Vijñāneśvara prays ' May king Vikramāditya, whose feet are refulgent with the brilliance of the diadems on the heads of kings bowing down from the eastern ocean, protect as long as the moon and stars last the whole world from the Setu of Rāma (in the South), from the

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827 नासीदस्ति भविष्यति क्षितितले कल्याणकल्पं पुरं नो दृष्टः श्रुत एव वा क्षितिपतिः श्रीविक्रमार्कोपमः । विज्ञानेश्वरपण्डितो न भजते किं चान्यदन्योपमश्चाकल्पं स्थिरमस्तु कल्पलतिकाकल्पं तदेतत्त्रयम् ॥. The third quarter is defective as printed. There are various readings ; one is किं चान्यदन्योपमामाकल्पं &c. The translation follows this. Another reading is ' विज्ञानेश्वरपण्डितो न भजते को वा मनीषी तुलाम् (cited in the com. of Mitramiśra pub. in Chowkhamba Series).

In the above verse the word कल्प means *pralaya* in 'ākalpam ', in line 4 and it also means in ' *Kalpalatikākalpam* ' 'a little less than ' or 'almost like ' acc. to Pāṇini V. 3. 67 ' ईषदसमाप्तौ कल्पब्देश्यदेशीयरः ' and Bhaṭṭoji instances ' ईषदूनो विद्वान् विद्वत्कल्पः. The prayer is : may all these three yield all that people desire to secure from them for all time.

Himālaya (in the North), from the Western ocean with its waves rising high on account of the movements of shoals of fishes. The prayer in verse 4 is expressly limited. Verse 6 (at end) expresses only a pious hope. No single Indian king can be said to have ruled during historical times over the country from the Himālayas down to Rāmeśvara.

The lowest limit for Vijñāneśvara is provided by the fact that at the end of his work he refers to Vikramāditya Cālukya who had become a great king and prays that the monarch may live long. As seen above the Cālukya king passed away sometime in the first two months of 1127 A. D. Therefore, the completion of the work cannot be placed in any case beyond 1125-26 A. D. But such an erudite and exhaustive work cannot be completed in a short time. Therefore it would have to be held that the work was spread over some years and the period that can be properly assigned to its being undertaken and finished by a Paṇḍita single-handed must be placed between 1100 to 1120 A. D. The present author holds that Dr. Derrett is wrong in following the late Professor R. Aiyangar in placing the Mitākṣarā between 1121-25 (as he does in J. I. H. vol. 30. pp. 35-55 at p. 36).

No one has put forward any positive and reliable evidence for being so cocksure about the exact date of the Mitākṣarā. It is impossible to assign the completion of the Mitākṣarā to a date later than 1126 A. D. How much earlier it was completed it is difficult to say. It mentions Dhāreśvara (Bhojadeva) who ruled between about 1005-1054-55 A. D. Therefore the Mit. was composed some decades after 1055. That is all. There is no positive evidence to put it between 1121-25 A. D. That is purely conjectural and arbitrary. There is no evidence to establish the exact time when the work was undertaken.

The period of the writing of the 14 *kāṇḍas* of Kalpataru has to be placed at the earliest between 1125-1145 A. D. (as argued below under the heading ' Kalpataru ') i. e. some years later than the completion of the Mitākṣarā. In the colophons Vijñāneśvara is described as Paramahaṁsa and Parivrājaka (a sannyāsin). Acc. to the Anuśāsanaparva (141. 89), the Vaikhānasasūtra VIII. 9 and several other authorities ascetics were of four grades, the last being called Paramahaṁsa ; vide H. of Dh. Vol. II pp. 938-940. But, in medieval times and later all parivrājakas (ascetics) were spoken of or

addressed as 'paramahamsa'. In verse 4 at the end he describes himself as Paṇḍita. That tends to suggest that the work was undertaken when he was not an ascetic and became an ascetic about the time of the completion or after the completion of the work.

Dr. Derrett, in his paper (on 'New light on the Mitākṣarā as legal authority' (in J. I. H. Vol. 30 pp. 35-55) holds that the comment in the Mit. on Yāj. II. 4 proves that Vijnāneśvara was a judge (note 6 p. 37). I regret that I cannot accept such a facile assumption. Yāj. II. 4. states that the *sabhyas* (members of the court of justice) that give a decision opposed to the dicta of smṛtis owing to partiality, greed or intimidation should each be ordered by the king to pay double the amount of fine that would be imposed on a defeated party and Yāj. II. 305 prescribes that the king should review a decision given through partiality &c. The Mit. adds the comment that this provision in II. 4 does not apply if the *sabhas* delivered a wrong decision through ignorance or folly.

The Mit. expressly refers to the Mīmāṁsā rules (about *vidhi* and *niyama*). It says that as only three grounds are mentioned (in Yāj. II. 4) the provision is to be restricted to these three and is not to he extended to cases of *ajñāna*, *moha* and others. Manu IX. 231 deals with cases decided by *sabhyas* taking bribes and prescribes confiscation of all wealth and Manu IX. 234 provides that if a king's minister or judge renders an improper decision the king should himself decide the matter correctly and impose on him a fine of one thousand paṇas (this contemplates cases other than those where bribes were accepted). Nārada (SBE Vol. 33 p. 22) has similar provisions. For laying dowu such a provision and such distinctions (on Yāj. II. 4 and 305) a very learned commentator of the first quarter of the 12th century need not have been a judge at all.

As to the question about Vijñāneśvara's original home and later habitation, if any, nothing definite can be asserted beyond this that he lived somewhere in Vikramāditya's realm, probably not far from the capital Kalyāṇa (in the Bidar District) in what was a few years ago the Nizam's dominion.

In the Preface to his edition of Vyavahārakāṇḍa (published in 1953) Prof. Rangaswami Aiyangar makes the astounding assertion (on p. VII) 'In its (Mitākṣara's) concluding verses there is a reference to the Kalpavṛkṣa (the wish-yielding tree of Heaven). which has given the title to Lakṣmīdhara's work', Having undertaken to edit the big work of Lakṣmīdhara, he was blind to the shortcomings of the work and looked on every other work with a jaundiced eye. Verse four refers only to three, the capital, the king and the work of Vijñāneśvara (the words are 'etattrayam') and the prayer is that all the three should (like the desire-yielding heavenly plant) last for ever, yielding the desires of those who might resort to them. Simply because the word 'Kalpalatikā-kalpam' occurs, he jumps to the conclusion that the Kalpataru is referred to. It is childish like Śakuntalā's young son in Kālidāsa's play (Act VII) who on being asked to mark the beauty of the figure of a bird (sakuntalāvaṇṇam) asks 'where is my mother' (Śakuntalā). Whether the Mitākṣarā is earlier or later than the Kalpataru cannot be determined by such ridiculous somersaults. It passes one's understanding how a matter (a work from the North) completely alien to all three (Kalyāṇa, king Vikramārka and the Mitākṣarā of Vijñāneśvara) was all of a sudden thrust in a pious prayer in verse 4 by Vijñāneśvara himself, losing all sense of context, relevance and propriety and admitting (if Prof. Aiyangar's suggestion be accepted) that his own work was inferior to it (as 'Kalpalatikā-kalpam' would mean, if Kalpalatikā is taken as standing for the *work Kalpataru*).

The editor (Prof. R. Aiyangar) was hasty in his remarks in several places. One striking example may be briefly mentioned here. In the Introduction to Rājadharma-kāṇḍa p. 19 he quotes Raghuvaṁśa IV. 12 'rājā prakṛtirañjanāt'. In this Kālidāsa follows what is stated in the Mahābhārata. Śāntiparva (in 59. 125) states '*rañjitāśca prajāḥ* sarvāstena rājeti śabdyate' and in 57. 11, 'lokarañjanam-evātra rājñām dharmaḥ sanātanaḥ'). In the footnote 2 on that page Prof. Aiyangar says that this etymology is found in Yāska. One does not know whence he got this. The Nirukta II. 3 (of Yāska) derives 'Rājan' from the root 'rāj'.

Further, Prof. Aiyangar himself shows (in Intro. to Dānakāṇḍa p. 37)' that by 1118 A. D. Vikramāditya had reconquered almost the whole of Veṅgi and his territory had then

really extended from the Western to the Eastern Deccan as prayed for in the panegyric of Vijñāneśvara. This statement of the editor strongly supports the present author's view that the Mit. was completed before 1120 A. D. and the period during which it was begun and completed must be 1100–1120 A. D.

Two inscriptions have been relied upon by some writers in connection with Vijñāneśvara. The Mutgi Inscription cited in E. I. volume 15 pp. 26–32 is in two parts and contains two dates. The first date is Cālukya Vikrama year 4 (i. e. 1079 A. D.) in which a gift was made to the temple of Rāmeśvara, the trustee being Yogeśvara-paṇḍita, the Śiṣyaparamparā being as follows: Bhujaṅgadattaśiṣya Trilocanadeva, Śiṣya Bālasūryārya, his pupil Kāśmīra paṇḍitadeva, his śiṣya Bhairavapaṇḍitadeva, śiṣya Yogeśvara-Paṇḍitadeva (to whom the gift was entrusted). The second date is Cālukya Vikrama year 35 (i. e. 1110 A. D.), where another gift to the same temple was made and the trustee was Acaleśvara-Paṇḍitadeva, who was the disciple of Yogeśvara Paṇḍitadeva. In this there is hardly anything positive to show that Yogeśvara-paṇḍita is the same as Vijñāneśvara, author of the Mitākṣarā. The Martur[828] inscription of Cālukya Vikrama year 48 (i. e. 1124 A. D.) mentioned by Mr. P. B. Desai in the Karnataka Historical Review (Vol. II No. 1 p. 48) has not yet been published. I learn on inquiry that in this record it is stated that Rāma, Soma, Morsing and Birāja were the sons of Kambha and Ketikabbe, that Kamcha himself was the son of Somarāja of Maseyamaḍu in Aṭṭali–nāḍu and his wife Bhāgyavanite and that he belonged to the Kauśikagotra. In the later part the record states that Bibirāja (who was said a few lines before to have been one of the sons of Kamcha) was the son (Maga) of Vijñāneśvara Bhaṭṭārakadeva ; so it follows that Kamcha and Vijñāneśvara–bhaṭṭāraka were one and the same person. It may be mentioned that the Inscription states that Vijñāneśvara was the *paramarādhya* (i. e. most revered one) of the ruling king Vikramāditya. It is quite likely that this Vijñāneśvara=Bhaṭṭāraka was the same as the Vijñāneśvara of the Mitākṣarā. But there is no convincing

828 I am highly obliged to Dr. G. S. Gai, Govt. Epigraphist at Ootacamund, for communicating to me the details of the yet unpublished Martur Inscriptions.

ground for the identity of the two. There is also one difficulty. The colophons of the Mit. describe the author to have been Vijñāneśvara Bhaṭṭāraka (an ascetic), son of *Padmanābha-bhaṭṭa* of the Bhāradvājagotra, while in the Martur Inscription Kamcha is said to be the son of Somarāja of the Kauśika-gotra. So one cannot convince a doubter that the two are identical. It is possible that Somarāja might have borne another name (such as Padmanābha) and that there might have been an adoption (so that the gotra was changed). But these are guesses and there is no strong evidence.

Out of the numerous commentaries on the Mit. those of Viśveśvara, Nandapaṇḍita and Bālambhaṭṭa are the most famous. *Vide* sections 93, 105, 111. Considerations of space preclude any detailed statement of the doctrines peculiarly associated with the name of Vijñāneśvara. There are, however, some which must be mentioned. He laid down (on Yāj. I. 52) that wherever the word *sapiṇḍa* occurred, it denoted either directly or mediately connection with particles of one body (i. e. blood-relationship with an ancestor). He also strictly adheres to the principle that propinquity is the guiding principle in matters of inheritance and succession. He divides *dāya* into *apratibandha* and *sapratibandha* and affirmed that sons, grandsons and great-grandsons acquired by birth ownership in ancestral property. On all these matters he is diametrically opposed to Jīmūtavāhana.

Aufrecht in his great catalogue makes conflicting statements about a work called Āśaucadaśaka. On I. p. 55 he notes that Āśaucadaśaka is a work of Harihara with a commentary by Vijñāneśvara and again on I. p. 571 he ascribes Āśaucadaśaka-ṭīkā to Vijñāneśvara. On I. p. 762 he ascribes the Āśaucadaśaka and Daśaślokīvivaraṇa to Harihara and appears to distinguish him from that Harihara who composed a bhāṣya on Pāraskaragṛhyasūtra. On I. p. 795 he corrects himself by saying that Harihara wrote only the commentary on the Āśaucadaśaka and that the latter is identical with the Daśaślokīvivaraṇa. On III. p. 121 he is doubtful whether the Āśaucadaśaka is a work of Vijñāneśvara. In the Govt. Mss. library at the B. O. R. I., Poona, there is an ancient Ms. (No. 196 of 1884-1887) of the Āśaucadaśaka.[829] It was copied in *saṁvat*

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829 The Ms. begins : अथ विज्ञानेश्वरविरचितमुनिजनवाक्यैर्मिताक्षरामव्यात् । आशौचदशकवृत्तिं वदाति हरिहरो हरिं नत्वा ॥ अत्र तावद्विज्ञानेश्वरयोर्गान्द्रश्च-

(*Continued on the next page*)

1578 Mārgaśīrṣa (i. e. December 1522 A. D.). It distinctly says that Vijñāneśvarayogin composed in ten Śārdūlavikrīḍita stanzas a work on *āśauca* and that Harihara composed a commentary on it. In the Bhadkamkar collection there is an old Ms. of the Āśaucadaśaka, the colophon of which ascribes the work to Vijñāneśvara. Vide I. O. cat. p. 565, No. 1749 for a ms. of Āśaucadaśaka with Harihara's commentary dated *saṁvat* 1589 (1532–33 A. D.). That the Āśaucadaśaka was a very popular work follows from the several commentaries thereon that are available even now. Raghunātha,[830] son of Mādhava and nephew of the famous Nārāyaṇabhaṭṭa, composed a commentary on the Daśaślokī in *Śake* 1500 (No. 82 of A. 1882–83 in the Govt. Mss. lib. at the B. O. R. I. Poona). There is another commentary on the same work by Bhaṭṭoji (No. 99 of 1882–83 at the B. O. R. I. Poona). Harihara quotes in his bhāṣya besides several well-known smṛtikāras, a work called Viśvādarśa (folio 4b).[831] Harihara, the commentator of the Pāraskarasgṛhyaūtra, is described as the pupil of Vijñāneśvara in several mss. Harihara in his bhāṣya on Pāraskaragṛhya quotes Vijñāneśvara and Kalpataru. The Viśvādarśa praises Vijñāneśvara very highly.[832] Therefore, it appears that Vijñāneśvara composed the Āśaucadaśaka *alias* Daśaślokī and that Harihara, who was either Vijñāneśvara's

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(*Continued from the previous page*)

तुर्वर्णात्मकस्य जन्मनि सूतौ भवं सूतकं मरणे शवे भवं शावं सूतकशावसिद्ध्यर्थं वृत्तदशकं शार्दूलविक्रीडितेन चकार तत्राद्यं वृत्तमाह मातुर्गर्भविपत्स्वघं &c. The colophon at the end is : इत्याशौचदशकभाष्यं श्रीहरिह(र)विरचितं समाप्तं ।

830 रघुनाथ criticizes विज्ञानेश्वर ' यत्तु विज्ञानेश्वरेण प्रतिलोमानां त्वाशौचाभाव एवेत्युक्तं तद्वचनविरोधादुपेक्षणीयम् । प्रतिलोमा धर्महीना इत्येतत्तु पाकयज्ञाद्यभिप्रायम् ' folio 19b.

831 संप्रति विशेषो विश्वादर्शात् ' प्रत्तस्त्रीणां त्रिरात्रं पितृविपदि भवेत् '.

832 यथा वै विज्ञानेश्वरविरचितेद्यापि महतो महीभर्तुः कीर्तिस्त्रिजगति यथा पुण्यकृदिति । यथा (तथा ?) श्रीमन्नागार्जुनं तनुज-धन्यप्रतिगृहे स्फुरद्विश्वादर्शे स्फुरतु तव कीर्तिः सुकृतिनः ॥ IV. 52; श्रीरामस्य युधिष्ठिरस्य च यथा रामायणे भारते कीर्तिर्भाति यथा च मुञ्जनृपतेः सा कारिका भूषणम्, । श्रीमद्धन्यमिताक्षरादिषु यथा श्रीवृद्धभर्तुस्तथा विश्वादर्शनिबन्धने तव शुभश्लोका जयन्त्यूर्जिताः ॥ ms. of विश्वादर्श (in Bhadkamkar collection).

pupil or not very far removed from him (as he is quoted by Hemādri) composed a commentary thereon. The first verse of the Daśaślokī is cited below as a specimen of the concise style attempted by the author.[833] The text of the Daśaślokī is given on pp 832–833 of volume 4 of the H. of Dh.

Aufrecht (II. p. 50 and I. p. 236) credits Vijñāneśvara with a bhāṣya on Triṁsat-ślokī, a work in thirty Sragdharā stanzas on *āśauca*. This work together with the commentary was printed in *pothi* size at Benares in *saṁvat* 1918 (1861–62 A. D.). The printed text contains[834] the same colophon at the end and date as the D. C. ms. No. 217 of 1879–80, which was copied in *saṁvat* 1711 *Caitra* (i. e. April 1655 A. D.). It is extremely doubtful, however, whether Vijñāneśvara wrote a bhāṣya on the Triṁśat-ślokī. In the bhāṣya Vijñāneśvara and the Mitākṣarā are cited by name.[835] The manner of referring to them rather suggests that the commentary on the Triṁśat-ślokī was composed by some person other than Vijñāneśvara, who, however, drew largely on the Mit. There is a ms. of the Triṁśat-ślokī with a commentary in the Bhau Daji collection which is ascribed to Hemādri on the cover (vide BBRAS. cat. vol. II. p. 209, No. 667).

In the Madras Govt. mss. library there is a ms. of the Vyavahāraśiromaṇi of Nārāyaṇa, who says that he learnt dharmaśāstras under Vijñāneśvara (adhītya dharmaśāstrāṇi Vijñāneśvara-sadguroḥ). The work deals with the *vyavahāra* portion and was composed for the benefit of the un-initiated (bālabodhārtham). The ms. contains the portion dealing with the king's duty to look into the disputes of people, the

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833 मातुर्गर्भविपत्स्वघं त्रिदिवसं मासत्रयेतो यथा मासाहं त्रिषु सूतकावधिरतः स्नानं पितुः सर्वदा । ज्ञातीनां पतनादि जातमरणे पित्रोर्दशाहं सदा नाम्नः प्राक् तदपैति सूतकवशाद्भ्रातुर्दशाहं परम् ॥

834 The colophon is इति विज्ञानेश्वरकृते त्रिंशच्श्लोकीयभाष्यं संपूर्णम् ।

835 त्रिरात्रं दशरात्रं वा ... सूतकं मातुरेव हि ॥ इत्येतद्व्याख्यानसमये विज्ञानेश्वराचार्यैः स्पष्टीकृतम् ॥ p. 3b of the printed text and 2b of the ms. The verse referred to is याज्ञ. III. 18. On verse 14 of the त्रिंशच्छ्लोकी we have 'एतच्च आचार्यपित्रुपाध्यायान् ... न च तैः सह संविशेत् ॥ इत्येतद्व्याख्यानं मिताक्षरायां स्पष्टीकृतम्' p. 9b of the printed text and 5a of the ms.

time for doing that, sabhā, definition of prāḍ-vivāka (judge), the plaint and its defects, *āsedha* (restraint of the defendant), means of proof, the eighteen titles of law, ṛṇādāna, nikṣepa saṁbhūya-samutthāna, dattāpradānika, abhyupetya-aśuśrūṣā, vetanasya-anapākarma, asvāmivikraya, vikrīyāsaṁpradāna, krītvānuśaya, samayasyānapākarma, sīmāvivāda, strī-puṁsayoga, dāyavibhāga. The work breaks off in the middle of the explanation of the verse 'patnī duhitaraścaiva.' He closely follows the Mitākṣarā in all that he says; but in one place he expressly differs from his teacher, viz. whereas the Mitākṣarā mentions four different times for partition, Nārāyaṇa says that there are really two times of partition, when the father desires partition and when the son or sons desire it.[836] On *saṁbhūyasamutthāna* he quotes a passage from Kauṭalya (the ms. uses this form), which agrees closely with the printed text (vide Arthaśāstra III. 14, p. 186, ed. by Shama Sastrī).[837]

72. Kāmadhenu

This was an early and large digest on various branches of Dharmaśāstra. Unfortunately no ms. of it has been recovered so far, but it has been profusely quoted by a large number of writers on the several topics of Dharmaśāstra. Unexpected light has been thrown on it by the publication of the Brahmacārikāṇḍa of the Kalpataru, composed by Lakṣmīdhara, the chief *mantrin* of the Gāhadvāla king Govindachandra of Kānyakubja (Kanoj) and Banaras. In verse 10 of the Introduction to Brahmacārikāṇḍa he says 'by him this Kalpavṛkṣa is spread (*tanyate kalpavṛkṣaḥ*)'. In verse 11 he says that a friend of his called Gopāla composed a digest based on Smṛtis and added his own remarks in prose (Gopālastadvayasyaḥ avakṛti-viracanam vākyarūpeṇa cakre) and that 'this digest will be composed and it will delight learned men'

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836 अनया चातुर्विध्यमस्मद्गुरुचरणैर्मिताक्षरायां प्रतिपादितं पितुरिच्छायां पुत्रेच्छायां च विभागः संभवति नान्यथेति कालद्वयमेव विभागस्येति तु युक्तम्। न च पित्रनन्तरकाल एक इति त्रैविध्यमिति वाच्यं पित्रनन्तरकालेपि पुत्राणामिच्छाभावे विभागस्यैवाभावेन उक्तकालद्वय एवानन्तरकालस्याप्यन्तर्भावात्।

837 अत्र विशेषमाह कौटल्यः। अग्निष्टोमादिषु दीक्षणीयाया ऊर्ध्वं य आपन्नः पञ्चममंशं लभेत सोमविक्रयादूर्ध्वं चतुर्थं प्रवर्ग्योद्वासनादूर्ध्वं तृतीयमग्निष्टोमीयादूर्ध्वं पादोनं माध्यंदिनादूर्ध्वं समग्रनीतासु दक्षिणासु भवतीति।

('Vibudhajanamanohāri *kāriṣyateṣyam*...prabandhaḥ' verse 11). In verses 12 and 13 he names three works viz. Mahārṇava, Kāmadhenu and Ratnamālā.

Some later writers appear to ascribe the Kāmadhenu to Gopāla e. g. the Vyavahāraratnākara[838] quoted below does so. It may be stated that Lakṣmīdhara makes disparaging remarks about his friend's work (in Introductory verse II) and that in the Kalpataru which extends over hundreds of printed pages neither Kāmadhenu nor Gopāla is mentioned by name even once, though on his own showing the Kāmadhenu had been completed by the time Lakṣmīdhara became chief *mantrin* of Govindacandra, after sanguinary battles in which he boasts that he had killed one hundred thousand (or several hundred thousands) of his king's enemies and undertook the composition of his huge digest, which must surely have taken about twenty years for being completed. Lakṣmīdhara's patron, the Gāhaḍvāla king Govindacandra, ruled from 1114 A. D. up to about 1155 A. D. (as will be shown later under Kalpataru). Therefore, it is proper to hold that the Kāmadhenu must have been composed about 1100 A. D. some years before the Kalpataru was begun (probably some years after 1114 A. D. when Govindacandra became king).

Śrīdharācārya, author of Smṛtyarthasāra (verses 4 and 5), mentions Kāmadhenu among the authors and works on which he relies.[839] The Hāralatā of Aniruddhabhaṭṭa, the Guru of king Ballālasena of Bengal, who composed his Dānasāgara in *Śaka* 1091 (1169 A. D.), mentions Kāmadhenu among the works he consulted and refers to its views several times.

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838 यन्न्यायामृतसेचनात्सफलतां पुष्णाति **कल्पद्रुमः** सद्यः पल्लवमातनोति नितरां श्रीपारिजातोऽपि सः । **गोपालस्य** च **कामधेनुरमणं** काम्यार्थदुग्धं स्वयं सन्दुग्धे स्वयमेष कस्य भवने सेव्यो न **रत्नाकरः** ॥ व्यवहाररत्नाकर (Mitra's Notices vol. VI, p. 66). The words underlined are paronomastic, one meaning referring to names of works ; 'Gopāla is here indicated as author of Kāmadhenu. The other sense of Gopāla is : Kṛṣṇa who takes delight in cows (as said in the Purāṇas and legends).

839 **कामधेनौ** प्रदीपे(प्रदीपे)ऽब्धौ कल्पवृक्षलतासु च । शम्भुद्राविडकेदार-लोल्लटाद्यैश्च भाषितम् । मन्वाद्यनेकस्मृतिषु व्याख्यातृप्रतिपादितम् । **स्मृत्यर्थसारं** वक्ष्यामि सुखानुष्ठानसिद्धयोः (ये) (Intro. verses 4-5 of स्मृत्यर्थसार, Ānandāśrama ed.).

The Vivādaratnākara of Caṇḍeśvara relies upon the Kāmadhenu several times.[840] In the Rājanītiratnākara of Caṇḍeśvara (ed. by Jayaswal, 1924) Rājanīti-Kāmadhenu is quoted (on p. 2) for the definition of rājā) and on p. 5 the same work is quoted for describing the two kinds of 'adhīśvara' (overlord). Besides, the same work on p. 81 mentions the idea of Gopāla, Lakṣmīdhara and Śrīkara that in the king's wealth all beings, poor, helpless and others have a share and on p. 84 of the same work the view of early Gopāla is again mentioned as to the rites of coronation mentioned in works on Rājanīti being merely illustrative and that a king may be proclaimed to be so according to the special usages of countries and families by being merely seated on a throne.[841]

Many Dharmaśāstra works do not expressly state that Kāmadhenu was composed by Gopāla. Therefore, the question about the authorship of the Kāmadhenu has to be dealt with.

The reply is that, bearing in mind the paronomastic verse of the Vyavahāraratnākara cited above, and the facts that the Brahmacārikāṇḍa of the Kalpataru expressly mentions Gopāla as a friend of Lakṣmīdhara and also mentions the Kāmadhenu in verses 10 and 11 and does not expressly name anyone else as the author of the Kāmadhenu and as no early work ascribes it to any other person the authorship of Kāmadhenu, it should be held that Gopāla is the author of the Kāmadhenu.

Aufrecht in his great Catalogue (I. 93) ascribed the authorship of the Kāmadhenu to Śambhu. Whence he derived this information is not clear. Śambhu is credited by the Smṛticandrikā with the authorship of a Smṛti digest (vide above under Śrīkara) and the Smṛtyarthasāra names him as one of its authorities. Therefore, Śambhu is certainly earlier

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840 यं कामधेनुरनुयाति सकल्पवृक्षो (क्षा?) यं सेवते निजफलाय स पारिजातः। तं वैरिगोत्रभिदमुच्चसहस्रदृष्टिं चण्डेश्वरं तुलयितुं कतमे भवन्तु ॥ विवादरत्नाकर (verse at end). There is a play on the words कामधेनु, कल्पवृक्ष (कल्पतरु) and पारिजात which are names of works on Dharmaśāstra also; vide विवादरत्नाकर pp. 78, 80, 135, 651 for other references to Kāmadhenu.

841 गोपालमते त्वभिषेकादिपर्यन्तमुपलक्षणं यथादेशकालाचारं सिंहासनदानादि तद्व्यवहारादिति । राजनीतिरत्नाकर pp. 84–85.

than 1150 A. D. The Smṛtyarthasāra mentions both Śambhu and Kāmadhenu as its authorities. If Śambhu were the author of the Kāmadhenu according to the Smṛtyarthasāra, he would not have been separately mentioned among its authorities by the Smṛtyarthasāra ; so I am inclined to hold that Śambhu was not the author of Kāmadhenu, but it was Gopāla who was the author of that work.

It may be noted that the Kṛtyaratnākara[842] of Caṇḍeśvara regards the Kāmadhenu as holding the same position (or authority) as the King (i. e. Bhoja)

As the Kāmadhenu had been completed some years at least before the project of the Kalpataru was started and as it is several times quoted in the Hāralatā of Aniruddha it cannot be placed later than about 1100 A. D. It cannot be earlier than that date since it is not mentioned by Medhātithi, the Mitākṣarā or by Aparārka. It may, therefore, be assigned to the period 1100-1110 A. D.

In the edition of the 1st volume of this history, the present author had quoted from a ms. of the Kalpataru (Benares College transcript) that the Kalpataru referred to the views of Prakāśa, Halāyudha, Kāmadhenu and Pārijāta. In his edition of the Kalpataru on Vyavahāra, Prof. Aiyangar (pp. 394-398) tries to show that the mss of the Kalpataru (which were only a few) were in bad shape and he held the ms. of Kalpataru had been tampered with when it mentioned 'Prakāśa, Halāyudha-Kāmadhenu-Pārijātaprabhṛtayaḥ' (vide p. 395 of the edition of Kalpataru on Vyavahāra). About the Kāmadhenu and Prakāśa at least, merely saying that the passage about them was later interpolated would not help the editor at all, as both are expressly named in the Introductory verses of the Brahmacārikāṇḍa. The Prakāśa is referred to in several ways as Smṛti-Mahārṇava or simply Mahārṇava or as Smṛti-Mahārṇava-prakāśa[843] or as simply Prakāśa. The Mahā-

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842 राजतुल्ययोगक्षेमेण कामधेनुकृता अन्यैरपि व्याघ्रादिमुनीनामादरात् । कृत्य-रत्नाकर p. 30.

843 Though the Vivādaratnākara and other Ratnākaras of Caṇḍeśvara generally refer to Prakāśa only, yet Caṇḍeśvara in his Kṛtyaratnākara (p. 329) speaks of Smṛtimahārṇavaprakāśa in the words ' जाबाल–मत्स्यपुराणवाक्यपरामर्शान्निरग्निसकलपुत्रैः साग्निभिश्चेतरपुत्रैरेकोद्दिष्टकार्यमिति स्मृतिमहार्णवप्रकाशकार इति कल्पतरौ लिखितमन्यैश्चानुमोदितं तल्लघु '.

rṇava is expressly mentioned in Introductory verses 12–13 to the Brahmacārikāṇḍa. The Mahārṇava is also mentioned at p. 134 of the Brahmacārikāṇḍa. The Mahārṇava-prakāśakāra is expressly referred to in the Śrāddhakāṇḍa (on p. 262) of the Kalpataru. The editor cites no grounds for holding that Pārijāta is a late work.

It is not necessary for me to establish that the passage is genuine and so I leave it out of account altogether. From the Brahmacārikāṇḍa it is clear that the Kāmadhenu itself had been composed some decades before the vast digest called Kalpataru was completed. It follows from what is stated above that at least three out of the four works and authors mentioned in the passage are certainly older than the Kalpataru and that the 4th viz Halāyudha might have been a junior contemporary of Lakṣmīdhara. Evidence of comparatively early works is set out below that works composed about 1150–1170 A. D. frequently cite the Kāmadhenu but they do not cite the Kalpataru even once.

The bad state of the mss. of the Kalpataru will be briefly indicated under the section 'Kalpataru'. The Brahmacārikāṇḍa of the Kalpataru is based on a single defective ms. as mentioned in a footnote on p. 279 of the edition. The Kāmadhenu has been quoted or referred to very early after 1100 A. D. A few instances may be cited.

Aniruddhabhaṭṭa was a *guru* of king Ballālasena of Bengal (as stated in verses 6 and 7 of the Dānasāgara,[844] which he composed in Śake 1091 (i. e. 1169 A. D.) with the assistance of his *guru*. Aniruddha is the author of two works viz. Hāralatā and Pitṛdayitā. Therefore, these works[845] must be

844 वेदार्थस्मृतिसंकथादिपुरुषः श्लाघ्यो वरेन्द्रीमले निस्तन्द्रोज्ज्वलधीविलासनयनः सारस्वतब्रह्मणि । षट्कर्माभवदार्यशीलनिलयः प्रख्यातृसत्यव्रती वृत्रारेरिव गीष्पतिर्नरपतेरस्यानिरुद्धो गुरुः ॥ अधिगतसकलपुराणस्मृतिसारः श्रद्धया गुरोरस्मात् । कलिकल्मषावदानं दाननिबन्धं विधातुकामोपि ॥ ... श्रीबल्लाळनरेश्वरो विरचयत्येतं गुरोः शिक्षया । स्वप्रज्ञावधिदानसागरमयं श्रद्धावतां श्रेयसे ॥ **दानसागर** verses 6–7, 9.

845 (1) अत एव जातमृते मृतजाते वा कुलस्य त्रिरात्रमिति हारीतवचनं **कामधेनुकृता** गर्भस्रातावाशौचप्रकरणे लिखितम् । हारलता p. 41 ; यानि च जातुकर्णादिनाम्ना वचनानि लिखितानि तानि भोजदेव–विश्वरूप–गोविन्दराज–

(*Continued on the next page*)

assigned to about 1150–1170 A. D. The Hāralatā on pp. 41, 117, 174 mentions Kāmadhenu expressly, as the quotations cited below will show and does not mention the Kalpataru at all.

The Chandogahnika[846] of Śrīdatta (about 1270–1300 A. D.) mentions the Kāmadhenu several times (e. g. on pp. 12, 16, 17, 22, 24, 46, 58 &c) and the first verses of that work and of Pitṛbhakti are interesting because they mention the doctrines of Gopāla and Bhūpāla ; Bhūpāla is Bhoja and Gopāla is the author of the Kāmadhenu. One or two striking references to the Kāmadhenu are cited below in the footnote.

The Ratnākaras of Caṇḍeśvara frequently quote the Kāmadhenu. The Kṛtyaratnākara mentions it on pp. 30 and 299. The Vivādaratnākara mentions Kāmadhenu very often as on pp. 80, 114, 135, 150, 409, 651. The Daṇḍaviveka of Vardhamāna quotes Kāmadhenu 25 times and whenever the Kāmadhenu and Kalpataru are mentioned together it puts Kāmadhenu first; vide pp. 28, 34, 71, 138, 176, 217.

But it seems to me that they are identical. Aufrecht in his great catalogue (I. 93) ascribes the authorship of the Kāmadhenu to Śambhu. Whence he derived this information is not clear. The authors and works cited by him do not, so far as I know, ascribe the Kāmadhenu to Śambhu. It is true that Śambhu is credited by the Smṛticandrikā with a digest on *dharmaśāstra* (vide note 563 above) and the Smṛtyarthasāra also names him as one of the authorities on which it

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(*Continued from the previous page*)

कामधेनुकृद्भिरलिखितत्वान्मत्स्यपुराणविरोधाच्च निर्मूलान्येव समूलत्वेपि म्लेच्छप्रायदेशे व्यवस्थितानि । हारलता 117 ; vide also हारलता pp. 173–74.

कातीयकल्पं सहकर्कभाष्यं गोपालभूपालमतादि दृष्ट्वा । सतां च वाच्यानि निशम्य सम्यग्यजुर्विदां श्राद्धविधिं विधास्ये ॥ first verse of पितृभक्ति ; स्मृतीः पुराणानि विलोक्य गृह्यं भूपाल–गोपाल–निबन्धनं च । छन्दोगकृत्यानि दिनेन यानि नत्वा हरिं तत्र वदामि सारम् ॥ first verse of छन्दोगाह्निक.

846 अत एव कात्यायनीयः स्नानविधी राजालिखितोपि शिष्टैरनुष्ठीयते कामधेनौ च लिखित इति राजालिखितोपि गोभिलीयतर्पणविधि- कामधेनुसन्ध्योद्योते लिखित इति सोप्यादेय इति । छन्दोगाह्निक p. 16 (Nir. ed.).

relies. Hemādri[847] also tells us that Śambhu was a *nibandhakāra* and refuted the views of Medhātithi on Manu III. 125. The Smṛticandrikā frequently cites the views of Śambhu on vyavahāra and generally refutes them. For example, on the word 'pitarau' occurring in Yāj. II. 135, Śambhu remarked that no difference should be made between the parent's (father and mother) as heirs, since whoever out of them took the wealth of their son it would come to both.[848] Vide also Smṛticandrikā II, pp. 205, 216. Therefore Śambhu also, being mentioned by the Smṛticandrikā and the Smṛtyarthasāra, is certainly earlier than 1150 A. D. In this state of the authorities I am doubtful whether Śambhu was the author of the Kāmadhenu. I am inclined to hold that he was not the author of that work and that Gopāla was the author. This conclusion is somewhat strengthened by the fact that the Smṛtyrthasāra mentions both Kāmadhenu and Śambhn as authorities on which it relies. If Śambhu had been, in the opinion of the Smṛtyarthasāra the author of the Kāmadhenu, the mention of both would have been superfluous. Mr. Jayasval (in JBORS for 1927, vol. XIII, parts 3-4, p. VII) ascribes the Kāmadhenu to Bhoja, but this is wrong (vide p. 277, note 576).

As the Kāmadhenu is named as an authority by the Kalpataru and the Hāralatā it is certainly not later than 1100 A.D. It cannot be very much earlier since it is not mentioned by Medhātithi and the Mitākṣarā. It may therefore be assigned to the period between 1000 and 1100 A. D.

73. Halāyudha

Several Halāyudhas flourished at different times. Chronology being rather uncertain those of them that have some bearing on Dharmaśāstra would be dealt with in one place, though an attempt will be made to assign to them approximately definite times as far as possible.

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847 द्वौ दैवे...कमुभयत्र वा ॥ यदप्येकैकमुभयत्र वेत्ययं विधिरेव न भवतीति तेनैवोक्तं तत्तु शम्भुप्रभृतिभिर्निबन्धकारैः पराकृतमिति अस्माभिर्नाद्रियते । चतुर्वर्ग० III. I. p. 1148; तदेवं तावद् दक्षिणाग्नौ होमस्तदभावे तूपासनाग्नाविति शम्भुशङ्खधरप्रभृतयः । चतुर्वर्ग० III. 1. p. 1331.

848 यत्तूक्तं शम्भुना अव्यक्तधनत्वाद् दम्पत्योर्येन केनचिद्गृह्यमाणमुभयार्थमिति न विशेषो वक्तव्य इति तदयुक्तम् । स्मृतिच० II. p. 298.

The Vivādaratnākara of Caṇḍeśvara mentions Halāyudha dozens of times. In the Smṛtisāra of Harinātha[849] Halāyudha-nibandha on possession is quoted. The Smṛtisāra also says (folio 140 a) that Halāyudha favoured *niyoga* by the widow of a son-less deceased person and deprived the widow of succession to her deceased husband if she did not submit to *niyoga*. This was the view of Dhāreśvara also. According to Halāyudha[850] parents succeeded before brothers to a deceased person if the property in the hands of the deceased was ancestral, but that if it was acquired without detriment to ancestral property then brothers succeeded even before parents. Halāyudha is cited in the Vivādacintāmaṇi also e. g. Halāyudha[851] held the view that the verse of Yāj. (II. 126) was intended to convey that where joint property was concealed by a member and was discovered after partition, he did not incur the guilt of theft. This same view was held by Jitendriya and others. Raghunandana quotes Halāyudha in his Divyatattva, Dāyatattva and Vyavahāratattva. The Vīramitrodaya[852] also quotes Halāyudha.

The name Halāyudha (an epithet of Balarāma, the brother of Kṛṣṇa) was a common one in India and therefore there are several eminent authors named Halāyudha. Great confusion is due to this and is increased by unscrupulous writers fawning upon patrons. This will be briefly illustrated here.

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849 अत्र हलायुधनिबन्धे स्वरसः । आगमस्मरणार्हकाले सागमैव भुक्तिः प्रमाणं त्रैपुरुषिकभोगे तु आगमास्मरणे भुक्तिः प्रमाणं स्मार्तकाले क्रियाः भूमेः .... पुरुषागता इति कात्यायनवचनात् । हानिप्रतिपादकानां च वाक्यानां प्रमाण-परिपालनकर्तव्यताशेषत्वात् । स्मृतिसार (I. O. cat. No. 301, folio 107 b).

850 याज्ञवल्क्येन पितरौ भ्रातर इति भ्रातृसद्भावेपि पित्रोरधिकार उक्तः स पितृपितामहार्जितधनविषयः । यत्पितृद्रव्याविरोधार्जितं तत्पित्रोः सद्भावेपि भ्रातृणामेव । स्मृतिसार folio 140 b.

851 अन्योन्यापहृतं...स्थितिः ॥ अत्राविभक्तत्वादेव विभागे प्राप्ते वचनारम्भोत्र चौर्यदोषाभावं ज्ञापयतीति हलायुधः । विवादचिन्तामणि p. 143. *Vide* दायतत्त्व (p. 182 Jivananda, vol. II) for the same view of हलायुध.

852 'अक्षः पादस्तम्भयोरुपरि निहितस्तुलाधारपट्ट इति मिताक्षरा । दार्ढ्यप्रयोजकः कीलक इति हलायुधः ।' वीर० p. 254 ; वीर० p. 572 says हलायुध read in मनु 2. 207 स निर्वाह्यः for स निर्वास्यः (निर्भाज्यः).

The first Halāyudha is the author of Kavirahasya, edited by Sourindramohan Tagore in 1879 (with an Introduction in English) and by Heller in 1900. This contains only 271 verses. It illustrates the several forms of Sanskrit roots in several conjugations and connects all verses with Kṛṣṇa, a Rāṣṭrakūṭa king of the Deccan (Dakṣiṇāpatha). This was most probably Rāṣṭrakūṭa emperor Kṛṣṇa whose dates range from 940 A. D. to 959 A. D. (vide JBBRAS, Vol. 18 p. 239, I. A. Vol. XI p. 109 and Dr. R. G. Bhandarkar's Report, 1883-4 pp. 8-9). In another work called Mṛtasañjīvanī attributed to him (which is a commentary on Piṅgala's Chandaḥsūtra) there is an illustrative verse praising Muñja alias Vākpatirāja. Muñja was killed between 994-997 A D. by Tailapa. Therefore, this author flourished in the latter half of the 10th century A. D. Vide Cat. of mss. in the Bombay Asiatic Society's library by Prof. H. D. Velankar (1926) Vol. 1 part 2. It begins with the famous verse 'नमस्तुङ्गशिरश्चुम्बि° '. He has little to do with Dharmaśāstra.

But the Introduction (pp. I-VI) to the Kavirahasya has some interesting features. It repeats the story of king Ādiśūra of Gauḍa bringing five learned Brāhmaṇas of Kanoj for a Vedic sacrifice and of his grant of five villages to the five brāhmaṇas that enabled them to stay in Gauḍa. It is further narrated (in the Intro.) that the foremost among those five brāhmaṇas was Bhaṭṭa Nārāyaṇa of the Śāṇḍilya-gotra and the rich and famous Tagore's claim descent from that Nārāyaṇa. The Intro. states that his works were Prayogaratna, Gobhilasūtrabhāṣya, Kāśīmaraṇamuktivicāra and the drama Veṇīsaṁhāra and that Halāyudha was 16th in descent from that Nārāyaṇa. In a note it is stated that Halāyudha was 12th in descent from Nārāyaṇa, according to another account. In this all chronology is thrown to the winds and entirely false claims to the authorship of famous works like the Prayogaratna, the drama Veṇīsaṁhāra and several other well-known works like the Bhāminīvilāsa and Rasagaṅgādhara are advanced. Nārāyaṇabhaṭṭa, born in 1513 A.D. was the author of Prayogaratna, his father was a Mahārāṣṭra brāhmaṇa from Pratiṣṭhāna (modern Paithan on the Godāvarī) and migrated to Benares. That establishes that the work was composed in the 16th century. The author of the Veṇīsaṁhāra was a Nārāyaṇa, no doubt. He flourished about a thousand years before the author of the Prayogaratna, as passages from the Veṇīsaṁhāra

are quoted in the Dhvanyāloka (latter half of 9th century) and in the Kāvyālaṅkārasūtravṛtti of Vāmana (about 8th century). Further, on p. 2 of the Introduction (to the Kavirahasya) the Halāyudha of that work is regarded as identical with the author of the Brāhmaṇasarvasva. But the *gotra* of that Halāyudha was Vātsya, while the gotra of the Tagores is Śāṇḍilya. These writings of the matchmakers of Bengal and of the unscrupulous sycophants and panegyrists of rich families are often worthless for chronological purposes. Vide the paper of Jogendracandra Ghosh (in I. C. Vol. I pp. 502–6) which tries to show that there were three or four Halāyudhas in the latter part of the 12th century A. D. and the first half the 13th century A. D.

Another Halāyudha, the author of the famous work called Brāhmaṇasarvasva, is an important one among the authors named Halāyudha. An excellent edition of that work edited by Dr. Durgamohan Bhattacarya was recently published(1960) in the Sanskrit Sahitya Parishad Series (Calcutta) with an exhaustive Introduction (pp. III–XLV), brief table of contents, the text (330 pages), an Index of the Vedic Mantras and other verses occurring in the work. The Brāhmaṇasarvasva is referred to several times by Raghunandana e. g. (vol. I.) in Āhnikatattva pp. 378, 389, 423, in Śrāddhatattva p. 242. Rarely Raghunandana finds fault with it as on Śrāddha (vol. I. p. 313). Raghunandana mentions the Brāhmaṇasarvasva also in (Vol. II) Śuddhi p. 315, Yajurvediśrāddha p. 492 and the Paṇḍitasarvasva in Vol. I. p. 531 (Prāyaścittatattva). A Śevasarvasva is mentioned in Maṭhapratiṣṭhā (vol. II. p. 618), but whether it is the same as the Śaiva-sarvasva mentioned by the Brāhmaṇasarvasva cannot be proved (though probably it is the same). He belonged to the Vātsya gotra and his father Dhanañjaya was Dharmādhyakṣa (verse 5 of Intro. to Brāhmaṇasarvasva).

On him the king bestowed, while he was young, the post of 'Mahāmahattaka' and later conferred on him 'Dharmādhikāra' (the office of deciding difficult matters of Dharma or the office of a judge). Vide for the office of 'Mahāmahattaka' the Bodh Gaya Inscription dated in Lakṣmaṇasena year 74 in E. I. vol. III. p. 27 at p. 30. It may be noted that Bṛhaspati prescribes that the king should build his palace in the middle of the fort and should have the *sabhā* (hall of justice) to the

east of the palace and the hall should face the east; and, Kātyāyana states that the sabhā is called 'Dharmādhikaraṇa' where the decision of the truth of the root (of disputes) is carried on by considering the rules of sacred law. Halāyudha had two elder brothers[853] Paśupati and Īśāna, of whom the former composed Śrāddha-kṛtya-paddhati and Pākayajña-paddhati and the latter the Dvijāhnika-paddhati. He tells us in the Brāhmaṇasarvasva that he composed Mīmāṁsāsarvasva, Vaiṣṇavasarvasva, Śaivasarvasva, Paṇḍitasarvasva.[854] None of these four works has been printed so far and even Mss. of them are rare (vide Dr. Bhattacharya's Preface to Br. Sarvasva).

For the genealogy of Halāyudha, vide J.A.S.B. (New Series) Vol. XI. p. 332 where a long pedigree is given by M. M. Chakravarti, which is based on the chart drawn up by Bharatacandraśiromaṇi for his patron, Prasannakumara Tagore and printed at the beginning of his edition of the Dāyabhāga (in 1863). It has been shown above how such genealogies are often unreliable. Halāyudha's father was Dhanāñjaya who had three sons.... Paśupati, Īśāna and Halāyudha. Halāyudha mentions Paśupati as 'agraja' (eldest or elder) in verse 24 of Bṛ. SAR. and refers to his work called '*paddhati* on śrāddha. Paśupati's *paddhati* is mentioned in (vol. I) Śrāddhatattva p. 213 and Paśupati is named in vol. II) in Udvāhatattva p. 147 and Yajurvediśrāddhatattva pp. 490–494. Paśupati also composed 'Pāka-yajña' paddhati (vide) Intro. verse 43 to Br. Sarvasva). Īśāna-nyāyācārya is mentioned in (Vol. I) Śrāddhas p. 313 and (vol. II) in Udvāha

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853 भ्राता पद्धतिमग्रजः पशुपतिः श्राद्धादिकृत्ये व्यधादीशानः कृतवान् द्विजाह्निकविधौ ज्येष्ठोपरः पद्धतिम् । verse 24.

854 मीमांसासर्वस्वं वैष्णवसर्वस्वमकृतशैवसर्वस्वम् । पण्डितसर्वस्वमसौ सर्वस्वं सर्वधीराणाम् ॥ verse 19.

On p. 7 and p. 10 of the Brāhmaṇasarvasva Halāyudha clearly sets forth his object (which is of a limited scope) in composing the work as follows :– दन्तधावनमारभ्य यावदन्त्येष्टिमीरिता । मन्त्राणां तावतामस्मिन् व्याख्यानमुपदर्शितम् । (p. 7 verse 44) ; तदेवं व्यवस्थिते शास्त्रार्थे कृत्स्नवेदाध्ययनासमर्थानां राढीय-वारेन्द्रकद्विजातीनां काण्वशाखिवाजसनेयिनां कर्मानुष्ठानार्थं प्रातर्दन्तधावनादि शयनान्ताह्निक-गर्भाधानादि-विवाहान्त-संस्कार-अग्न्याधानाद्यन्त्येष्टिपर्यन्तगार्ह्यकर्मोपयुक्त-मन्त्रव्याख्या प्रस्तोतव्या । p. 10.

p. 135. He is probably the same as the brother of Halāyudha. In verse 24 of the Br. Sarvasva Halāyudha states that his brother Īśāna wrote Dvijāhnikapaddhati.

The chief object[855] of the Brāhmaṇasarvasva is to explain the meaning of the *mantras* used by Brāhmaṇas in daily observances from the brushing of the teeth to going to sleep and in the *saṁskāras* on birth, marriage, death etc. He wrote for the Vājasaneya Kāṇva Śākhā and acknowledges[856] his debt to Uvaṭa who wrote a *bhāṣya* on the Vājasaneya Saṁhitā in Avanti while Bhoja ruled the earth (mahīṁ Bhoje praśāsati). In some introductory verses and the several colophons of the sections of the Brāhmaṇa-sarvasva Halāyudha styles himself *āvasathika*, *mahādharmādhyakṣa* or simply *dharmādhyakṣa*, *dharmādhikārin* and his brother Paśupati also is styled *āvasathika*. It is very difficult to say what the exact meaning of this last word is. It probably means one who regularly performs all the *gṛhya* rites.[857] 'Āvasatha' means 'a shed or hall' and a married man has to establish a fire called gṛhya, aupāsana, āvasathya, or vaivāhika (Manu III. 67), aupasada or vaivāhana. Vide H. of Dh. Vol. II p. 678 note 1615. Vide Tri. cat. of Madras Govt. Mss. for 1919–1922, pp. 5165 for a ms. of Paṇḍita-sarvasva which deals with the usages of varṇas and āśramas, tithi, śuddhi, the time for śrāddha, jyotiḥśāstra, marriage, gifts, prāyaścitta, pratiṣṭhā &c. But whether it is Halāyudha's work it is difficult to say from the extracts given.

The text of the Mīmāṁsāsarvasva (dealing with Mīmāṁsā matters upto the end of the third adhyāya of the Mīmāṁsā-sūtra of Jaimini) was published by M. M. Dr. Umesha Mishra in JBORS Vol. XVII pp, 227–308, 413–460 and Vol. XVIII pp. 129–200. Dr. Durgamohan Bhattacharya (in Introduction to Br. Sarvasva (p. XXXIX) questions Halāyudha's authorship of that work, but he sets out hardly any grounds for his

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855 दन्तधावनमारभ्य यावदन्त्येष्टिमीरिता । मन्त्राणां तावता तस्मिन् व्याख्यानमुपदर्शितम् ॥

856 व्याख्यातो मतिशालिनायमुवटाचार्येण वेदः परम् । अस्पष्टं तदपीत्यनेन विदुषा विश्वप्रसिद्धैः पदैः । सन्ध्यादिद्विजकर्ममन्त्रवचसां व्याख्यानमेतत् कृतम् &c. This is verse 30 of the Introduction to the Brāhmanasarvasva.

857 Compare पारस्करगृह्य I. 2. 1–2 'आवसथ्याधानं दारकाले । दायाद्यकाल एकेषाम् । '.

view. The present author thinks that it is a work of Halāyudha. The work relies principally on the Tantravārtika and Ślokavārtika of Kumārila and on the Śāstradīpikā and deals with the first three *adhyāyas* of Pūrvamīmāṁsāsūtra and is a good handbook for beginners. It mentions Upavarṣa (vol. 17 p. 233); Bhārata (vol. 17 p. 301); Maṇḍana (vol. 17 p. 289); and Nyāyaratnākara (in vol. 17 p. 231). For Paṇḍita-sarvasva, vide Triennial Cat. of Govt. Or. Mss. Library, Madras No. 3458 pp. 5165-66, which deals with several matters such as varṇas, āśramas, tithis, marriages, gifts, prāyaścitta, pratiṣṭhā &c.

The time when Halāyudha flourished depends to some extent on the time of Lakṣmaṇasena, king of Bengal. About king Lakṣmaṇasena and the era in his name great controversies have raged for many years and it cannot be said that the question has been settled beyond cavil. Some facts gathered from the Br. Sarvasva are clear viz. that Halāyudha was the son of Dhanañjaya of the Vātsyagotra who was Dharmādhyakṣa, was opulent and yet fond of performing solemn sacrifices (Intro. verses 5 and 6), that Lakṣmaṇasena bestowed on him patronage beyond his desire. Then the Br. Sarvasva states that Halāyudha was by Lakṣmaṇasena made 'rājapaṇḍita' when still in his teens, that king Lakṣmaṇasena conferred the distinction of 'Mahāmahattaka' on Halāyudha when he was a young man and that in his mature years he (Halāyudha) was given the post of 'Dharmādhikārin'[658] (i. e. of the *Pariṣat* or *Dharmādhyakṣa*, a high functionary, possibly a Judge (Intro. verse 12).

Verse 14 of the Intro. to Br. Sarvasva contains the clear words 'Dharmādhyakṣa-Halāyudhasya sadṛśo nāsyāḥ priyaḥ kopyabhūt'. On p. 132 of the Br. Sarvasva he describes himself as the officer entrusted with the moneys set apart by

858 बाल्ये ख्यापितराजपण्डितपदः श्वेतांशुबिम्बोज्वलच्छत्रोत्सिक्तमहामहत्तकपदं दत्त्वा नवे यौवने । यस्मै यौवनेशषयोग्यमखिलक्ष्मापालनारायणः श्रीमॉल्लक्ष्मणसेनदेवनृपतिर्धर्माधिकारं ददौ ॥ Intro. verse 12 of ब्राह्मणसर्वस्व. Vide E. I. vol. XIV p 156 at p. 160 of the Naihati grant of king Ballālasena, father of Lakṣmaṇasena, where a mahādharmādhyakṣa is mentioned among great functionaries of State.

the Gauḍa king for religious and charitable purposes. The Matsyapurāṇa[859] states the qualifications of a Dharmādhikārin. Halāyudha's career runs to some extent along that of Lakṣmaṇasena, though it is likely that Halāyudha might have been some years younger than king Lakṣmaṇasena.

From the data furnished in the Brāhmaṇasarvasva[860] and from certain facts stated in the Adbhutasāgara and the Dānasāgara the time when Halāyudha flourished can be ascertained as falling within limits acceptable to most scholars. From the Br. Sarvasva we learn that Halāyudha was patronized by king Lakṣmaṇasena when H. was quite a young man. We have some evidence not depending on La. Saṁ. to establish the time when this should have happened.

King Ballālasena of Bengal began the composition of the Adbhutasāgara in the year 1090 of the Śaka era (i. e. 1168–9 A. D.), but before the work was finished Ballālasena died after requesting his son to complete it and king Laksmaṇasena made efforts to complete it. We do not know how much time had been spent on the proposed work, Adbhutasāgara, when Ballālasena passed away, nor how much time was taken by Lakṣmaṇasena to complete it. We may guess that it was completed before or about 1170–1 A. D. at the earliest. That these verses about the dates in the Adbhutasāgara are not later additions is testified by a reference in the Ṭodarānanda–saṁhitā–saukhya about the position of the constellation of the Great Bear according to the Adbhutasāgara in the śaka year 1082 (1160–1 A. D.) when Ballālasena was ruling.

The passages quoted in the note establish that the Adbhutasāgara was begun in 1168 A. D. by Ballālasena, who passed away before it was completed and that it was completed by Lakṣmaṇasena, son of Ballālasena (i. e. some time later than 1168-9 A.D.).[861] This shows that Lakṣmaṇasena began to

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859 समः शत्रौ च मित्रे च धर्मशास्त्रविशारदः । विप्रमुख्यः कुलीनश्च धर्माधिकरणी भवेत् ॥ मत्स्य० 215. 24.

860 हलायुधेन गौडेन्द्रधर्मकोपाधिकारिणा । एतत्पुरुषसूक्तस्य व्याख्यानं प्रतिपाद्यते ॥ ब्रा. स. p. 132.

861 शाके नवाष्टखेन्द्वाख्य (१०८९) आरेभेऽद्भुतसागरम् । गौडेन्द्रकुञ्जरालान॰स्तम्भबाहुर्महीपतिः ॥ ग्रन्थेऽस्मिन्नसमाप्त एव तनये साम्राज्यरक्षामहा दीक्षापर्वणि

(*Continued on the next page*)

rule about 1169 A. D. The Saduktikarṇāmṛta[862] of Śrīdhara-dāsa tells us that he completed the work in the Śaka year 1127 (1205-6 A. D.) in the 27th year of Lakṣmaṇasena's reign i. e. Lakṣmaṇasena began to reign about 1178-79 A. D. and ruled till 1205-6 (probably only in Bihar as he lost Bengal in 1200 A. D.). Thus there are two authenticated dates for the accession of Lakṣmaṇasena viz. 1168-69 A. D. and 1178-9 A. D. At the end of the Dānasāgara (edited by Dr. Bhabatosh Bhattacharya and published B. I. Series in 1953) a verse says the Dānasāgara was composed at the end of Śaka year 1091 (1169-70 A. D.).[863] Therefore, the literary activity of Halāyudha would have to be assigned to the period 1160-1200 A. D. The Br. Sarvasva and the Paṇḍita-sarvasva are quoted by Raghunandana in the Smṛtitattva as stated above.

(*Continued from the previous page*)

दक्षिणे निजकृतेर्निष्पत्तिमस्थापयत् । नानादानतिलाम्बुसंवलनभं सूर्यात्मजासङ्गमं । गङ्गायां विरचय्य निर्जरपुरं भार्यानुयातो गतः ॥ श्रीमल्लक्ष्मण-भूपतिरतिश्लाघ्यो यदुद्योगतो निष्पन्नोऽद्भुतसागरः कृतिरसौ बल्लालभूमिभुजः । ख्यातः etc. p. 4. (Prabhakari Press 1905). In the Govt. Mss. Lib. at the B. O. R. Institute Poona, Ms. No. 231 of 1887-91 of this work gives the reading as 'शाके खनवखेन्द्वब्दे' 'आरेभे' (i e. in Śaka 1090).

Vide अद्भुतसागर p. 125 अथाद्भुतारम्भशकाब्दा षष्ट्यब्दयुगगणनम् । खनव-दशोनशकाब्दात् (१०९०) षड्गुणितात्पुनः कृताब्धिगुणात् ।.

Vide I. H. Q. Vol. V pp. 133-135 where Prof. Chintaharan Cakravarti quotes this and other passages for the date of Ballālasena.

अश्विनाद्यभिप्रायेण चाद्भुतसागरे भुजवसुदशमित (1082) शाके श्रीमद्बल्लाल-सेनराज्यादौ । वर्षैकषष्टिभोगा मुनयस्त्वासन् विशाखासु ॥ तस्य चाभिप्रायोयम् । folio 39b of टोडरानन्दसंहितासौख्य (Ms. No. 519 of 1896-92 in the Govt. Mss. Lib. at the B. O. R. I. Poona).

862 शाकेऽत्र सप्तविंशत्यधिकशतोपेतदशशते शरदाम् । श्रीमल्लक्ष्मणसेनक्षितिपस्य रसैकविंशेऽब्दे । सवितुर्गत्या फाल्गुनविंशेषु परार्थहेतवे कुतुकात् । श्रीधरदासे-नेदं सदुक्तिकर्णामृतं चक्रे ॥ verses 3 and 4 at the end of the work.

The clause 'rasaikaviṁśebde' in Saduktikarṇāmṛta is awkward. Scholars have held that it means 'in the 27th year'. The usual rule 'aṅkānām vāmato gatiḥ' would yield the figure 216. In this case scholars take the words as equal to 6 plus 21, which is unusual.

863 निखिलभूपचक्रतिलक-श्रीमद्बल्लालसेनदेवेन । पूर्णे शशिनवदशमित (१०९१) शकवर्षे दानसागरो रचितः ॥ दानसागर p. 722.

From Moslem historians it is learnt that Lakṣmaṇasena was defeated by Bakhtiyar Khilji in 1200 A. D. and lost Bengal.

A few words may be said here about the La. Saṁ. A large volume of literature has gathered on this subject. I do not propose to enter into great details or to examine the several theories that have been advanced.

A few salient points alone would be mentioned. Some undisputed facts may be first stated.

The La. Saṁ. is still popular in north Bihar and its first year is now regarded as 1119-20 A. D. How and when the La. Saṁ. came to be used in Mithilā is still a matter of conjectures. It is also clear that Lakṣmaṇasena and his sons do not employ the La. Saṁ. in their Inscriptions.

Kielhorn concluded that the Sena era began in Śake 1041 i. e. 1119 A. D. (vide I. A. 19 p. 1-7). The era as employed to-day in Mithilā is usually associated with the birth of Lakṣmaṇasena. Kielhorn relied upon Abul Fazl's account that the era started in 1041 *śake* and on his own examination of six dates. Dr. Rajendralal Mitra (in J. A. S. B. vol. 47 pp. 398 ff) held that the era was started about 1106 A. D. Subhadra Jha (JBORS. Vol. XX pp. 20 ff) places the starting point of La. Saṁ. between 1108-1120 A. D. on the basis of different calculations. The spurious Bisapī grant of Śivasiṁhadeva to Vidyāpati mentions years in four eras prevalent in Mithila (vide I. A. vol. 14 pp. 190-91), but hardly any reliance can be placed on it. Great differences of opinion exist as to the origin of the La. Sam., particularly whether it starts from the year of Lakṣmaṇasena's birth or from his accession to the throne or whether, after the destruction of the last Hindu dynasty in Bengal, people started the era to preserve the memory of the Hindu rule. K. P. Jayaswal (in JBORS vol. XX pp. 20 ff) discussed this topic with some elaboration. He set out eighteen dates in La. Saṁ. occurring along with Śaka or Saṁvat dates or both and held that Kielhorn's date was correct. Dr. R. C. Majumdar (in 'History of Bengal' vol. I. pp. 233 ff) tried to refute Jayaswal's views and arrived at the conclusion that the initial year of the La. Saṁ. varied between 1108 and 1120 A. D. Some scholars have been influenced by the biography of Dharmasvāmin (a Tibetan pilgrim

who visited Bodh Gaya in 1235 A. D.). Dr. Roerich published an English translation of the Tibetan monk's life with the Tibetan text and an Introduction (in 1959). Dr. Roerich states (p. XIV of Intro.) that among the kings the pilgrim visited is Buddhasena, described as king of Magadha residing at Vajrāsana or Bodh Gaya. He met the king in 1234 A. D. There are some inscriptions of the ruler of Bodh Gaya that use the La. Saṁ. There is an inscription of Jayasena, son of Buddhasena. The Janibigha inscription of Jayasena is dated in Lakṣmaṇasena's 'Atītarājye La. Saṁ. 83'. Vide JBORS vol. IV pp. 266-272 and JBORS vol. V pp. 273-280 (Panday). If we take 1118-9 A. D. as the initial year of La. Saṁ. then the meeting with Jayasena should have taken place about 1201-2 A. D. That is impossible on the evidence of the Tibetan hermit who met the father Buddhasena in 1234 A. D. So this makes 1118-9 A. D. as the initial date of La. Saṁ. untenable. Vide Dr. Roerich's Introduction pp. 13-18 for further details. Dr. D. C. Sircar (in I. H. Q. vol. 34 pp. 21-28) also refers to the Tibetan pilgrim's life and holds (on the whole evidence) that the La. Saṁ was originally counted from the date of the accession of king Lakṣmaṇasena of Bengal and Bihar about 1179 A. D., although its starting point was later supposed to be some date between 1106-1119 A. D. through confusion. Dr. B. P. Sinha (in JBRS Vol. 42 pp. 76-81) points out that La. Saṁ. is found in Mithilā Mss. only one hundred years after Lakṣmaṇasena's death. Reference may be made to two recent papers submitted to the Indian History Congress at Poona in 1963 (vide Proceedings, pub. in Calcutta 1964) viz by Prof. Radhakrishna Choudhary pp. 93-99 and by Prof. Sukhamaya Upadhyaya pp. 196-202, which latter holds that the initial year of the La. Saṁ varied between 1080 and 1129 A. D.

Sourindra Mohan Tagore (introduction to Kavirahasya p. I-II) says that Ādiśūra brought to Bengal five Brāhmaṇas from Kanoj of whom Bhaṭṭa Nārāyaṇa was the most famous and was the author of the Prayogaratna and also of the Veṇīsaṁhāra and that Halāyudha was 16th in descent from that Nārāyaṇa. These traditions of the matchmakers of Bengal and panegyrists of big families are entirely worthless for literary and chronological purposes, particularly for events of comparatively early times. In their zeal to extol their

patron's families to the skies they were most unscrupulous and threw to the winds all chronology. The Prayogaratna was composed at Benares by Bhaṭṭa Nārāyaṇa whose family migrated from Paithan in the 16th century, while the Veṇīsaṁhāra was composed about a thousand years earlier. Yet both works are fathered upon Nārāyaṇa, the ancestor of the rich and influential Tagore family.

Halāyudha, the author of the Brāhmaṇasarvasva, is, it appears, different from another Halāyudha who was a jurist. In the first place, Halāyudha, author of the Br. sarvasva, states that he composed four other works, all ending in the word 'sarvasva' but makes no mention of any work composed by him on substantive or adjective law or on both.

The Vivādaratnākara mentions Halāyudha 53 times and Halāyudha-nibandha three times. The Gṛhastharatnākara quotes it eight times and the Kṛtyaratnākara quotes it on pp. 319, 327, 332.

From Raghunandana's Dāyatattva it appears that Halāyudha had composed a work on law. For example, Halāyudha appears to have held that, if some joint family property was not divided among the coparceners at a partition through ignorance and remained in the possession of one member of the family, it may be partitioned again, but the ignorant possessor should not be charged with theft (vide Vol. II Dāyatattva p. 182).[864] Again, the Dāyatattva (vol. II p. 195) mentions the wrong reading of Yāj II. 139 in the Mitākṣarā, Pārijāta and Halāyudha due to the errors of scribes quoted above.

In this connection it is necessary to say a few words on the two words 'Vyavahāra' and 'Vivāda'.

In the Br. Up. V. 14. 4 we have the famous remark 'cakṣur-vai satyam' and it is added 'therefore when two persons come disputing about a matter, one saying 'I saw' it' and another saying 'I heard it', we believe him alone who says 'I saw it'." Here the word 'vivāda' is used in the

864 Vide दायतत्त्व (vol. II p. 182) अविभक्तत्वादेव विभागे प्राप्ते वचनारम्भश्चौर्यदोषाभावं ज्ञापयतीति विश्वरूपहलायुधप्रभृतयः स्तेयधात्वर्थानिष्पत्तिरिति अभिप्रायः ।

meaning 'dispute' and it is also emphasised that seeing a matter is superior to hearing evidence about it. In the same Upaniṣad (VI. 1. 7) it is said that these *prāṇas* (*speech and others* having a dispute as to who among them was superior approached-Brahman &c. Therefore the word 'vivāda is ancient enough. The word 'vyavahāra' was certainly known before Pāṇini (II. 3. 57) in the sense of 'transactions of sale and purchase and the like'. Āp. Dh. S. II. 11. 28, Manu VIII. 8, Yāj. II. 12 and 81 employ the word Vivāda. Gaut. Dh. S. XI. 19. employs the word Vyvavahāra in the sense of 'means of settling or deciding disputes'. Vas. Dh. S. 16. 1-3 (Atha vyavahārāh । Rājā Mantrī vā sadaḥ-kāryāṇi kuryāt dvayor-vivadamānayoḥ pakṣāntaram na gacchet l). Manu VIII. I, Yāj. I. 327, 360 and II. I employ the word (in the plural) and the sense appears to be the complaints or suits brought by the subjects before the king or the court of justice and Manu VIII. 2, 8-9 indicate that the word 'kāryāṇi' is used by it in the same sense as Vyavahārān. There are 18 titles (called vyavahārapadas or vivādapadas) under which all legal proceedings before the king or the court of justice are classified in Manu VIII. 4. 7 and Yāj. It appears to the present writer that the words 'vivāda' and 'vyavahāra' were often regarded even by early writers as synonymous. For example, in Yāj. II. 18 (sapaṇaś-ced-vivādaḥ syāt) it is provided that, if a dispute is brought (before the king or court) with a bet, then the losing party should be made to pay a fine and also the amount of the bet to the king and the successful party should be awarded the property (or amount in dispute). The Mit. on Yāj. II. 18 (Sapaṇaś-ced vivādaḥ syāt) paraphrases the word 'vivādaḥ' as 'vyavahāraḥ'. It should be noted that Yāj. II. 4 and 305, contain the same clause viz. 'vivādād-dviguṇam damam'. Yāj. II. 4 prescribes that where the members of the court (*sabbyāḥ*) render a decision opposed to the dicta of Smṛtis, each of them should be made to pay a fine double of what would have been payable by the party defeated in the litigation. Yāj. II. 305 refers to cases, where, after a matter is decided by a court, a review of judgment is sought and the decision is set aside on the ground of miscarriage of justice due to the *sabhyas* having given a decision opposed to the rules of the smṛtis or owing to their being influenced partiality or by bribery and the like. It should be noted that as early as the Amarakośa (not later

than the 5th century A. D. as shown in H. of Dh. Vol. V. p. 840 n. 1367) Vivāda and Vyavahāra are said to be synonyms (vivādo vyavahāraḥ syāt). It is further provided by Manu (8. 43) that the King or the man appointed by him as Judge should not himself start a court proceeding against a person. Medhātithi on Manu VIII. 3 expressly states that the latter half (aṣṭādaśasu mārgeṣu) has in view the vivādapadas. They are also spoken of as vyavahārapadas, because, in bringing a suit one has to specify the cause of action from among the eighteen. Manu also (in VIII. 8) employs the words 'sthāna' instead of 'pada' and 'kārya' in the sense of vyavahāra (suit or proceeding). Bṛ. quoted by the Vivādaratnākara (p. 4) says 'vivādakāraṇānyatra padāni śṛṇutādhunā' on which the Vivādaratnākara remarks 'padāni adhikaraṇāni ṛṇādīni'. Aparārka (on Yāj. II.5) after quoting Manu 8. 43) remarks 'kāryam vyavahāro vivāda iti yāvat'. Early Smṛti works deal with both adjective law and substantive law. For example, the Manusmṛti (in chap. VIII. 57–130) deals at great length with the law relating to witnesses, oaths, oral evidence, punishments for false depositions and claims. In the same chapter it deals with ādhi, upanidhi, nikṣepa, possession and ownership, money-lending, and rates of interest, topics of Dattāpradānika and Vetanasyānaprakriyā, krītānuśaya, svāmipālavivāda, boundary disputes, abuse and defamation, partition, succession and inheritance, marriage and mixed unions, their children and their rights, the four varṇas and their duties and avocations, offences and punishments and so on. Yāj. also in the second section first deals with the four stages of a law- suit, viz. plaint, reply, proof of one's claim (by documents, witnesses &c.) and success or failure of the suit and then proceeds to lay down rules about recovery of debts, pledges and other matters in which disputes (vivādas) arise. Even in comparatively early times the Nārada-smṛti dealt only with the procedural law and the substantive law. The Vyavahāra-mayūkha of Nīlakaṇṭha not only deals with the procedural law, but also with substantive law. On the other hand, the Vivādatāṇḍava of Kamalākarabhaṭṭa (first cousin of Nīlakaṇṭha) not only deals with substantive law (of partition and the rest) but also with the four stages of a suit. There are authors, who wrote separate treatises on *vyavahāra* and *vivāda* ; for example, Caṇḍeśvara composed Vivādaratnākara and also Vyavahāraratnākara and

there are two works by Vācaspati called Vivādacintāmaṇi and Vyavahāracintāmaṇi. Vide Dr. Rocher's paper in J. O. I. (Baroda) vol. V, pages 249–265 for Vivādaratnākara and Vyavahāra-ratnākara of Caṇḍeśvara.

In this connection it would be proper to refer briefly to the careful and scholarly work done by Dr. Ludo Rocher, a Belgian scholar, on Halāyudha. In J. O. I. (Baroda, Vol. III, 1953–54 pp. 328–344) he brought together a collection of fragments of *vivādapadas* quoted as Halāyudha's or from Halāyudhanibandha (he dealt with 34 extracts only in Vol. III). Then in J. O. I. (Baroda) Vol. IV pp. 13–32 he added extracts Nos. 35-102. In J. O. I. (Baroda) Vol. V, pp. 325–329 he contributed a paper 'Halāyudhanibandha on Legal procedure i. e. on Vyavahāra' (only seven fragments).

From the fragments it is possible to infer that Halāyudha wrote a nibandha comprising not only substantive law (debts and other topics) but also procedural law. Halāyudha is quoted dozens of times in the Daṇḍaviveka of Vardhamāna but his work is once mentioned as *Halāyudha-nibandha* on p. 150 of that work and twice as 'Halāyudha on pp. 119 and 152'. This work deals with six kinds of offences and punishments for them. Thus 'it is a work on *vyavahāra*'.

Then Dr. Rocher published in 1956 at Ghent the text of the Vyayahāracintāmaṇi (of Vācaspati-miśra) with English translation and notes and several Appendices including an alphabetical index of quotations in V. C. from Dharmaśāstra works.

There is yet another Halāyudha. On the Śrāddhakalpa-sūtra of Kātyāyana a commentary called Prakāśa was composed by Halāyudha, son of Saṅkarṣaṇa (vide BBRAS cat. No. 518, p. 170). In this commentary he refers to Karka, Kāmadhenu, Kalpataru, Govindarāja, Lakṣmaṇopādhyāya, Mitākṣarā, Śaṅkhadhara and Paśupati. He is therefore later than 1150 A. D. He cannot be identified with the author of the Kavirahasya, as the latter flourished much earlier under the Rāṣṭrakūṭas. The special merit of Halāyudha concerning the Br. Sarvasva is that he is much earlier than the great brothers Sāyaṇa-Mādhava who composed *Bhāṣyas* on the Vedas. He explains several hundred mantras which occur in the Ṛgveda as well as in the Yajurveda. He mentions among his predecessors on the same task Uvaṭa (Br. Sarvasva

pp. 233, 256) and Guṇaviṣṇu (p. 256 Br. Sarvasva). Halāyudha's task was, as compared with Sāyaṇa's, very limited, but he brings great learning to the task. There is ample material for comparison between the two. Numerous mantras have been explained by both e. g. the mantra at bathing oneself 'Imam me Gaṅge' (Br. S. pp. 22–23 and Ṛg. X. 75. 5). Mārjana-mantra 'Āpo hi ṣṭhā' (Ṛg. X. 9. 1, Vāj. S. XI. 50); the Gāyatrī-mantra (Ṛg. III. 62. 10, Vāj. S. III. 35, Br. Sar. pp. 37–38),[865] Śan-no devīr Ṛg. X. 9. 4, Vāj. S. 36. 12, Br. Sar. pp. 92–93); the Aghamarṣaṇa mantras (Ṛg. X. 190. 1–3, Br. Sar. pp. 99).

There is another work called Saṁvatsarapradīpa profusely quoted by Raghunandana (as in Vol. I Tithitattva pp. 3, 34, 43, 46, 49, 106, Śrāddhatattva p. 254). In Ekādaśī-tattva (vol. II. p. 51) Raghunandana ascribes it to Halāyudha and in Śuddhitattva Vol. II. p. 327 also. Some scholars hold that this is Halāyudha's work (vide Dr. R. C. Hazra in I. H. Q. Vol. 21, p. 54), while Dr. Dinesh Chandra Bhattacharya (I. H. Q. Vol. 21 p. 147) holds that the author of this work is different from the author of the Brāhmaṇasarvasva. The editor of the Br. Sarvasva (Intro. pp. XL–XLI) holds that they are the same and I agree with him.

For reasons of space it is impossible to illustrate Halāyudha's principles and methods of the exposition of vedic Mantras in the Brāhmaṇasarvasva and the results arrived at by him. One principle he advocates viz. the meaning of single words in the mantras may have to be controlled by the sense of the sentence or sentences gathered as a whole. For example, the one Mantra 'Śan-no devīr-abhiṣṭaye' (Ṛg. X. 9. 4) is employed as 'snānamantra', as also in the worship of planets Saturn (e. g. vide Yāj. I. 301) and in the Brahmayajña (Br. S. p. 110). In pp. 37 ff, he well explains the Gāyatrī-mantra and he gives a striking explanation of the Aghamarṣaṇa mantra[866] of which there is no *padapāṭha* even.

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865 He explains the Gāyatrīmantra on pp. 37–40 of the Br. sarvasva and it is a remarkable testimony to the Yogiyājñavalkyasmṛti published by the Kaivalyadhāma, Lonavala (in 1951), that 21 verses from it are cited by Halāyudha in explaining Gāyatrīmantra.

Ancient Vedic texts insist that one engaged in the performance of a sacrifice or the like must know in the case of a wary mantra the sage, metre, the deity and the purpose (viniyoga) for which it is employed and state what undesirable consequences employing mantras without knowing these details will follow.

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866 Halāyudha's remarks on the Aghamarṣaṇa mantra are interesting : अस्याघमर्षणस्य व्याख्यानमाचरितुं 'हृदि प्रकम्पो जायते यतः सर्ववेदसारभूतोऽत्यन्तगुप्तश्चायं मन्त्रः । अस्य पदपाठमात्रं च नास्ति ब्राह्मणनिरुक्तादिकमप्यस्य नास्ति । इत्थमेतदीयव्याख्यानानुगुणं कमप्युपायमप्राप्य यदेतदस्य स्वकपोलमात्रेण व्याख्यानमाचरणीयं तदतिसाहसम् । ब्राह्मणसर्वस्व pp. 99-100. Still he makes an effort to give a meaning of the Aghamarṣaṇamantra viz. Ṛg. X. 190. 1-3 as follows : (on pp. 99-101).

ऋतं च सत्यं च परं ब्रह्म उच्यते । ...आसीदित्यध्याहार्यम् । तेनायमर्थः । ऋतं च सत्यं च परं ब्रह्मासीत् । एतेन महाप्रलयावस्था प्रतिपादिता । ततः तदनन्तरं ...रात्रिरजायत रात्रिः समुत्पन्ना । सकलमन्धकारमयमासीदित्यर्थः । ततः तदनन्तरं महाप्रलयावसाने सृष्ट्यारम्भसमये तपसः अदृष्टात् ...... अभीद्धात् सर्वतोगतवृत्त्येद्धादित्यर्थः । एवंभूताददृष्टात् पुनः समुद्रोऽजायत । किंभूतः समुद्रः । अर्णः पानीयं तदस्यास्तीति अर्णवः पानीययुक्तः समुद्रः सञ्जात इत्यर्थः । ततः समुद्रादर्णवात् धाता स्रष्टा अजायत । किं भूतो धाता, मिषतः अप्रकटीभवतो विश्वस्य वशी । स धातो यथापूर्वं यथाक्रमं सूर्याचन्द्रमसौ अकल्पयत् निर्मितवान् । किंभूतौ सूर्याचन्द्रमसौ-अहोरात्राणि विदधत् दिवा रात्रिं च कुर्वाणौ । ततः सूर्यचन्द्रयोरुत्पत्त्यनन्तरं संवत्सरः अध्यजायत समुत्पन्नः । अथो अनन्तरं दिवं च पृथिवीं चान्तरीक्षं स्वश्च एतान् लोकान् स एव धाता अकल्पयत् । ... अत्र स्वःशब्देन नक्षत्रलोकोपरिस्थः स्वर्गलोक उच्यते । दिवःशब्देन तु तदूर्ध्वस्थं महर्लोकादिलोकचतुष्टयम् । तदनेन मन्त्रेण सृष्टिस्थितिप्रलयाः प्रतिपादिताः ।

Compare निरुक्त I. 16 अर्थवन्तः शब्दसामान्यात् । एतद्वै यज्ञस्य समृद्धं यद्रूपसमृद्धं यत्कर्म क्रियमाणमृग्यजुर्वाभिवदतीति च ब्राह्मणम् । This is ऐतरेय ब्राह्मण, which omits the two words यजुर्वा. शङ्कराचार्य in his bhāṣya on Brahmasūtra I. 3. 30 quotes a *śruti* ' श्रुतिरपि...दर्शयति '' यो ह वा अविदितार्षेयच्छन्दोदैवतब्राह्मणेन मन्त्रेण याजयाति वाध्यापयति वा स्थाणुं वर्च्छति गर्तं वा 'प्रतिपद्यते' इत्युपक्रम्य 'तस्मादेतानि मन्त्रे मन्त्रे विद्यात्' इति । "

The dharmādhyakṣa of Lakṣmaṇasena was a son of Dhanañjaya, while the author of the Prakāśa was a son of Saṅkarṣaṇa. The Śrāddhakāśikā of Kṛṣṇa (Gujarati Press ed. p. 430) on the Navakaṇḍikā or Śrāddhakalpasūtra of Kātyāyana says that first Karka[867] explained the sūtra in pregnant words and then Halāyudha explained it and yet it remained as difficult as before. Kṛṣṇa is mentioned in the Nirṇayasindhu and the Śrāddhamayūkha of Nīlakaṇṭha. Therefore Halāyudha, the author of the Prakāśa on Kātyāyana, must have flourished before 1509 A. D. and later than 1150 A. D.

There is a work called Karmopadeśinī (a manual on the daily religious rites) ascribed to Halāyudha; vide JASB vol. XI (new series) p. 335. This work has been mentioned several times by Raghunandana in his Tattvas e. g. (Vol. I) on tithi p. 149, Śrāddha p. 195, Prāyaścitta 492, Saṁskāra 863; (vol. II) Śuddhi pp. 323, 334, 358. But in all these places the name of the author is not mentioned by Raghunandana M. M. Chakravarti points out that it quotes the Kalpataru and Śūlapāṇi on Śrāddha. In that case it cannot be placed earlier than the 15th century A. D. and its author would be entirely different from the author of the Brāhmaṇasarvasva.

Vide J. A. S. B. 1915 pp. 327-336 where M. M. Chakravarti brought together interesting information about Halāyudha.

74. Bhavadevabhaṭṭa

The Vyavahāratattva of Raghunandana and the Vīramitrodaya tell us that Bhavadevabhaṭṭa composed a work called Vyavahāratilaka on judicial procedure. The Vyavahāratattva[868] tells us that Bhavadeva read 'astavyastapadavyāpi' instead of 'yadvyastapadamavyāpi' in Kātyāyana's verses

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867 कर्को व्याख्यदिदं गभीरवचनैः सूत्रं यतोस्मादभूद् दुर्बोधं च ततो हलायुध इति व्याख्यत्तथाऽयस्फुटम् ॥

868 'अस्तव्यस्तपदव्यापि अनन्वितार्थपदव्याप्तमिति व्यवहारतिलके भवदेवभट्टः। व्यवहारतत्त्व (p. 207, vol. II, Jivananda); भवदेवेन तु अस्तव्यस्तपदव्यापीति पाठं लिखित्वानन्वितार्थपदव्याप्तमिति व्याख्यातं व्यवहारतिलके । वीर० p. 85.

enumerating the blemishes of *uttara* (defendant's reply). The Vyavahāratattva[869] mentions Bhavadevabhaṭṭa's discussion and illustration of a reply (*uttara*) with a weak plea (kāraṇa). The same work informs us that Bhavadeva held the same views on adverse possession as Śrīkara, Bālaka and others did (vide note 624 above), The Vivādacandra of Misarumiśra[870] several times refers to the views of Bhavadeva. The Vīramitrodaya[871] gives in great detail the remarks of Bhavadeva on the well-known text of Sumantu about killing an *ātatāyin.* The Sarasvatīvilāsa[872] and the Vaijayantī of Nandapaṇḍita quote the very same views of Bhavadevabhaṭṭa on Sumantu's text.

The foregoing brief discussion shows that Bhavadeva's Vyavahāratilaka must have been a valuable work on judicial procedure. Unfortunately that work has not yet come to light.

Bhavadeva also wrote several other works.

He appears to have composed a work called Sambandhaviveka. In the Saṁskāratattva (Jivananda, Vol. I, p. 890) Raghunandana states that Bhavadeva was the author of a work called Sambandhaviveka. The Udvāhatattva also says

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869 दुर्बलकारणोत्तरं यथा ममेयं भूः क्रमागतत्वादिति वाद्युक्ते ममेयं भूर्दशवर्षभुज्यमानत्वादिति प्रत्युत्तरं तत्तु धनमात्रप्रयुक्तं पश्यतोब्रुवतो हानिर्धनस्य दशवार्षिकीति याज्ञवल्कीयं बीजे किं तु नैतद्युक्तं परेण भुज्यमानाया भूमेर्विंशतिवार्षिकीति भूमिमात्रविषयकं तत्परार्धेनापादितत्वादिति भवदेवभट्टाः । व्यवहारतत्त्व p. 208.

870 यस्य दृश्येत सप्ताहादुक्तसाक्ष्यस्य साक्षिणः । अत्र यद्यपि भवदेवेन कृतदिव्यस्येति लिखितं तथाप्युक्तसाक्ष्यस्येत्यभिधानादकृतदिव्यस्यापि द्रष्टव्यं कृतदिव्यस्येति प्रायोवादः । विवादचन्द्र (folio 51 a of ms. No. 57 of 1883–84 in the Govt. Mss. library at the B.O.R. Institute, Poona) भवदेवेन तु न रोगाग्निज्ञातिमरणं शुद्धिं तस्य विनिर्दिशेदिति लिखितम् । *ibid* (folio 55 b).

871 अत्र भवदेवभट्टः । न च सुमन्तुवचनेन नाततायिवधदोषोन्यत्र गोब्राह्मणादित्यनेन विरोधः सूत्रच्छेदापरिज्ञानात् । तथाहि सूत्रत्रयमिदम् । आततायिवधे नेत्येकम् । दोषोन्यत्रेत्यपरम् । गोब्राह्मणात्स्नातः प्रायश्चित्तं कुर्यादित्यन्यत् । वीर॰ p. 22.

872 Vide स. वि. p. 154 (Mysore ed.). and वैजयन्ती on विष्णुधर्मसूत्र 5. 189 (I. O. cat. No. 915 folio 50a).

the same (Vol. II pp. 111 and 143 'Bhāvadevabhaṭṭīya-sambandhaviveka). Vide an informing paper on 'Bhaṭṭabhavadeva of Bengal' by Manmohan Chakravarti in J. A. S. B, for 1912 pp. 333-348 and New Indian Antiquary Vol. VI (1943-4) pp. 252-260 for text of the Sambandhaviveka (based on Manu III. 5 'asapiṇḍā ca yā' &) and English Translation, by Prof S. C. Banerji of Dacca.

In the Govt. Mss. library at the B. O. R. Institute Poona, there are two Mss. (No. 9 of 1895-98 and No. 263 of 1887-91) of a work of Bhavadeva variously named Karmānuṣṭhāna-paddhati or Daśakarma-paddhati or Daśakarmadīpikā. M. M. Chakravarti in his informing article on Bhavadeva (J. A. S. B. 1912, pp. 333-348) says that the work has often been printed. I was not able to secure a copy. That work[873] deals with the ten principal rites and ceremonies to be performed by Brāhmaṇas who study the Sāmaveda. The principal subjects are :— The *Homa* to the nine planets (*Navagraha-homa*), *mātṛpūjā*, *pāṇigrahaṇa* and other essential rites of marriage, *homa* on the fourth day after marriage, garbhādhāna, puṁsavana, sīmantonnayana, soṣyantīhoma (*homa* when a woman is on the point of delivery), jātakarma, niṣkramaṇa, nāmakaraṇa, annaprāśana, cūḍākaraṇa, upanayana, samāvartana (the student's returning from the teacher's house after finishing his studies), Śālākarma (first entrance in a new house).

Another work of Bhavadevabhaṭṭa (who is called Bālavalabhībhujaṅga therein) is styled Prāyaścitta-Prakaraṇa (or Nirūpaṇa). That was published by the Varendra Research Society (Rajshahi, Bengal in 1927), edited by Nani Gopal Majumdar. In this work he deals with the five grave sins mentioned by Manu (XI. 54) viz. killing a brāhmaṇa, drinking *surā*, theft (of gold), adultery with the wife of a *guru* and contact with these (for a year or more) and also with lesser sins or misconduct such as killing a woman, killing a cow, breaking another's bones, killing beings other than human, eating food from the vessel of a śūdra, touching a washerman or one who deals in hides, taking food without wearing Yajñopavīta, penances for condemned

873 It begins चतुर्वदनसद्मस्थचतुर्वेदकुटुम्बिने । द्विजानुष्ठेयसत्कर्मसाक्षिणे ब्रह्मणे नमः ॥ गृह्यसूत्रार्थमालोक्य छन्दोगानामियं क्रमात् । कृता श्रीभवदेवेन कर्मानुष्ठानपद्धतिः ॥

marriages, purification of waters, foodgrains, cooked food &c. Another work composed by him appears to have been called 'Nirṇayāmṛta' (Āhnikatattva, vol. I p. 326, 'Bhavadevīya-, Nirṇayāmṛte Sumantuḥ'). This work was held in high esteem, as the Smṛtiratnākara of Vedācārya places Bhavadeva after Manu among the authorities on prāyaścitta that he follows.[874] The Varṣa-kriyā-kaumudī of Govindānanda (B. I. series) quotes a text from Bhavadevabhaṭṭa on the prāyaścitta for eating in a solar or lunar eclipse (p. 106).

There is yet another work of Bhavadevabhaṭṭa called Tautātitamatatilaka, a ms. of which exists in the India Office (Cat. Part IV p. 190, No. 2166). That work is concerned with elucidating the doctrines of the Pūrvamīmāṁsā system from the standpoint of Kumārilabhaṭṭa (who is also called Tautātita).

The Tautātitamatatilaka deals with the *adhikaraṇas* and not with every *sūtra* in the Mīmāṁsāśāstra in the first three *adhyāyas* of the Pūrvamīmāṁsāsūtra of Jaimini. It has been published in the Princess of Wales Sarasvatībhavana Series (Benares) in two volumes, the first in 1939 (pp. 482) ed. by Pandits A. Chinnaswami Sastri and Pattabhiram Sastri and the second volume (pp. 483–870 and Index of Quotations pp. 871–907 (1944) edited by the same scholars. The Sanskrit Introduction sets out all the verses of the *praśasti* of Bhavadeva inscribed on the wall round the temple building.

The first few verses are quoted below.[875]

Besides the Vedas, the Brāhmaṇas, and Jaimini's sūtras, the Śrautasūtra of Āpastamba (frequently) and those of Drāhyāyaṇa and Satyāṣāḍha (rarely), the bhāṣya of Śabara, Pāṇini, Manusmṛti, Gautama-dharmasūtra are cited.

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874 मन्वादिस्मृतिशास्त्रार्थं भवदेवादिसंमतम् । प्रायश्चित्तमहं वक्ष्ये विज्ञाय पापनिष्कृतौ ॥ स्मृतिरत्नाकर (I. O. Cat. p. 473).

875 यन्नाभिनलिनलीनब्रह्मचतुर्वदनसदनगायेन । रमते सरस्वती सह तस्मै चास्यै नमस्कुर्मः । मामध्ययनदशायामुवाच वाचं दर्शि स्वप्ने बालवलभीभुजङ्गापरनामा त्वमासि भवदेव । तेनायमुद्यमो मे विद्यादर्पान्न जातु सञ्जातः । तस्मादिहावधानं विधातुमधिकुर्वते सुधियः । अजिता नैव सुबोधा सांक्षिप्तं नाऽनुपदमतो लोकाः हतोत्साहा जाता न जानते तन्त्रटीकार्थम् ॥ अजिता was a commentary on Kumārila's work.

Hundreds of verses are quoted from Kumārila's Tantravārtika and Ślokavārtika. Tautātita appears to have been given as a sobriquet to Kumārila. In the drama Prabodhacandrodaya (II. 3) we have a verse about the names of some of the works and authors on Pūrvamīmāṁsā put in the mouth of a character 'Ahaṅkāra', the first *pāda* of which is 'naivāśrāvi guror-matam na viditam Tautātitam darśanam'. Some editions read 'Kaumārilam darśanam' for 'Tautātitam darśanam'. But the com. called 'Prakāśa' had the word 'Tautātitam'; being unfamiliar to most people it was probably changed to 'Kaumārilam' by some later scribes.

It mentions the bhāṣyakāra (Śabara), Vārtika (folio 12 a), Gurumata (17b), Prabhākara (21b), Vārtikakārapāda (22 b, in the plural). It frequently quotes *kārikās* from the Tantravārtika with the words 'taduktam'. Hemādri[876] quotes Bhavadeva's explanation of the words of Kumārila allowing an option between *jāghanya* and *ājya* and disapproves of it. Vide Tri. Cat. of Madrs Govt. Mss. for 1919–1922, p. 5527 for the same work.

Raghunandana in his vast Smṛtitattva mentions Bhavadevabhaṭṭa's views dozens of times, several times for criticizing him or discarding his views (*'heyam'* is the word often used) Vide, for example, Tithitattva[877] (vol. I pp. 95, 99, Saṁskāratattva p. 887, 889–90, Udvāhatattva, vol. II p. 130). But it should be noted that Raghunandana also accepts his views several times, e. g. in Vyavahāratattva, vol. II p. 213, 216, Śuddhitattva pp. 240, 312. In modern times also Sāmavedins in Bengal follow Bhavadevabhaṭṭa as regards religious rites, while other Brāhmaṇas rely on Raghunandana's works.

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876 तथा च जाघन्याधिकरणसिद्धान्ते जाघन्याज्ययोर्विकल्पे वार्तिककृतोक्ते भवदेवेनोक्तम् । इदं त्विह वक्तव्यम् । कथं सामान्यविहितेनाज्येन विशेषविहितजाघन्यविकल्पः सर्वत्र सामान्यविशेषशास्त्रयोर्बाध्यबाधकभावोच्छेदप्रसङ्गात् । नैतत् । द्वयोरपि विशेषशास्त्रत्वात् । &c. चतुर्वर्ग० (कालनिर्णय) p. 120. Vide also p. 404 for another reference to भवदेव.

877 भवदेवीयसम्बन्धाविवेके प्रवराभिधानमाह भविष्यपुराणम् । संस्कारतत्त्व p. 890 (vol. I).

यत्तु प्रकृतकर्मवैगुण्यप्रशमनाय शाट्यायनहोमाभिधानं भवदेवभट्टसंमतं तन्न प्रामाणिकं तस्मादपि महाप्रामाणिकैर्भट्टनारायणचरणैर्गोभिलभाष्ये तदप्रमाणीकृतत्वात् । तिथितत्त्व p. 99 (vol. I) and संस्कारतत्त्व (vol. I, p. 878).

Unexpected light is thrown on the personal history of Bhavadevabhaṭṭa by an inscription found in the temple of Ananta Vāsudeva at Bhuvaneśvara in the Puri District of Orissa edited by Kielhorn in E. I. vol. VI, p. 203, which eulogises Bhavadevabhaṭṭa, the identity of the author Bhavadeva with the person eulogised being established by the unique epithet, Bālavalabhībhujaṅga applied to the latter.[878] The eulogy is composed by a person called Vācaspatikavi. Bhavadeva belonged to the Sāvarṇa gotra of the Kauthumī school of the Sāmaveda. The family belonged to Siddhalagrāma in Rāḍhā (west of the Hugli and south of the Ganges). The pedigree given in the inscription is : Bhavadeva (who received from the Gauḍa king in gift the *agrahāra* of Hastinibhiṭṭa)-son Rathāṅga-son Atyaṅga-son Budha-son Śrī Ādideva (wife Sarasvatī), who was Prime Minister of Vahaga king)-son Govardhana (wife Sāṅgokā, daughter of a Vandyaghaṭīya brāhmaṇa-) son Bhavadeva Bālavalabhībhujaṅga, Minister of Harivarmadeva and his son. In the Inscription he is declared to be a second Varāha (i. e. Varāhamihira). Vide pp. 478–480 (of H. of Dh. Vol. V) for the three branches of Jyotiṣa. The Bṛhatsaṁhitā of Varāhamihira states that Jyotiḥ-śāstra has three branches (*skandhas*) and a work dealing with all three branches is called '*Saṁhitā*' (Bṛ. S. I. 9). The three branches are called Gaṇita or *Tantra*, (mathematical calculations of the motions of planets &c), Horā (or Jātaka) that dealt with horoscopes and astrology and the third was called Śākhā. The inscription further claims that Bhavadeva was an expert in the Pūrvamīmāṁsā as propounded by Kumārila-

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878 सिद्धान्ततन्त्रगणितार्णवपारदृश्वा विश्वाद्भुतप्रसविता फलसंहितासु । कार्यस्वयं प्रथयिता च **नवीनहोरा-शास्त्रस्य** यः **स्फुटमभूदपरो वराहः** ॥ यो **धर्मशास्त्रपदवीषु** जरन्निबन्धानन्धीचकार रचितोचितसत्प्रबन्धः । स व्याख्यया विशदयन्मुनिधर्मगाथाः स्मार्तक्रियाविषयसंशयमुन्ममार्ज ॥ **मीमांसायां** स खलु विरचितो येन **भट्टोक्तनीत्या** यत्र न्यायाः रविकिरणसमा न क्षमन्ते तमांसि । किं भूम्ना सीम्नि साम्नां सकलकविकलास्वागमेष्वत्र शास्त्रेष्वायुर्वेदास्त्रवेदास्त्रवेदप्रभृतिषु कृतधीरद्वितीयोऽयमेव ॥ **यस्य खलु बालवल्लभीभुजङ्ग इति नाम नादृतं केन** । मीमांसयापि सपुलकमाकर्णितवर्णितोद्गीतम् ॥ verses 21 to 24 from the Inscription in E. I. vol. VI, pp. 203–207.

bhaṭṭa, was also an expert in Āyurveda (medicine) and *astravidyā* (the science of arms). With the advice of Bhavadeva, king Harivarmadeva is said to have reigned long in prosperity. Bhavadeva is stated in the above-mentioned inscription to have composed works on *horā* (astrology), *smṛti* and *mīmāṁsā*. Bhavadeva is eulogised as a great builder. He constructed a reservoir of water in Rāḍhā, he set up a stone image of Nārāyaṇa and founded a temple in which he placed images of Nārāyaṇa, Ananta, and Nṛsiṁha. Vide M. M. Chakravarti's remarks on the temple in JASB for 1912 (vol. 87 at pp. 338-39 for a description of the temple which is in good condition even after eight centuries). He also gave to Harimedhas female attendants, dug a tank and laid out a garden. Neither Kielhorn nor Chakravarti has attempted any explanation of the epithet Bālavalabhībhujaṅga. I hazard an explanation. Bhavadeva probably made some innovation in the structure of the roofs or balconies of the temples he built and he was therefore styled a lover (a gallant or paramour) of little *bāla*-small-sized or girlish) *valabhīs*. From the nature of the character Kielhorn conjectured that the inscription belonged to the 12th century A. D.

The epithet 'Bālavalabhī-bhujaṅga' has mystified several writers. In 'Modern Review' for March 1931, at p. 288 Mr. Ray suggests that it means 'destroyer of the kingdom of Bālavalabhī in Rāḍhā'. In I. H. Q. vol. 27 p. 80 Dr. D. C. Sircar quotes verse 23 of the Tautātitamatatilaka[879] (quoted below) and holds that the appellation was given to Bhavadeva in his student days. Another possible explanation is as

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879 Dr. Sircar quotes from a fragmentary ms. of *Tautātita-matatilaka*, verse 23, as follows :

मामध्ययनदशायामुवाच वाचं दर्शि स्वप्ने (?) । बालवलभीभुजङ्गापरनामा त्वमसि भवदेव । तेनायमुद्यमो मे विद्यादर्पान्न जातु सञ्जातः । तस्मादिहावधानं विधातुमाधिकुर्वते सुधियः ॥

Vide I. H. Q. Vol. 27 pp. 80-82. Dr. Dasharatha Sharma gives a reply to this in the same volume on p. 339, which does not appear to me to be at all satisfactory. Vide also I. H. Q. vol. 29 p. 294 where Dr. Sircar repeats what he says in IHQ. Vol. 27. No reason is assigned why a student should be dubbed 'bhujaṅga' of Bāla. valabhī' by his teacher. The words in bold type are more or less inexplicable. It is not known who spoke ('uvāca'), unless we

(*Continued on the next page*)

follows :- The word 'bhujaṅga' according to a *kośa* quoted by Kṣīrasvāmin on Amarasiṁha means 'veśyāpati' (one who visits prostitutes) and therefore in an extended sense 'a gallant' or a lewd person. We have a classical and comparatively early use of that word in the Harsacarita of Bāṇa (in 2nd Ucchvāsa in the paragraph just before the last). When Bāṇa was presented to the Emperor Harṣa, the latter turned to the Mālava prince sitting behind him (Harṣa) and remarked 'this is a great *bhujaṅga*' (mahān-ayam bhujaṅgaḥ). Bāṇa protests "what have I done to be dubbed a bhujaṅga" (Kā me bhujaṅgatā; it may also mean there is lewdness in Kāma i. e. Cupid and not in me). He further protests that he was a brāhmaṇa born in the family of Vātsyāyanas that performed Soma sacrifices, that he had by heart the Veda with the six subsidiary lores, that he studied the Śāstras, he admits that he was guilty of some trifling follies in his youth but they were not such as to be censured in this world and as would prevent his attaining heaven ; he repents of those follies; common people spread strange rumours, but great men should see things as they really are. Harṣa probably did not mean more than this that he (Bāṇa) had sown his wild oats. Therefore, Bālavalabhībhujaṅga would mean 'one who had sown wild oats in Bālavalabhī, a village or town in Rāḍhā (not identifiable now). Valabhī was a famous town in Kathiawad in the 5th and 6th centuries A. D. In 'Indian Culture' vol. for 1939 pp. 467 ff it is pointed out that over 85 Inscriptions of the Maitrakas of Valabhī had been published till then. The Bhaṭṭikāvya was composed in

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(*Continued from the previous page*)

take 'Sarasvatī' (occurring in the first verse) as the subject. We may then understand that the author professes (or brags) that Sarasvatī spoke to him in a dream. But how is 'darśi' to be construed ? Is it a verbal form or a noun ? Another difficulty is : what is the metre of the verse ? The first half has 17 letters, while the latter half has 19 letters. If it is a *mātrā* metre, what is the metre ? If we could read दर्शं गता स्वप्ने the metre would be right as an 'Āryā'. Unless one can secure several mss. it is not possible to argue that somebody surprised by the peculiar appellation might have invented some story and inserted a verse or verses in the fragment. A ms. of the Tautātita-matatilaka was described in the Catalogue of the Sanskrit mss. in the India Office Library prepared by Dr. Windisch and Dr. Eggeling, part IV p. 690, No. 2166. It deals only with *pāda* 1 of chapter II of the Pūrvamīmāṁsāsūtra.

Valabhī ruled over by Dharasena. Dr. S. K. De in 'History of Sanskrit Literature' Vol. I (Calcutta University 1947) p. 717 shows that there was an ancient village called Vṛddha-Valabhī and Bhavadeva's residential village was called Bālavalabhī to distinguish it from the other village'. And as the word Bālavalabhī-bhujaṅga occurs in an official document (in E. I. Vol. VI pp. 203-207) and is applied to Bhavadeva who had become a minister of king Harivarma of Bengal that flourished about the last quarter of the 11th or the first quarter of the 12th century A. D., we would have to take it in a secondary sense. It may be pointed out that Viśvanātha-kavirāja, author of the Sāhityadarpaṇa on Sanskrit Poetics (14th century A. D.) quotes (in 2nd Pariccheda a verse 'Durgālaṅghitavigrahaḥ...rājatyumāvallabhaḥ' composed by his father, a great poet and a minister for peace and war and describes him as '*mama tātapādānām Mahāpātra-Caturdaśa-bhāṣā-vilāsinī-bhujaṅgama*-mahākavīśvara-śrī-Candraśekhara—sāndhivigrahikānām'.

Besides the ancient and well-known Dharmasūtras and smṛtis (such as those of Gautama, Baudhāyana, Āpastamba, Vasiṣṭha, Viṣṇu, Manu, Yājñavalkya, Devala, Nārada, Bṛhaspati, Kātyāyana and others, he quotes in the Prāyaścitta-prakaraṇa the following authors, and works: Caturviṁśatimata p. 53; Jikana (or Jīkana p. 102, Viśvarūpa, Dhāreśvara and Śrīkara (all three on p. 82), Bālaka (pp. 42, 44, 74, 81, 83, 109), Yogiyājñavalkya (p. 38 quotes Yogiyājñavalkya 8. 2.), Śrīkara (pp. 9, 82, 105 *Ṣat-trimālāśan* 9 times).

Recently Bhavadevabhaṭṭa's 'Śava-sūtikāśauca-prakaraṇa' has been edited by Dr. R. C. Hazra and published in the Govt. Sanskrit College Research Series of Calcutta. Some information about it was given in I. H. Q. vol. 32 pp. 1-14 by Dr. Hazra himself, which has been embodied in the exhaustive Intro. to it. His edition is based on three mss. recently found in Assam written in old Assamese script. One of them is dated *Śake* 1705 (1783 A. D.). The other two have the same appearance and present the same condition (Intro. V). The concluding verse speaks of the author as Bhaṭṭa Śrībhavadeva and the editor gives up the reading of the second half of the verse in the three mss. and substitutes what he thinks to be the proper reading. This reverses the usual procedure

followed in scholarly editions based on mss. He should have kept the reading supported *by all his mss.* as the text and added a footnote stating what he thought should be the reading. On p. XXIII of the Intro. he himself admits "we have given (the title) as 'Śavasūtakāśauca-prakaraṇa', *although all the three mss. have it as 'Śavasūtikā-viśuddhi-prakaraṇa'* in the concluding verse and as 'Śavasūtikāśauca-prakaraṇa' in the colophons. Further comment is unnecessary. He has given up here his role as editor. The reading presented by the mss. is quite good. It would mean literally 'a treatise on the purification in cases of an impurity of a dead body (i. e on death) and of a *sūtikā*. Sūtikā means a woman that has had a recent delivery (may be prematurely or after the full period of gestation). The Amarakośa says : Ariṣṭam Sūtikāgṛham. The word Sūtaka is used in three senses viz. (1) In Manu V. 58 and Yāj. III. 18-19 the word 'sūtaka' is used in the sense of 'impurity on birth'; (2) impurity on both birth and death as in Gobhilasmṛti III. 60 and 63; (3) Impurity on death alone as in Dakṣasmṛti VI. 1 and Gobhilasmṛti III. 48. Vide H. of Dh. Vol. IV pp. 268-269 on Āśauca, Jananāśauca or sūtaka and śāvāśauca and the notes below. In Ait. B. 32.8 the word 'Sūtakānna' is probably used in both senses of *sūtaka*. Prof. Hazra unnecessarily and without any authority changes the name of the work and creates unnecessary confusion. In the note on p. XXIII of the Introduction he remarks. 'I have not been able to find out a single instance of the use of the word 'Sūtikā' in the sense of 'Sūtakā' (meaning birth). Nobody asks him to take 'sūtikā' in the sense of birth. He has on his own authority put down the name as 'śavasūtakāśauca-prakaraṇa' which may be split up in two parts viz. 'śava-āśauca-prakaraṇa' and 'sūtaka-āśaucaprakaraṇa'. The dead body has to observe no āśauca; 'Śavāśaucaprakaraṇa' therefore has to be taken to mean (by *lakṣaṇā*' 'impurity (for living persons) in relation to a dead body (in the house or family) i. e. āśauca arising on death. Similarly, 'śūtakāśauca-prakaraṇa' would have to be taken to mean 'treatise concerning the observance of impurity in relation to a sūtaka', which as shown above, has different meanings. Therefore, the reading 'Śava-sutikā-viśuddhi-prakaraṇa' must be accepted as the proper reading. It is a far

better reading since it prominently and expressly mentions purification on two occasions, while, if we read 'āśauca' only, the impurity is emphasized, the purification being left to be understood. And further there is the support for this reading in all available mss.

Prof. Hazra, in his Intro. to the work 'śava-prakaraṇa' on p. XVIII (last two lines) first construes 'Bālavalabhī-bhujaṅga as meaning 'a serpent (i. e. a dangerous and invincible scholar) of Bālavalabhī (a place)'. This is overdrawn. We can accept 'dangerous scholar) as the suggested meaning' but 'invincible' is entirely different. A serpent is not at all invincible. Eagles and kites swoop down on it and kill it. In the wooded parts of the Konkan the present author has seen large serpents killed with the single stroke of a thick bamboo stick. Prof. Hazra (probably not being satisfied with his first explanation) suggests another fantastic explanation (on p. XX of the Introduction) of the epithet. He breaks it up into four component parts viz. bāla (young learners), bala (for 'vala') meaning 'hosts', 'bhī' (fear) and 'bhujaṅga' (serpent), all taken together as meaning 'who is a serpent to the fear of hosts of young learners 'as regards the works and subjects which are difficult to understand'. Those who like this may accept it. The present author holds that this is a far-fetched, unacceptable and worthless explanation from several points of view.

The contents of the work Śava-sūtikā-viśuddhi-prakaraṇa,[880] (as all the available mss. say) are briefly as follows. Discussion about impurity on premature delivery and special

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880 The last verse and colophon as printed are : वङ्गाधिपधर्माध्यक्षो भट्ट-श्री-भवदेवाख्यः । शवसूतकाविशुद्धिप्रकरणमवलोक्य संहिताश्चक्रे । इति श्रीबाल-वलभीभुजङ्गापरनाम-श्रीवङ्गाधिराज-भट्टाचार्य-भवदेवकृतं शवसूतकाशौचप्रकरणं समाप्तम् । p. 49 of शव० The reading of all the three available mss is 'शिवसूतिकाविशुद्धि'.

दन्तजातेऽनुजाते च कृतचूडे च संस्थिते । अशुद्धा बान्धवाः सर्वे सूतके च तथोच्यते ॥ दशाहं शावमाशौचं सपिण्डेषु विधीयते । मनु V. 58-59. सूतके कर्मणां त्यागः सन्ध्यादीनां विधीयते । होमः श्रौतस्तु कर्तव्यः शुष्कान्नेनापि वा फलैः ॥ गोभिल III; 60; सूतकं तु प्रवक्ष्यामि जन्ममृत्युनिमित्तकम् । दक्षस्मृति VI. 1.

provisions about women of the Ksatriya and other varṇas in such a predicament; impurity for the husband in the case of his wife's premature delivery; *āśauca* on death, periods of *āśauca* on the death of a child that has struck teeth or before that or death before or after cūḍākaraṇa for brāhmaṇas and others. No cremation of the body of a child less than two years of age; āśauca (period of) when a child dies after Upanayana; *Āśauca* for Kṣatriyas, Vaiśyas and Śūdras on the death of a *Sapiṇḍa* whose *upanayana* had been performed depends on his *guṇas*; *āśauca* in the case of dāsas and dāsīs; days of *āśauca* on the death of a brāhmaṇa who was an Agnihotrin or not so: discussion about the time for purification of a śūdra; the proper time of collecting the ashes of a person cremated depending for its length on possessing good qualities or not so possessing; āśauca on the death of daughters not agreed or agreed to be given in marriage or married or unmarried; three days *āśauca* for married women on the death of their parents or for ten days before they are married; āśauca on the death of a son born to a brāhmaṇa from a wife of a lower varṇa; *āśauca* on the death of a *samānodaka*; cases of āśauca for a *pakṣiṇī* (i. e. period of two days having a night between the two); āśauca (period of) on the death of one's ācārya (as defined by Manu II. 140) or of his sons or wife or of the king (being a *kṣatriya*) in whose realm one dwells; cases of *sadyaḥśauca* (purification immediately after taking a bath) as laid down in Yājñavalkya III. 28–29, Gautama Dh. S. 14, 41–42, Parāśara 3. 202); purification on carrying the dead body of one who was not a *sapiṇḍa* or following the funeral procession of one dead, whether a relative or not (Manu V. 101, 103); dead body to be taken through the eastern, northern, western or southern gates of the city according to the *varṇa* of the deceased (Manu V. 92); rules about *Sahagamana* of a wife and *anugamana*; rules about impurity on birth for *sapiṇḍas* follows the same principles as on death (Manu V. 61), the impurity on death affects all sapiṇḍas but the impurity on birth affects the parents alone and the impurity on birth affects seriously only the mother, while the father becomes pure after a bath (Manu V. 62). If, while one period of impurity (on death or birth) is running as regards a person, another āśauca of the same kind supervenes, he becomes pure after the end of the prior āśauca (Manu V. 79). If one kind of āśauca becomes mixed up with another kind of āśauca that sets in, the rules are rather complicated.

Many ancient sages are quoted. Manu, Yājñavalkya, Gautama and Parāśara are profusely quoted for such a small work. Another striking feature is that nine sages are quoted with the word *bṛhat* prefixed to their names (viz. Aṅgiras, Bṛhaspati, Manu, Yama, Yājñavalkya, Viṣṇu, Vyāsa, Śaṅkha and Hārīta). It may be noted that only two purāṇas are cited viz. Matsya (2 verses on p. 41) and Viṣṇu (one verse on p. 31).

The date of Bhavadeva can be approximately settled to be about 1100 A. D. as he is quoted by Hemādri, the Vivādacandra of Misaru and the Smṛtisāra of Harinātha. He is certainly earlier than 1200 A. D. A period of at least half a century must have elapsed before a Bengal writer like Bhavadeva came to be looked upon as an authority on mīmāṁsā by Hemādri who wrote in distant Berar. It appears that he was quoted in the Karmopadeśinī of Aniruddha (I. O. cat. No. 1853. p. 474). But that Ms. is bound up with another work by a later author and the reference in the cat. is not quite clear. If we rely on the Vīramitrodaya, a work called Pradīpa criticised the views of Bhavadeva on the verse of Yāj. II. 24 (about adverse possession for 20 and 10 years). Bhavadeva held that twenty years' enjoyment of immovable property by a stranger implied that the real owner meant to abandon it for the benefit of the stranger enjoying it, that such abandonment for the enjoyment of another leads to the inference of the extinction of previous ownership and that the property being abandoned by the owner in favour of the stranger who takes hold of it, ownership also (of the stranger) arises. The Pradīpa[881] points out that it does not invariably

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881 भवदेवस्तु ... तस्मादेवं वाच्यं यदयं यथोक्तो भोगः पूर्वस्वामिनो भोक्त्रुद्देशेन त्यागात् तत्स्वत्वध्वंसमर्थापयति अनुमापयति वा । ... तथा च तदुद्देशेन त्यक्ते तत्परिग्रहणादेव परस्य तत्र स्वत्वमप्युपपद्यते । ... अत्र प्रदीपकृतः । यत्र हि मत्कृत्ये-(ध्ये ?)दानीं नात्र फलसम्भावना तदधुना तावत्पर एव भुक्त्वा (भुंक्तां ?) पश्चादेतत्सकाशात्सफलोपभोगां भुवं ग्रहीष्यामीत्यभिसंधाय भूम्यादिस्वामी तत्र परोपभोगं क्षमते तत्रापि विंशत्यभ्यधिको भोगोस्ति स्वामिनस्तदुद्देशेन त्यागश्च नास्तीति व्यभिचारान्नेदृशभोगस्य पूर्वस्वामित्वत्यागे प्रामा-

(*Continued on the next page*)

follow that, because a stranger is allowed to enjoy land, the owner intends to abandon the land for the stranger, nor is it an invariable rule that what is abandoned for another becomes the property of that other. It will be shown later on that the Pradīpa must have been composed before 1150 A. D. Hence it follows that Bhavadeva flourished about 1100 A. D. He cannot be very much earlier than that, as he is not mentioned by any writer of the 11th century and as he not only mentions Kumārila and Prabhākara, but also Viśvarūpa and Dhāreśvara.

There were several other later persons named Bhavadeva who wrote on topics of Dharmaśāstra such as Bhavadeva author of Dānadharmaprakriyā (middle of 17th century), and Bhavadeva, the author of Smṛticandrikā, who flourished in the first half of the 18th century.

On Bhavadeva's Karmānuṣṭhāna-paddhati there is a commentary called Saṁsārapaddhatirahasya.

75. Prakāśa

The Vivādaratnākara of Caṇḍeśvara cites the views of Prakāśa scores of times (e. g. pp. 131, 145, 456, 460, 462, 474, 485, 504 etc.). Frequently Prakāśa is coupled with Pārijāta (vide Vivādaratnākara pp. 145, 241, 260, 286, 456). On p. 602 of the V. R. the two (Prakāśa and Pārijāta) are cited as differing from each other. On pp. 286 and 465 of the V. R., Prakāśa, Pārijāta and Halāyudha are cited together as holding the same view. It would be shown under 'Kalpataru' that a work called 'Mahārṇava' is mentioned in verses 12 and 13 of the Introduction to the Brahmacārikāṇḍa and that the same work is cited in different ways as Smṛtimahārṇava or Mahārṇava-prakāśa' or simply as 'Mahārṇava' or as 'Prakāśa' (e. g. p. 497). On page 518 of the Vivādaratnākara a remark of Prakāśa wherein both Asahāya and Medhātithi are named

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ण्यम् । किं च भूस्वामी सचेनाः किमिति वृथैव तत्र स्वत्वं जह्यात् । न ह्यत्र दृष्टमुद्देश्यं नाप्यदृष्टं धर्मशास्त्रोक्तेतिकर्तव्यताविरहात् । ... नापि यदुद्देशेन यत्त्यज्यते तत्तस्य स्वमिति नियमः । उद्देश्येनागृहीते व्यभिचारात् । वीर० p. 212-14.

is cited.[882] The Dānaratnākara of Caṇḍeśvara quotes a passage of Saṁvarta with Prakāśa's explanation of it.[883] In the Śrāddhasaukhya of Ṭodarānanda Prakāśa's explanation of the word 'Yānevata' occurring in a passage of Śaṅkha about the fruits allowed in śrāddha is quoted.[884]

These quotations establish that Prakāśa was a work that not only dealt with vyavahāra, but also with such topics as *dāna*, *śrāddha* etc.

Whether the Prakāśa was an independent work or a commentary is somewhat doubtful. But from a passage of the Vivādaratnākara it seems to follow that it was a commentary on the Yājñavalkyasmṛti. There we are told that the Kalpataru[885] read 'abhijānatā' for 'avijānatā' in Yāj. II. 258, but that since that reading is opposed to Yājñavalkya-prakāśa, Halāyudha and Pārijāta it must be regarded as a wrong reading. As it is a reading of Yāj. himself that was being discussed, it would be somewhat strange if it were said that it was opposed to Yāj. and Prakāśa and therefore it is necessary to suppose that Yājñavalkyaprakāśa is one work.

The Vivādacintāmaṇi in several places gives the explanation of Prakāśa.[886] The Smṛtisāra[887] gives at great length the

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882 पित्रा दत्तमिति स्त्रीधनमात्रोपलक्षणमित्यसहायमेधातिथिरिति (० थी इति) प्रकाशकारः। वि.र. (on मनु 9. 198.) Vide p. 509 of वि.र. where प्रकाश cites मेधातिथि alone 'पत्युरनुज्ञातेनाप्यदत्तोप्यलङ्कारो यो मण्डनार्थं धृतः सोपि दायादैर्न हर्तव्य इति मेधातिथिरिति प्रकाशः'.

883 'संवर्तः। सर्वेषामेव दानानामेकज 'सोदरम्'। हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम्॥ गौर्यत्र गावः प्रकरणात्। कस्यापवादः कन्येति प्रकाशः।' दानरत्नाकर (No. 114 of 1884-86 in the Govt. Mss. Lib. at the B. O. R. Institute, Poona 4, folio 52 b).

884 'आम्रान्यानेवतानिक्षुमृद्वीकाभव्यदाडिमान्। ... श्राद्धकालोपपादयेत्॥ यानेवतः कश्मीरे वोड इति प्रसिद्धः। प्राचीनामलकमिति प्रकाशकारः। श्राद्धसौख्य folio 42 a (BORI. ms. No. 257 of 1884-87).

885 कल्पतरौ तु अविजानतेति स्थाने अभिजानतेति पाठो दर्शितः स तु याज्ञवल्क्य-प्रकाश-हलायुध-पारिजातविरोधात् प्रमादपाठ इति लक्षितः। वि. र. p. 198.

886 विद्ययापि साधारणधनानुपश्लेषेण यदार्जितं तदेवाविभाज्यमिति प्रकाशकारः। तन्न उभयोपादानानर्थक्यात्। वि. चि. p. 135; 'परिसंख्यानबलात्पितृभ्रातृपितृव्यैरेव विभागपूर्वकं धनमेकत्र संसर्ग इति प्रकाशः।' वि. चि. p. 157; vide pp. 130, 140 also.

887 प्रकाशे तु मृतस्य संसृष्टिनो धनं संसृष्टयपहरेत् गृह्णीयात्। विभागकाले अज्ञातगर्भायां पितृभार्यायां पश्चादुत्पन्नस्यासंसृष्टयेव दद्यात्। सोदरस्य तु संसृष्टिनो धनं

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explanation of Prakāśa on the controversial verses of Yāj. (II. 138–139). The Viramitrodaya[888] quotes at length Prakāśa's explanation of Manu (9. 207) and disapproves of it on the ground (among others) that the verse can more clearly be explained so as to convey a meaning similar to that of Yāj. II. 116. The Prakāśa is mentioned in the Dayatattva (vol. II, p. 173) and in the Śuddhitattva (vol. II, p. 288) and p. 385 and the Mahārṇava-prakāśa is mentioned in the Kalpataru on Śrāddha p. 262.

As the Prakāśa is quoted in the Kalpataru it is certainly earlier than 1125. A. D. It mentions Medhātithi. Besides the Mit. does not refer to it. There is room for thinking that it follows the Mit. Yāj. II. 116 is, according to the Vivādaratnākara,[889] explained by the Prakāśa in almost the same words as the Mit. It is possible that both borrow from the same original. At all events the Prakāśa must have been composed between 1000 and 1100 A. D.

Hemādri frequently cites a work called Mahārṇavaprakāśa.[890] According to the latter the sandal unguents, flowers, incense, lamp presented in śrāddha are to be offered to the Brāhmaṇas invited and not to the *pitṛs*. In another place Hemādri quotes the explanation of the word '*nimantraṇa*'[891] given by the Mahārṇavaprakāśa. In some places

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संसृष्टी सोदरो गृह्णीयान्न भिन्नोदरः संसृष्टयपीति पूर्वोऽस्थापवादः अन्योदर्यस्तु संसृष्टी धनं गृह्णीयादिति शेषः । नान्योदर्यधनं हरेदिति संसृष्टयपीत्यनेन संबध्यत &c. स्मृतिसार (I. O. cat. No. 301, folio 148 b).

888 Vide वीर० p. 572 ; the same also occurs in वि.चि. p. 130.

889 अत्रापि प्रकाशः किंचिदसारमपि दत्त्वा पृथक्क्रिया विभागः कर्तव्यः तत्पुत्राणां विवादनिवृत्त्यर्थमिति । वि. र. p. 485 ; यत्किंचिदसारमपि दत्त्वा पृथक्क्रिया विभागः कार्यः पित्रा तत्पुत्रादीनां दायजिघृक्षा मा भूदिति । मिताक्षरा.

890 किं गन्धपुष्पधूपदीपाच्छादनानि ब्राह्मणेभ्यो देयान्युत पितृभ्य इति । तत्र तावद्वचनार्थदर्शनन्यायोपलब्धेर्ब्राह्मणेभ्यो देयानीति महार्णवप्रकाशकारो मन्यते । चतुर्वर्ग० III. 1. 1031.

891 निमन्त्रणं नाम देवपितृकार्यार्थोऽप्रत्याख्येयो नियोग इति स्मृतिचन्द्रिकाकारः । अध्येषणपूर्वकमभ्युपगमसंपादनमिति मेधातिथिमहार्णवप्रकाशकारौ । चतुर्वर्ग० III. 1. 1131 ; vide also p. 1151 for another reference to महार्णवप्रकाश.

Hemādri refers to a work called Smṛtimahārṇava or simply Mahārṇava.[892] It appears to me that all these are the names of the same work. The Madanapārijāta (p. 93) quotes a verse from the Smṛtimahārṇava about *upākarma*.

76. Pārijāta

Several works bear the appellation Pārijāta such as the Vidhānapārijāta (composed in 1625 A. D.), the Madanapārijāta (about 1375 A. D.) and the Prayogapārijāta (between 1400–1500). But there was an ancient work called Pārijāta quoted by even some of the earliest *nibandhakāras*. The Vivādaratnākara regarded the Kalpataru, Pārijāta Halāyudha and Prakāśa as its most eminent predecessors.[893] The Dānaratnākara[894] quotes several times the views of Pārijāta on gifts. The Smṛtisāra of Harinātha sets out at length the order of succession to a sonless man according to the Pārijāta (vide I. O. Ms. No. 301, folio 134 a). One of the striking opinions of the Pārijāta was that the widow of a sonless man should raise offspring by *niyoga* and give the wealth of the deceased to the son so born.

From the above it appears that the Pārijāta was an independent work on *vyavahāra*, *dāna* and other topics, as it held views similar to those of Bhojadeva and Halāyudha on the widow's rights and as it is not quoted by the Mit. or other earlier works it must be assigned to a date between 1000–1125 A. D. In I. L. R. 12 Cal. 348 at p. 356 the learned judges hold that the Pārijāta frequently cited as an authority by the Vivādaratnākara is the Madanapārijāta. But this is entirely wrong. The latter work, it will be shown (*vide* sec.

892 तथा च स्मृतिमहार्णवे आह बुधः । गर्भाष्टमे वर्षे वसन्ते ब्राह्मण आत्मानमुपनायेयत् । चतुर्वर्ग० III. 1. 112 ; on pp. 183, 545 of the same only the word महार्णव occurs.

893 कल्पद्रुमे वाप्यथ पारिजाते हलायुधे वाप्यथवा प्रकाशे । यत्सारमस्मादधिकं च यत्तद्बध्नाति रत्नाकर एक एव ॥ verse at the end of वि. र.

894 ऋत्विग्भ्यस्तु दक्षिणामात्रम् । भूपालसागरपारिजातादयोप्येवम् । दानरत्नाकर folio 28 a ; अथवा तुलापुरुषवदर्धं गुरवे निवेद्यार्धमृत्विग्भ्यो दद्यादिति पारिजातः । *ibid* folio 28 b (about कामधेनुप्रदान).

Madanapārijāta) was composed about 1375, while the Vivādaratnākara was composed about 1320 A. D. The Kṛtyaratnākara mentions the Pārijāta nine times (on pp. 31. 54, 58, 59, 61, 66, 74, 92, 606) and Vivādaratnākara quotes it six times. The Pārijāta was liberal enough to state that the Pāñcarātra, Pāśupata and similar doctrines, where not opposed to the Veda, are authoritative as to those parts (Kṛtyaratnākara p. 31).

Raghunandana in Dāyatattva (vol. II. p. 177) lumps together 'Smṛti-mahārṇava, Kāmadhenu and Pārijāta' and again on p. 195 of the same puts together the Mitākṣarā, Pārijāta, Halāyudha and holds that a certain passage in the Kalpataru (that differs) is due to a mistake of the copyist (vide foot-note[895] below).

77. Govindarāja

The commentary of Govindarāja on the Manusmṛti was published by Rao Saheb V. N. Mandlik and a portion of it was published by Dr. Jolly in the Manuṭīkāsaṅgraha. In his commentary[896] on Manu III. 247 and 248 he tells us that he has treated at greater length the subject of those verses in his own work called Smṛtimañjarī. Kullūka[897] in his comment on Manu IV. 212 twits Govindarāja with having explained '*ugra*' in one way in his commentary on Manu and in a different way in his Mañjarī. A Ms. of a portion of the Smṛtimañjarī exists in the India Office (cat. p. 471). Haraprasada

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895 रत्नाकरप्रभृतयस्तु-यस्तु कल्पतरौ नान्योदर्यधनं हरेदिति पाठो दृश्यते स मूलभूतयाज्ञवल्क्यमिताक्षरापारिजातहलायुधग्रन्थेषु 'नान्योदर्यो धनं हरेत्'-इति पाठदर्शनात्तदनुसारव्याख्यादर्शनाच्च लिपिकरप्रमाद इत्याहुः । दायतत्त्व (II p. 155).

896 साधितं चैतत्सविस्तरं स्मृतिमञ्जर्यामृजुपञ्जिकायां । इह तु ग्रन्थभारभयान्न प्रतार्यते (प्रस्तार्यते ?)' on मनु III. 247 : 'इति सपिण्डीकरणसांवत्सरिकेपि स्मृतिमञ्जर्यामृजुपञ्जिकायां विस्तरतो निरूप्येते ' on मनु III. 248. (ऋजुपञ्जिकायां is probably a scribe's error, as the word ऋजुपञ्जिका is only a description of the work स्मृतिमञ्जरी)

897 गोविन्दराजो मञ्जर्यामुग्रं राजानमुक्तवान् । मनुवृत्तौ च शूद्रायां क्षत्रियोत्पन्नमभ्यधात् ॥

Sastri in the Cat. of Mss. of the Govt. in the custody of the Asiatic Society of Bengal (vol. III, pp. 51-54 No. 1924) gives a description of the Ms. of the Smṛtimañjarī on Ācāra and Prāyaścitta.

Manu IV. 212 requires a brāhmaṇa to desist from partaking of food of various categories, one of which is food offered by an *ugra*. Both Manu (X. 9) and Yāj. (I. 92) provide that the son of a Kṣatriya from a wife of the Śūdra class is called Ugra. The Kalpataru (on Niyata-kāla-kāṇḍa p. 261) quotes the author of the Mañjarī, paraphrasing 'ugra' as meaning 'rājan'. The Śrāddhakalpataru on p. 46 mentions 'Mañjarīkāra' and on p. 259 'Smṛtimañjarīkāra'. The same work is meant in both places. The Śrāddhakāṇḍa (Kalpataru) pp. 46-47) quotes a long passage from the Vāyupurāṇa stating that some kind of edible grains, vegetables, and other articles should be offered in Śrāddha. One of these is Kāleya, which is explained by Govindarāja. On Manu III. 285, Govindarāja's gloss is not accepted by Kullūka, while on Manu III. 178 Kullūka agrees with both Medhātithi and Govindarāja.

Raghunandana in Dāyatattva (vol. II, p. 191) quotes a verse of Viṣṇu cited by Govindarāja.

The Dāyabhāga of Jīmūtavāhana (XI) quotes Govindarāja as holding on the strength of a verse of Viṣṇu[897a] that a daughter's son succeeded to the estate of a deceased person even before the married daughter of the deceased. In the printed com. of Govindarāja, there is no comment of his after Manu IX. 72. But it appears that Jīmūtavāhana had before him the com. of Govindarāja on the verses after IX. 72 (at least on what are Manu IX. 131-136). Govindarāja is mentioned in the Kālaviveka (p. 304) and Vyavahāramātṛkā (p. 342) also.

897a 'तथा गोविन्दराजेनापि मनुटीकायां-अपुत्रापौत्रे संसारे दौहित्रा धनमाप्नुयः । पूर्वेषां तु स्वधाकारे पौत्रदौहित्रकाः समाः ॥ एतद्विष्णुवचनबलेन ऊढातः प्रागेव दौहित्रस्थाधिकारो दर्शितः । स चास्मभ्यं न रोचते सदृशी सदृशेनोढेत्यादिविरोधात् । दायभाग XI. 2. 22-23 (Jiv.) 'सदृशी । सदृशेनोढा' is a verse of बृहस्पति quoted by दायभाग as बृहस्पति's (in दायभाग XI. 2. 8 p. 179 (ed. of Jivananda 1893) and by Smrti-Candrikā (Vyavahāra p. 296, Gharpure's ed). The Smṛti-Candrikā reads 'अपुत्रपौत्रसन्ताने'.

Kullūka differs expressly from Govindarāja on Manu I. 5, I. 82 (Itareṣvāgamāt); II. 122, 125, 127 ; III. 50, 53, 127, 129, 191, 221, 284, 285; V. 16, 51, 72, 84, 104 (imām Govindarājasya rājājñām nādriyāmahe); VI. 14, 79, 84 &c. In dozens of cases (besides these) Govindarāja's views are mentioned but not criticized by Kullūka.

From these two works a brief account of the personal history of Govindarāja can be extracted. The colophons at the end of the Manuṭīkā describe Govindarāja as the son of bhaṭṭa Mādhava. The first verse[898] of the Smṛtimañjarī and one at the end (though somewhat corrupt) give the information that he was the son of Mādhava and grand-son of Nārāyaṇa and appears to have lived on the holy banks of the Ganges.[899] Those who like Sarvadhikari identify Govindarāja with Govindacandra, prince of Benares, are therefore entirely wrong since he was a Brāhmaṇa and not a Kṣatriya. The first verse[900] of his Manuṭīkā contains an obeisance to god (or Śiva) and states that he had received the śāstra of Manu in an unbroken tradition of teacher and pupil and that he had examined previous commentaries of Manu.

The Smṛtis mentioned by him in the two works of his are given below.[901] Besides, he mentions the Vāyupurāṇa (on Manu III. 232) and Purāṇa in general (on Manu I. 74 and 80). He frequently quotes the Gṛhyasūtras, also the Bahvṛcagṛhyapariśiṣṭa, the Yogasūtra. He says (on Manu 2. 23)

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898 स्मृतिविरचितैस्तैस्तैर्वाक्यैर्द्विरुक्तिपराङ्मुखीमखिलकलव्यालुप्तार्थामतो व्रतसंहतिम् । अलिखदखिलां गोविन्दाख्यश्चिरं गुरुसंश्रयादुपचिततनुर्ज्ञानामोदः स माधवनन्दनः ॥ स्मृतिमञ्जरी, 1st verse.

899 स्मृतिमञ्जरी, folio 150 b ' स्ववाहिनीपुलिनलाञ्छनलब्धकीर्तिर्नारायणस्य तनयात्मज उच्चिकाय । वाक्यावलीमखिलसच्चरणावतंसाद् (तंसां ?) गोविन्दराज इह माधव इह भूमिः (? इह माधवभूमिरार्यः ॥ '.

900 संसाराध्वगतागतक्रमतृषापीयूषमीशं शनैर्ध्यात्वानर्गलसंप्रदायगुरुतः प्राप्ते मनोः शासने । दृष्ट्वा ग्रन्थकृदाशयाननुसृतिं व्याख्यान्तराणामिमां टीकां शास्त्रकृदाशयानुसारिणीं गोविन्दराजो व्यधात् ॥

901 आङ्गिरस्, आस्पतम्ब, उशनस्, ऋष्यशृङ्ग, काश्यप, गौतम, चतुर्विंशतिमत, देवल, नारद, पराशर, पैठीनसि, प्रचेतस्, बृहत्प्रचेतस्, बृहस्पति, बौधायन, यम, याज्ञवल्क्य, वासिष्ठ, विष्णु, व्यास, शङ्ख, शातातप, वृद्धशातातप, षट्त्रिंशन्मत, संवर्त, सुमन्तु, हारीत.

that Mleccha countries like Āndhra and others were not fit for performing sacrifices. He appears to have held like Medhātithi the view that *mokṣa* was to be attained by a combination of *jñāna* and *karma*[902] As compared with the bhāṣya of Medhātithi his commentary is very concise. Kullūka largely drew upon Medhātithi and Govindarāja, mentions them hundreds of times, criticizes[903] both of them and particularly holds up Govindarāja to ridicule often enough.[903a] Kullūka notes that Govindarāja in opposition to Medhātithi and Bhojadeva arranged Manu 8. 181–184 differently (putting 8. 182 as the last of those four verses). In the printed edition there is no comment of Govindarāja on the verses of the 9th chapter from verse 72. But it appears that the Dāyabhāga had that part of the commentary, as it quotes the views of Govindarāja on the rights of the daughter's son which could have appeared only on Manu IX. 130–136.

A few words may now be said about the Smṛtimañjarī mss. which are rare. At the end of the India Office Ms. a summary of the contents of the whole work is given (for which see footnote below).[904] It appears that the Smṛtimañ-

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902 On मनु 2. 28 गोविन्दराज says ' ज्ञानकर्मसमुच्चयान्मोक्षावाप्तेः '.

903 Note the following where गोविन्दराज is criticized by कुल्लूक, मनु. II. 1. 22, 127 ; III. 11, 53, 127, 129, 285 ; IV. 7, 162 ; VI. 14, 79, 86 ; VII. 94, 211 ; VIII. 37, 142–143, 184, 333 ; IX. 68, 136, 141, 162, 206 ; X. 3 ; XI. 82, 180 ; XII. 86.

903A On मनु II. 125, III. 50 ; and VIII. 37 गोविन्दराज is held up to special ridicule: हन्त गोविन्दराजेन विशेषमविवृण्वता । व्यक्तमङ्गीकृतमृतौ स्वदारसुरतं यतेः ॥ on मनु III. 50; स्वेषु तिष्ठत्स्वति पदद्वितयं न विवक्षितम् । इमां गोविन्दराजस्य राजाज्ञां नाद्रियामहे ॥ on मनु V. 104. It should be noted that the printed text of गोविन्दराज on मनु V. 104 is corrupt as it reads ' स्वेषु तिष्ठत्सु विवाक्षितम् '.

904 अस्य सुप्रतिपत्तये काण्डानि लिख्यन्ते । तत्रादौ परिभाषाकाण्डं गर्भाधानादि उपनयनादि । संध्योपासनविधिः । अन्ये ब्रह्मचारिधर्माः । अध्ययनादि । पुनरन्ये ब्रह्मचारिधर्माः । ब्रह्मयज्ञविधिः । विवाहादिगृहस्थधर्माः । शूद्रधर्माः । वृत्त्युपदेशाः । स्नानविधिः । यमनियमकाण्डम् । प्रस्थानिकम् । दानविधिः । स्वापविधिः

(*Continued on the next page*)

ari dealt with all principal topics of dharmaśāstra such as the saṁskāras, the daily duties viz: bath, saṁdhyā, brahmayajña, the duties of the student, householder, the forest hermit, and the *saṁnyāsin*, the duties of the four *varṇas*; gifts, the purifications of various materials, foods forbidden and allowed, impurity on birth and death, *sapiṇḍas* and *samānodakas*, funeral rites, *śrāddha* and its various details, and Prāyaścitta. The ms. in the India office deals with the *adhikāri* for *prāyaścitta*, the *parṣat* (i. e. the assembly of learned men who are to determine what prāyaścitta is to be prescribed), the means of atoning for sins and violations of religious duties, the prāyaścittas for the *mahāpātakas* (viz. the murder of a Brāhmaṇa, drinking wine, theft of gold, incest) and for other lesser and similar sins, meaning of the word prāyaścitta, prāyaścittas for killing men of Kṣatriya, Vaiśya and Śūdra classes and for killing women, prāyaścittas for the killing of a cow and of various beasts and birds, prāyaścittas for eating forbidden or polluted food and for selling articles forbidden to be sold, secret *prāyaścittas*. The India Office Ms. which deals only with *prāyaścittas* contains 152 folios. This gives us an idea as to how extensive the whole work must have been embracing as it did the entire field of dharmaśāstra. In the body of the work contained in the Ms. frequent references occur to

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(*Continued from the previous page*)

प्रोषितभर्तृकाधर्माः । द्रव्यशुद्धिः । मूत्रादिशौचं। आचमननिमित्तानि । द्विराचमननिमित्तानि । आचमनापवादः । आचमनविधिः । अत्रैव प्रतिषेध्याः । कमण्डलुचर्या । अन्यदाचमनगतं । स्नानशुद्धिः । सचेलानि । प्रक्षालनादिशौचम् । इति कायिकम् । सौवर्णादिशौचं वेलादिशौचं तथा सिद्धान्नादि भूम्यादि उदकादि अशुद्धयपवादाः । भोजनविधिः। भक्ष्याभक्ष्यप्रकरणम् । प्रेतशुद्धिः । ब्राह्मणाशौचं। क्षत्रियाद्याशौचं, जननाशौचं, अनुजाताद्याशौचं, स्त्रियाशौचं, सपिण्डसमानोदकत्वं बीजसंबन्ध्याद्याशौचं, देशान्तरमृताशौचमाचार्याशौचमनेकाशौचसंनिपाताद्याशौचम् । निर्हरणादि । अनुगमनाद्याशौचम् । उदकक्रियादि पिण्डदानादि। अस्थिसंचयः । उदकादिनिषेधः । स्पर्शाशौचम् । यमनियमाः । श्राद्धप्रकरणम् । कालादि । ब्राह्मणपरीक्षा । भोजनीयाः । वर्पाभिमन्त्रणादि । देशः कालः। अत्रैवेतिकर्तव्यता । ब्राह्मणसंख्या । पुनरन्येतिकर्तव्यता । अमावास्यादिशास्त्रम् । एकोद्दिष्टं सपिण्डीकरणम् । आब्दिकं मातृश्राद्धम् । अन्ये श्राद्धधर्माः । वृद्धिश्राद्धम् । वानप्रस्थकाण्डं, प्रव्रजितकाण्डम् । शूद्रधर्मकाण्डम् । अनुलोमप्रतिलोम । तद्व्यृत्युपदेशकाण्डम् । प्रायश्चित्तकाण्डम् ।

other parts of[905] the Smṛtimañjarī such as saṁskārakāṇḍa, the abhakṣyakāṇḍa, the śrāddhakāṇḍa. One interesting fact about Govindarāja is that, though a northerner he permited[906] marriage with one's maternal uncle's daughter and said that the prohibition against marrying a girl of the maternal uncle's *gotra* applies only to the son of a *putrikā*. The Ms. in the India Office is an ancient one, being copied in *saṁvat* 1467 Āśvina dark half, Saturday (i. e. October 1411 A. D.) during the reign of Mahārāṇā Udayasiṁha at Vasurāvi (modern Vasravi in the territory of the Maharaja Gaikwad of Baroda).

Dr. Jolly (Manuṭīkāsaṁgraha, preface page 1 and R. u. S. p. 31) and Dr. Buhler (S. B. E. vol. 25, p. cxxvii) assigned Govindarāja to the 12th or 13th century. But this date is not correct, as the following discussion will show. Kullūka (vide note 773 above) expressly says that Medhātithi is much earlier than Govindarāja. Though Medhātithi is nowhere expressly named in his commentary by Govindarāja[907] the latter appears to have several times criticised Medhatithi. Another

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905 परिवित्त्यादयः संस्कारकाण्डे व्याख्याताः । folio 41 a ; व्रात्याः संस्कारकाण्ड उक्ताः । folio 106 a; सारसादयो भक्ष्यकाण्डादौ व्याख्याताः, folio 58.

906 मातुलस्य सुतामूढ्वा मातृगोत्रां तथैव च । समानप्रवरां चैव द्विजश्चान्द्रायणं चरेत् ॥ नियोगोत्पादितमातुलसुताग्रहणार्थं मातुलस्य सुतामित्येतत् । अन्यथैतन्मातृगोत्रां तथैव चेत्यनेनैव गतार्थं स्यात् । अत्र मातृगोत्रपरिणयननिषेधः पुत्रिकापुत्रविषयः । यतः पाणिग्रहणिका मन्त्राः पितृगोत्रापहारका इति । तथा पञ्चमीं मातृबन्धुभ्य इत्येवमादिवाक्यानां ; परस्परविरुद्धानि च वाक्यानि श्राद्धप्रकरणे उक्तानि । शिष्टैश्चानुष्ठितत्वात् । folio 95 a.

907 On मनु III. 126 गोविन्दराज says ' यत्तु न त्वेवैकं सर्वेषां पिण्डे व्याख्यातमिति गृह्यदर्शनात्, निमन्त्रयेत त्र्यवरान् (मनु III. 187) इति चेहाभिधानात्, एकैकमुभयत्र वा इत्यस्य विस्तरप्रतिषेधार्थवादत्वमाह तदसत्; ' मेधातिथि does quote the passage of the आश्वलायनगृह्य and the verse of मनु (III. 187) ; on मनु I. 103 गोविन्दराज says ' यथार्थवादार्थत्वमस्य श्लोकस्य कैश्चिदुक्तं तदसिद्धयर्थप्रतीतेः (?) । यत्तु अधीयीरंस्त्रयो वर्णाः (मनु X. 1) इत्यादि स वेदविषयोनुवाद इति व्याख्यास्यामः ' ; मेधातिथि does take the verse as an अर्थवाद and says ' नात्र कश्चिद्विधिरस्ति ' ; on मनु XI. 178 मेधातिथि says ' वृषल्यत्र चण्डाल्यभिप्रेता ' and गोविन्दराज says ' यत्तु चण्डाल्यत्र वृषलीति व्याचक्षते तदसत् '. Vide also गोविन्दराज on मनु 2. 201, 3. 160, 4. 119, 4. 222, 5. 134, 8. 293, 10. 28.

important circumstance is that, though the Mit. mentions Medhātithi and Bhojadeva as great authorities it is silent about Govindarāja. Hence it follows that Govindarāja could not have flourished earlier than Bhojadeva, i. e. earlier than about 1050 A. D. In the Hāralatā of Aniruddha (which as we shall see later on (must have been composed about 1160 A. D.), Govindarāja is quoted several times and is looked upon as a great authority like Viśvarūpa, Bhojadeva and Kāmadhenu.[908] This shows that Govindarāja could not have flourished later than 1125 A. D. The Dāyabhāga[909] (in *Duhitrādhikāra*) disapproves of the view of Govindarāja who placed the daughter's son before married daughter as an heir. In his Kālaviveka[910] also Jīmūtavāhana refers to Govindarāja in the same breath with Bhojarāja and Viśvarūpa. In his Vyavahāramātṛkā[911] he refers to Mañjarīkāra as having held the same view as Viśvarūpa. Mañjarī here must be taken to be the Smṛtimañjarī of Govindarāja, since Jīmūtavāhana in his other works refers to Govindarāja, since Kullūka also speaks of the Mañjarī of Govindarāja (vide note 706 above) and since there is no other known ancient work of that name on dharmaśāstra. This shows that the Mañjarī comprised a discussion on *vyavahāra* also. Hemādri[912] tells that the author of the work called Paṇḍitaparitosa refuted the views of Govindarāja on the performance of śrāddha on the 13th *tithi* by a man having a son. This shows that Govindarāja must have preceded Hemādri (who wrote in the latter half of the 13th century or by at least a century more. The

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908 Vide note 777 above 'इति गोविन्दराजलिखितवृद्धप्रचेतोवचनात्' हारलता p. 166 ; तद्गोविन्दराजविश्वरूपकामधेनुकारैर्न लिखितमिति अमूलमेव प्रतिभाति । हारलता p. 174.

909 तथा गोविन्दराजेन मनुटीकायां–अपुत्रपौत्रसंताने पौत्रा दौहित्रिका मताः-एतद्विष्णुवचनबलेन ऊढातः प्रागेव दौहित्रस्याधिकारो दर्शितः। स चास्मभ्यं न रोचते। दायभाग.

910 यद्यपि भोजराजविश्वरूपगोविन्दराजैर्हेयतया न लिखितानि तथाप्युपन्यस्य व्याख्यायन्ते । कालविवेक p. 304.

911 मञ्जरीकारस्यापि विश्वरूपसमानलक्षतया समानमेव दूषणम् । व्यवहारमातृका p. 347.

912 पण्डितपरितोषकारस्येदं गोविन्दराजमतं प्रतिचिक्षेप ।...तस्मादविचारितमनोहरे गोविन्दराजव्याख्याने नातीवादरः कार्यः। चतुर्वर्ग० III. 2. p. 481.

Smṛtyarthasāra[913] of Śrīdhara relies on the views of Govindarāja in its section on saṁnyāsa.

When the first edition of H. of Dh. (Vol. I) was published in 1930, no portion of the Kṛtyakalpataru of Lakṣmīdhara was available in print. Later, eleven kāṇḍas of the Kalpataru have been edited by Prof. K. V. Rangaswami Aiyangar and published and some part of the Prāyaścittakāṇḍa has been discovered by Dr. S. L. Katre and he has published a paper in 'Bhāratīya Vidyā' Vol. 17 (1957) pp. 72-75, in which he points out in all six passages referring to Govindarāja and Smṛtimañjarī, once in the Prāyaścittakāṇḍa, twice as Mañjarīkāra and Smṛtimañjarīkāra in the Niyatakālakāṇḍa p. 261 ('Ugro rājeti Mañjarīkāraḥ') on Manu IV. 212 (ugrānnam) and on p. 280 of the same kāṇḍa he quotes from the Smṛti-Mañjarī three hemistichs cited on the word 'parārīka' (as a variety of *palāṇḍu*) from Āyurveda. Dr. Katre mentions three more passages from the Śrāddha--kāṇḍa (pp. 45-46, 46-47 about 'Bhāruṇḍa' 'Kāleya' from Mañjarīkāra and Govindarāja and from pp. 258-59, where Smṛtimañjarīkāra is quoted.

There is no doubt now that the Kalpataru quotes from the Smṛtimañjarī of Govindarāja and that the latter's literary activity cannot be placed later than about 1110 A. D. and that he should be assigned to the period 1000-1110 A. D. (since he mentions Dhāreśvara Bhojarāja and is mentioned in the Kalpataru and the Dāyabhāga).

78 The Kalpataru of Lakṣmīdhara

The Kṛtyakalpataru or Kalpataru of Lakṣmīdhara exercised great influence over the Dharmaśāstra writers of Mithilā, Bengal and Northern India in general. It was an extensive work divided into fourteen *kāṇḍas.* For the first volume of the H. of Dh. published in 1930 the author could secure mss. of only three kāṇḍas viz. Dāna, Rājadharma and Vyavahāra. On reading the account of the Kalpataru in H. of Dh. Vol. I. Prof. K. V. Rangaswami Aiyangar saw the present author and asked him whether he (the present author) would undertake to edit the work. The present author stated that his

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913 संन्यासस्य विधिं कृत्स्नं प्रवक्ष्याम्यनुपूर्वशः । गोविन्दराजस्य मतं बौधायनमतं-यथा ॥ स्मृत्यर्थसार । p. 96.

hands were full owing to the work to be done on the other volumes of the H. of Dh. and that the Professor might undertake the bringing out of an edition of the Kalpataru if he liked. Prof. Rangaswami Aiyangar undertook the heavy task and edited in the Gaikwad's Oriental Series (Baroda) eleven Kāṇḍas (out of the fourteen kāṇḍas of the Kalpataru) and left three parts unedited when he passed away; but the present author learns that one part on Pratiṣṭhā may be published soon. Lakṣmīdhara himself refers to the work as Kalpavṛkṣa and Kalpadruma also (in verses 10 and 13 of the Introd. of the Bṛ. K.) and later writers and works also sometimes employ the synonyms (e. g. the Vivādaratnākara at the end refers to Kalpavṛkṣa in a paronomastic verse). Prof. Aiyangar published the Dānakāṇḍa as the first instalment of the whole work in 1941 with a lengthy Introduction of 129 pages. On p. 18 of the Intro. to Dānakāṇḍa, Prof. Aiyangar set out what he then (in 1941) supposed to be the names of the fourteen kāṇḍas viz. I. Brahmacāri-kāṇḍa (published in 1948); II. Gṛhasthakāṇḍa (pub. in 1944); III. Naiyatakālika or Niyata-kāla or Āhnika (pub. in 1950); the matters dealt with the third kāṇḍa are: brushing the teeth, morning bath, procedure on that bath, *japa*, *tarpaṇa*, the five daily Yajñas (Vaiśvadeva and others), midday meal (in its various aspects and attendant actions), what should be done after midday meal, *ratrikṛtya*, *rajasvalā* (rules about a woman in her monthly illness), actions to be done in parvan-tithis (amāvāsyā, full moon, 8th and 14th tithis and Saṅkrānti days), actions to be done on several tithis in months from Caitra, offering respect to Agastya, care of cows, letting loose a bull, rules about listening to Purāṇas; IV. Śrāddhakāṇḍa (pub. in 1950); V. Dānakāṇḍa (pub.[914] in 1941 with a general Intro. of 126 pages on the Kalpataru. In this vol., the Editor inserted on pp. 337-353 extracts from five works on Dāna, viz. Dānasāgara of Ballālasena, Hemādri's Dānakhaṇḍa, (part of Caturvarga-cintāmaṇi), Dānaratnākara of Caṇḍeśvara, Dānavivekoddyota of Madanasiṁha, and Dānaprakāśa in Vīramitrodaya of Mitramiśra It is difficult to understand why these extracts were included.

914 Vide a paper by Dr. Bhabatosh Bhattacarya in 'Poona Orientalist' Vol. XIII-XIV pp. 7-18 on 'treatment of Dāna by Kane and Rangaswami.' On p. 18 of Intro. to Dānakāṇḍa, Prof. Aiyangar

(*Continued on the next page*)

VI. On Vrata (pub. in 1953). This *kāṇḍa* is principally based on Purāṇas, eleven in number, among which Bhaviṣya, Matsya and Varāha are the most prominent. On p. 2 it states that in the Kṛta, Tretā, Dvāpara and Kali Yugas respectively Sujaya, Rāma, Dhanañjaya, Vikrama attained the position of supreme rulers (sārvabhauma) by performing vratas and that Vasundharā, the virtuous daughter of Vikrama dwelling in the Daśārṇa country (Malva) secured *mokṣa* by performing vratas. On pp. 36-38 it quotes 16 verses from Sumantu, the last of which avers that the Haihayas, Talajaṅghas, Turuṣkas (Turks), Yavanas and Śakas (Scythians) observing fasts (in Vratas) reached the status of brāhmaṇas in this very world.

VII. It is difficult to say definitely what subject was dealt with in the 7th Kāṇḍa. It may have been either Pūjā worship of images) or pratiṣṭhā (consecration of images and) temples) or even both. The present author understands that some *formes* have been printed as Pratiṣṭhākāṇḍa (at Baroda) but there is no Introductory verse (as there is in most kāṇḍas expressly mentioning the number of the Kāṇḍa in the series of 14 kāṇḍas). Further, the present author understands that the late Prof. Aiyangar left a copy of the Pūjā part ; but here also there is no Introductory verse about its place in the series. The ms. begins with an[915] incomplete verse and ends also abruptly as shown below.

VIII. Tīrthavivecanakāṇḍa (pub. in 1942)–visiting holy places, the greatness of Vārāṇasī, Prayāga, the Ganges, Gayā, Kurukṣetra, Pṛthūdaka Puṣkara, Madhurā, Ujjayinī, Narmadā, Kubjāmraka, Śūkara, Kokāmukha, Bādarī-āśrama,

(*Continued from the previous page*)

placed Pratiṣṭhākāṇḍa (consecration of divine images and temples) as the sixth, Pūjākāṇḍa as the 7th part of the Kalpataru and Vratakāṇḍa as the 9th, but he himself later on found that Vratakāṇḍa was the 6th Kāṇḍa and published it as such. As there are only 14 kāṇḍas in Lakṣmīdhara's digest, the 7th probably comprehended both Pratiṣṭhā and Pūjā. The 8th i.e Tīrtha, 9th probably dealt with Prāyaścitta and the tenth deals with Śuddhi.

915 The ms. of Pūjā begins '...... मत्रस्य तथैवेन्द्रियसङ्गमम् । ज्ञापयेत्तं स्वयं ...समाहितः। This is an a anuṣṭubh verse ; the ms. ends abruptly as follows : शर्मागर्भारिणिः कार्या दैर्घ्याद्धस्तप्रमाणतः । वितस्तिः परिणाहार्धं मध्यं वै षोडशाङ्गुलम् ॥ वृत्तं करद्वयोपेतं दशाङ्गुल-पुविस्तृतम् ॥

Mandāra, Śālagrama, Stutasvāmin, Dvārakā, Lohārgala, Kedāra, Naimisa, and others. Besides, this kāṇḍa speaks of the starting on the Mahāpatha (the great journey) referred to in Manu VI. 31, the Mahābhārata in its Mahāprasthānikaparva (declaring that Yudhiṣṭhira with his four brothers queen Draupadī and a faithful dog started on the Great Journey towards Himālaya and that they fell down dead one after another, Draupadī being the first and Bhīma the last. Volume IV of H. of Dh. Section IV (pp. 552–727) contains descriptions of several famous holy places and several hundred tīrthas are mentioned together with references to the Epics, Purāṇas and other works (in pp. 730–825), where less known tīrthas like Lohārgala, Stutasvāmin are mentioned. The Tīrthakalpataru bases its treatment on the Mahābhārata (quoted 15 times), 12 Purāṇas Matsya and Varāha being quoted 11 times each). Vide Dr. Bhabatosh Bhattacharya's paper in N. I. A. Poona Vol. IX. (1947) pp. 100–104 on "Vācaspati-miśra's indebtedness to Lakṣmīdharabhaṭṭa".

IX. (probably dealt with Prāyaścittas). That Lakṣmīdhara desired to devote one kāṇḍa to Prāyaścittas is clear from his own statement in the Gṛhasthakāṇḍa p. 314 (narakāṇṣ-etc. Prāyaścittakāṇḍe vakṣyāmaḥ). Besides, the Prāyaścittatattva of Raghunandana quotes several verses of Yama on the Gomatīvidyā from Prāyaścitta Kalpataru (p. 522–23). Vide H. of Dh. Vol. IV p. 108 where the whole passage from Yama on Gomatī-vidyā has been quoted. Dr. S. L. Katre contributed a paper on 'the Prāyaścittakāṇḍa, missing section of the Kalpataru' to the J. O. I. (Baroda) Vol. VIII (part 3 pp. 286–290. On p. 289 he describes a moth-eaten ms. of Prāyaścittakāṇḍa from Benares, furnishes a summary of the contents from 72 available folios of the ms. containing more than 104 folios and he surmises that Pratiṣṭhā is a supplement of Pūjā. Dr. Katre sets out the different (32) topics dealt with in the ms. he describes (pp. 289–290) and names the authors and works relied on (p. 290). It is possible to argue that Pūjā (worship) follows after Pratiṣṭhā and that therefore the 7th Kāṇḍa might have been called Pratiṣṭhā and also included disquisitions on Pūjā.

X. Śuddhi-kāṇḍa (pub. in 1950). This is the smallest of the eleven kāṇḍas so far published.

The Mitākṣarā deals with āśauca on Yāj. III. 1-34. This subject also is dealt with in the Śuddhikāṇḍa of the Kalpataru. Many of Yājñavalkya's verses (III. 1–34) have been quoted in the Śuddhikāṇḍa but in many cases without any comment whatever. Verses of this last type are Yāj. III. 1–2 (q. on p. 72 of Ś.), 3-5 (q. on . 85), 7–11 (q. on p. 91), 12–13 q. on p. 98 and p. 58), 24 (q. on p. 53), 25 (q. on p. 54), 26 (q. on p. 70), 28–29 (q. on p. 64), 31–34 (q. on pp. 115–116). On 'Yamasūktam' mentioned in Yāj. III. 2; the Mit. points, out that it is the hymn beginning with 'Pareyivāṁsam' (Ṛg. X. 14. 1–16), but the Śuddhikāṇḍa does not refer to it on p. 72. On some of the verses the comment of the Mit. extends to some pages e. g. on III. 1–2 it is two closely printed pages, on III. 24 over two pages, on III. 28–29 (two pages). On Yāj. III. 15 (śuddhi-kāṇḍa p. 90),[916] the only explanation offered is that the word 'kaṭānnam' means 'āśāucānnam' while the Mit. has five lines of explanation on the verse and explains the word 'sakaṭānnam' as kaṭaśabdenāśaucam lakṣyate tat sahacaritam-annam sakaṭānnam (i. e. it takes 'sakaṭānnam as one compound), while it seems that L. separated as 'sa kaṭānnam'. On III. 22 the Mit. has a comment of ¼th of a printed page, while L. explains only the words 'śūdrasya tadardham nyāyavartinaḥ' as 'pākayajña-dvijaśuśrūṣādi-ratasya tadardham syāt'. These very words are used by the Mit. in its long comment. On Yāj. III. 30 quoted by L. (on Śuddhikāṇḍa p. 126) the Mit. has a lengthy discussion of more than two printed pages, while L. in Śuddikāṇḍa (p. 126) sets out only two lines and a half of explanation almost in the same words (though not clear as the quotations below will show).[917] The present

916 The word कट occurs in Manu II. 204 where it is provided that a pupil may sit with his *guru* on the same 'srastara or kaṭa or vsesel'; मेघातिथि explains स्स्तरः दर्भादितृणाकीर्णः आस्तरः (स्रस्तरः ?) कटस्तु शरवीरणादिकृतः प्रसिद्धः । Those in mourning were to sleep fourteen days on bare ground or on a bed of grass or on reeds. Manu V. 735 and Yāj. III. 16, बौधायनस्मृति (Ânand. ed.) I. 5. 129 (मरणे तु...... अक्षारलवणाशिनौ दशाहं कटमासीरन् ।).

917 The Mit. explains : उदक्या रजस्वला, अशुचयः शवचण्डालपतितसूतिकाद्याः शावाशौचिनश्च एतैः संस्पृष्टः स्नायात् । तैः पुनरुदक्याशुचिसंस्पृष्टाभिः

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author hopes that the comment in Śuddhikāṇḍa is copied from or suggested by the Mit.; and that in the effort to summarise clarity has been lost.

The Śuddhi (purification) is of two kinds, external and internal; the first arises in three ways viz. from family, food, the body. The principal topics are: impurity on death and birth, the rules about these, rules when a period of *āśauca* follows one that has already occurred and has not ended; āśauca in cases where the person concerned is in a different country; periods of impurity in the case of a child's death or for a child, āśauca about women relatives (unmarried or married), periods of āśauca in cases of persons dying in battle or in crowds or dying by lightning, of persons sentenced by the king or dying for saving the life of brāhmaṇas or where the king changes the period for state purposes as provided in Gaut. Dh. S. XIV. 43-46 and Viṣṇu 22. 47-52); persons for whom there is no āśauca prescribed; āśauca for *sapiṇḍas* and asapiṇḍas; rules about the persons carrying the dead body to the cemetery; burial of infants (and not cremation) and cremation; description of the rites on the cremation of an agnihotrin and one not so; bath and offering water to the deceased; for whom there is no offering of water (such as those who commit suicide); comforting those bereaved (Yāj. III. 7-11); asthisañcayana (collecting the ashes); purification of the body (Manu V. 105-109, Yāj. III. 31-34), cases of purification by bath; purification of substances (such as precious stones, golden or silver articles), purification of things that are spoilt by contact with urine or excreta &c.; purification of the ground, of waters and of cooked food; exceptions to the rules about impurity.

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संस्पृष्टः उपस्पृशेत् आचामेत्। आचम्य अब्लिङ्गानि 'आपोहिष्ठा' इत्येवमादीनि त्रीणि मन्त्रवाक्यानि जपेत्। तथा गायत्रीं च सकृन्मनसि जपेत्। ... 'उदक्याशुचिभिः स्नायात्' इत्येतच्च दण्डाद्यचेतनव्यवधानस्पर्शे वेदितव्यम्। चेतनव्यवधाने तु मानवम् (मनु. ५. ८५): The शुद्धिकाण्ड p. 126 has 'तैः संस्पृष्टः' तैः चाण्डालोदक्यादिभिः स्पृष्टैः दण्डादिना 'संस्पृष्टः', उपस्पृष्टः। उपस्पृशेत् आचामेत्। 'अब्लिङ्गानि' आपोहिष्ठेत्यादीनि त्रीणि। This is all the explanation of this verse. This is not so clear at first sight as the explanation in Mit. is दण्डादिना in Kalpataru is by itself obscure, while the words of the Mit. (viz. दण्डाद्यचेतनव्यवधानस्पर्शे) are clear enough.

XI. Rājadharmakāṇḍa (pub. in 1943). This is one of the smallest and the weakest sections of the Kalpataru and by its meagre and pedestrian contents offers an anti-climax to the great claims made by Lakṣmīdhara in the Introductory verse of this Kāṇḍa which says 'In this 11th kāṇḍa Lakṣmīdhara describes the collection of Rājadharmas, Lakṣmīdhara whose mind is (bent) on meritorious actions and to whose wonderful greatness in political wisdom are due, all such results as the placing of the world on the path of right, as the fact that elephants are found attached to the houses of those endowed with good qualities and the fact that king, Govindacandra planted his feet on the heads of kings. Even Prof. Rangacharya, the editor, who every now and then sings the praises of Lakṣmīdhara, was constrained to observe in his lengthy Introduction (95 pages) 'to a modern student of ancient Indian polity it will also appear somewhat barren and theoretical when compared with, for example, the Kauṭilīya (p. 9) and 'the great expectations raised by these features may not be met by a study of this book (p. 11). The text printed in very large type occupies only 176 pages (excluding the *Devayātrā-vidhi* and festivals) and if smaller type had been used (as in the Nir. edition of the Mitākṣarā) it would have probably occupied not more than 70 pages (of the Nir. edition type) and at least lesser space than 95 pages devoted to the Introduction. The topics discussed are: praise of the kingly office, king's coronation, the qualities requisite in a king, ministers, forts (including the capital), construction of palace (and other matters, flag &c), administration of the State, Royal treasury (and revenue), Daṇḍa i. e. royal forces (described in three verses and two lines), *mitra* (i. e. ally) in a little over two pages ; Rājaputrarakṣā i. e. guarding and education of the prince (in nine verses from Matsyapurāṇa and two from Mahābhārata with two lines of explanation), *mantra* (consultation with ministers) for settling policies, Ṣāḍguṇya (six lines of policy, namely making peace, decision to go to war, Yāna, āsana, Dvaidhībhāva and Saṁśraya ; (only verses of Manu VII 160-180 and IX. 298-300 are quoted without a word of comment by himself or taken from predecessors; Yātrā (invasion against an enemy, pp. 115—143); many works quoted without hardly any explanation by Lakṣmīdhara and the edition addings mostly passages from Vīramitrodaya and a few from Haradatta and others ; abhiṣiktakṛtyāni (what the crowned king should do from day to

day); in pp. 178-212 are described festivals to be undertaken and celebrated by the king (such as Devayātrā in all the days of Vaiśākha quoting a long passage from Brahmapurāṇa on pp. 178-181 with only one line of his own comment; Kaumudīmahotsava (pp. 182-3) and the festival of raising the flag in honour of Indra (pp. 184-190) from Devīpurāṇa.[918] Each page can contain only 11 or 12 verses, if there be no foot-notes (as on p. 74), but as almost every page has footnotes about variant readings and also contains extracts from the Vīramitrodaya, Kullūka, Maskaribhāṣya and other works ; in some cases as much as half a page is occupied by notes. Taking the above facts into consideration, the high claims made for his excellent policies and eliminating the extract on festivals, what remains of Rājadharma in this kāṇḍa is meagre and does little credit to the learning and experience of a great administrator, minister and commander.

The festivals dealt with are :

Mahānavamīpūjā on Āśvina bright half, 9th tithi, (pp. 191-195 from Devīpurāṇa without a word of comment); Cinhavidhi (in Kārtika) in honour of Devī from Devīpurāṇa in pp. 196-198; Gavotsarga (in pp. 199-200, from Devīpurāṇa); Vasor-dhārā (pp. 201-212 from Bhaviṣyapurāṇa).

This Kāṇḍa was published at Lahore in 1942 by Mr. Jagadish Lal also.

All the topics dealt with in this Kāṇḍa except Rājapraśasti, Abhiṣeka (pp. 9-17), Vāstukarmavidhi (pp. 55-78), Rājaputrābhirakṣā (2 pages) are specified by Yāj. (in I. 309-78) and the Mit. It may be noted that the Mit. avoids quoting Purāṇa passages on Rājadharma, while L. quotes Purāṇas profusely, viz. Matsya (about 285 verses), Devī (190 verses), Brahmapurāṇa (81 verses). He quotes only

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918 Lakṣmīdhara quotes long passages (pp. 143-177) from Manu, Mahābhārata, Matsyapurāṇa and other works with hardly ten lines of his own, while the Editor quotes as footnotes long passages from Vīr, M. (as on pp. 142, 165, 169), from Maskaribhāṣya as on pp. 151, 164-65.

In H. of Dh. Vol. II pp. 825-6, are given references to the Kauśikasūtra, Ādiparva and the Bṛhatsaṁhitā describing the details of the festival in honour of Indra, while Lakṣmīdhara quotes only Devīpurāṇa. Vide H. of Dh. Vol. III p. 234 and Vol. V p. 274 for ancient and medieval references to the festival of raising Indra's banner.

about 84 verses from the Mahābhārata in this Kāṇḍa (when the Śāntiparva alone devotes over 100 *adhyāyas* to Rājadharma), quotes about 76 verses from other Purāṇas (in all about 726 verses from the Purāṇas and Mahābhārata).

XII. Vyavahārakāṇḍa (pub. in 1953).[919] The first verse states " Lakṣmīdhara dilates in the 12th Kāṇḍa on the subject of Vyavahāra (Law and Administration of justice), Lakṣmīdhara, on listening to whose various learned words clarifying the ways of *vyavahāra* in such matters as doing justice, established by the force of his intellect clever in considering the dicta of several śāstras, learned men are thrilled at each word ". The editor includes no Introduction in this kāṇḍa. The book is unnecessarily inflated by adding numerous pages of extracts from earlier and later works. The pages being 834 (of the text), one is likely to run away with the idea that it is a very extensive work. It is nothing of that sort. Very large type is employed and only 12 verses can be printed on each page even when there are no footnotes. In the Mit. edition of 1926 (Nir. Press) the verse quotations in the com. are printed continuously and the footnotes also are printed continuously in very small type and occupy one or two lines and extracts from other works are very rarely cited. The type is much smaller than that in the G. O. S. Another remarkable feature of the editing of Kalpataru kāṇḍas is that variant readings in the text are printed, even if brief, not in continuous lines, but one below the other even if each variant reading contains only a few letters, e. g. pp. 15-20), Tīrthakāṇḍa and Gr. Kāṇḍa pp. 230-34 may be seen ; but in the Vyavahārakāṇḍa examples of unnecessary waste of space are found by the dozen, vide pp. 699 and 819 on each of which 13 references each occupying nearly half a page could have been compressed in five lines or less, if they had been printed continuously. But even this is a small matter in the Vyavahāra section. The learned editor quotes very large extracts from works earlier and later than the Kalpataru. Some glaring examples may be indicated. Viśvarūpa, whose priority to Lakṣmīdhara by a few centuries is an established matter, is quoted frequently and even long extracts are given (vide pp. 8, 13, 17, 45, 60, 72, 82, 158 &c.). Similarly, Asahāya

919 A separate part containing an Introduction (129 pages) and an Index of half verses (108 pages) was published in 1958 in G. O. S.

(com. of Nārada) is quoted dozens of times (extreme examples being on pp. 175 and 320, where more than half the page is occupied by a quotation from Asahāya); Medhātithi also is quoted dozens of times (e. g. on pp. 7-8, 20, 24, 27, 29, 37, 58, 80, 88 &c.). Authors and works later than Lakṣmīdhara's are also quoted in footnotes e. g. the Smṛticandrikā (on pp. 26, 56, 66, 438 &c). The Vivādaratnākara is quoted on almost every page as the editor himself admits on p. 845. What is the object of these extensive and numerous quotations from authors later than Lakṣmīdhara? In the Introduction it could have been easily demonstrated how some works borrow extensively from the Kalpataru. The Vīramitrodaya (which belongs to the first half of the 17th century) is cited about a hundred times. One does not know whether the editor had been commissioned to do all this or whether he did all this at his own sweet will. The text as printed is several times conjectural: for example, vide note 4 on p. 376 of Vy. l. 5. Certain other matters must also be pointed out here. Many verses of Yāj. are cited in the Vyavahāra-Kalpataru without a word of explanation or comment, while the Mitākṣarā explains them at length. A few striking examples may be cited here. (1) On Yāj. I. 52-53 the Mit. has a long note on the meaning of 'sapiṇḍa' and on limits of sapiṇḍa relationship. Kalpataru (Gṛ. kāṇḍa) has no discussion on this.[920] (2) On Yāj. I. 81 (and 79) the Mit. holds a long discussion whether it is *vidhi*, *niyama* or *parisankhyā*. Kalpataru (on Gṛ.) has no such discussion; (3) On Yāj. II. 24 the Kalpataru (Vy. p. 186) has not a word of explanation or comment, while the Mit. devotes two printed pages to this verse; (4) On Yāj. II. 20 the Vy. p. 265 has four lines of explanation while Mit. devotes one page; (5) On Yāj. II. 52 the Mit. has one page of exegesis, while Kalpataru (Vy. p. 303) has not a word of comment of its own; (6) On Yāj. II. 152 (sāmanta vā &c.) the Vy. p. 442 has not a word of comment, while Mit. devotes more than one page of comment, (7) On Yāj. II. 265 (first half) the comment is almost the same in the Mit. and Kalpa° Vy. p. 361). There are many passages of

920 In the Śuddhikāṇḍa (pp. 66 ff) sapiṇḍa relationship for āśauca is referred to by quotations from Manu (V. 6). Gautama Dh. S. (14,12) Vas. Dh, S. (IV), Matsya-purāṇa, Śaṅkha-Likhita, Sumantu and Brāhmapurāṇa, but there is no discussion.

Yāj. on which the Mit. has elaborate note and Kalpa°. (Vy.) has not a word, though it cites the verse e.g. vide Yāj. II. 123 (Kalpa°, Vy. p. 664), Yāj. II. 140-142 (Mit. devotes one page to explanation, while Kalp. Vy. p. 667 quotes these verses but offers not a word of comment. Similarly, on Yāj. II. 119 Mitāksarā has a long note, but Kalpa° Vy. p. 674 simply quotes the verse.

Scores of Yāj. verses occur on which Kalpataru is silent and Mit. has long notes and so referencs to the pages of the Kalpataru (on Vy.) and the verses of Yāj. (not mentioned immediately above) are given below in one place : p. 8 (I. 1, Mit. half a page), 17 (II. 19, Mit. ten lines), 45 (II. 2, pages in Mit.), 60 (II. 6, Mit. two pages), p. 68 (II. 7 half verse), (Mit. has two pages); 92 (II. 22, one page in Mit.), 105 (II. 63-69, mit. one page), 142 (II. 81-82), Mit. one page and a half), 147 (II. 83, Mit. nearly one page), 162 (II. 91, one page in Mit.), 180 (II. 27 half verse, 1½ pages in Mit.), 185 (II. 27 half, verse Mit, more than half a page), 204 (II. 98, nearly one page in Mit.), 218[921] (II. 100-102 Kalpa° two lines, over hree pages in Mit.), 308 (II. 56, Mit. more than half a page), 318 (II. 49, Mit. 11 lines of comment), 350 (II. 169, Mit. has nine lines), and criticizes Śrīkara) 374 (II. 175, Mit. more than half page), 376 (II. 176, Mit. has one page), 436 (II-258, Mit. has half a page), 442 (II. 152, more than a page in Mit.), 537 (II. 275, Mit. has more than a page), 586 (II. 288, about a page in Mit.), 587 (III. 232-3, two thirds of a page), 598 (II. 290 more than a page in Mit). 619 (I. 86, Mit. 1½ pages), 654 (II. 114-5, Mit. one page), 671 (II. 124 Mit. one page), 676 (II, 118-119, Mit. two pages), 716 (II. 132, Mit. more than a page), 721 (II. 127, Mit. more than a page), 764 (II. 199-200, Mit. half a page), 825 (I. 96, Mit. one page).

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921 The two lines in Kalpa°. (Vy.) are : रेखां कृत्वा येन सन्निवेशेन **प्रतीयमान-समीकरणदशायां** (?) यत्र पादौ स्थितौ शिक्यरज्जवश्च तत्र पाण्डुलेखेनाङ्कयित्वा. Compare मिता० on Yāj. II. 100 (**प्रतिमानसमीभूतो** रेखां कृत्वावतारितः. The Mit. says दिव्यकारी रेखां कृत्वा येन संनिवेशेन **प्रतिमानसमीकरणदशायां** शिक्यतलेऽवस्थितस्तस्मिन् पाण्डुलेखेनाङ्कयित्वा etc. Either Lakṣmīdhara himself borrowed or some later scribe introduced these words. The editor did not understand that प्रतीयमान should be प्रतिमान.

Many such examples about verses of Yāj. (commented upon at some length by the Mit. and only quoted without comment or with very brief comments by Lakṣmīdhara) can be cited from other Kāṇḍas, but for reasons of space the present author has to be content with stating some striking examples from the Śrādhha-kāṇḍa. Yāj. I. 256 refers to the times of Ekoddiṣṭaśrāddha. The Mit. has two closely printed pages of comment on this. Kalpataru (on Śrāddha) merely quotes the verse and has no word of comment. Similarly, on Yāj. I. 252 the Mit. devotes one page of comment, while Kalp°. (on Śrāddha) has no comment). Yāj. I. 253-254 (dealing with Sapiṇḍīkaraṇa) have three printed pages of comment. (one page being devoted to evolving order out of varying views of the Sapiṇḍīkaraṇa of one's mother (acc. to Paiṭhīnasi, Yama, and Uśanas, while the Kalpataru on Śrāddha quotes Yāj. I. 253-54 (on p. 257) and sets out only one view ; (p. 258), but the Mit. has a *vyavasthā* on three different views similarly, on Yāj. I. I. 256 (on the proper times for Ekoddiṣṭa-srāddha the Mit. quotes the verses of about a dozen sages and of Dākṣiṇātyas, Urddhas and brings order out of the chaos, while Kalpataru on Śrāddha° (pp. 250 and 262) quotes Yāj. I. 256 (badly printing it on p. 250) and hardly refers to several sages and views. The Kalpa°. on Śrāddha p. 257 quotes the two verses but has only less than two lines of comment.

The present author finds that, compared with citations from Kātyāyana, Nārada, Bṛhaspati and Manu, the Kalpataru (on Vyavahāra) is sparing in its quotations from Yājñavalkya and further has no words of comment in many places at all even when it cites Yāj.

The present writer has a suspicion that Lakṣmīdhara wanted to avoid comparison of his performance with the learned explanations of the Mit.

That scholars should not be misled by the bulky nature of the volume on Vyavahāra, some further matters must be brought to their notice. On pp. 394, 395 the text consists of only three lines and on p. 397 of only five lines, the rest being taken up by extracts from other works and arguments. In the following cases half the page or more than half is taken up by quotations from other works or arguments (in a few cases) or readings (rarely) viz. pp. 320-1, 365, 387-90,

392, 398, 400–402, 404, 410, 439, 450, 461, 514, 538, 539, 605, 635, 637, 649, 658, 667, 674, 679, 732, 739, 759, 765, 769, 804–5.

The present author has not shown the waste of space in in other kāṇḍas for reasons of space. The same thing is found in other *kāṇḍas*. For example, in the Gr. Kāṇḍa half a page or more has been taken up by the footnotes, viz pp. 4, 7, 9, 10, 14 18–20, 24, 35–6, 40, 48, 50, 62 (18 footnotes), 70, 73, 96, 181–2, 230, 232, 301, 415 etc. After carefully considering the matters to which attention has been drawn above, the present author asserts without fear of contradiction that the text of kāṇḍa XII. on Vyavahāra is smaller in mere extent than the Mitākṣarā on Yāj. II. (dealing with the same subject which has been printed in small type and in a compact manner and that, as regards quality, it is far inferior to the Mitākṣarā. It is unnecessary to cite instances where Mit. refers to the Pūrvamīmāṁsā and its commentators in the section on Vyavahāra alone (as in the Intro. to Yāj. II. 114, on II. 135–136, II. 137 &c.), while in the Kalpataru on Vyavahāra discussions on or references to Pūrvamīmāṁsā are generally conspicuous by their absence.

XIII. The thirteenth Kāṇḍa dealt with 'Śāntika' (propitiatory rites for averting a deity's wrath or effects of evil planetary influences or other misfortunes) and Pauṣṭika rites such as *homa* and the like performed for longevity &c. For detailed treatment of Śāntika rites, vide H. of Dh. Vol. V part 2 pp. 719–814 and for the meaning of Pauṣṭika, vide H. of Dh. Vol. V part I p. 349.

XIV. Mokṣakāṇḍa pub. in 1945 (The Introductory verse[922] to this *kāṇḍa* states 'Lakṣmīdhara, the best among brāhmaṇas, speaks in the 14th kāṇḍa about Mokṣa after which

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922 वेदान्तोक्तिविवेकवैभवगलद्दुर्वारमायातमः । स्वैरोन्मीलदमेयचिन्मयपरब्रह्मैकतात्मने ॥ ते यस्मै स्पृहयन्ति लब्धपरमानन्दाः सनन्दादयः । काण्डे वक्ति चतुर्दशे द्विजवरो मोक्षं स लक्ष्मीधरः ॥

The editor appears to have misunderstood the syntactical connection of the words in this verse and so erred in the translation. The first half of the verse ending in '°tmane' is in the dative and goes with 'yasmai' in the third line, which refers to 'mokṣam' in the

(*Continued on the next page*)

(Mokṣa) hanker Sananda and others that secured supreme bliss, which (mokṣa) is (or consists in) non-difference from the Highest Brahma that is pure consciousness (*cit.*), that is inconceivable (to ordinary human minds) and that freely manifests itself when the darkness caused by Māyā that is difficult to remove but that drops away (vanishes) when there is perfect discrimination of the words of the Vedānta (the Upaniṣads). Vide the verse 'cinmayasyāprameyasya &c.' quoted on p. 118 n. 305 of H. of Dh. Vol. V part 1. On reading the Introductory verse which speaks of Māyā as *tamas* which is removed by correct knowledge (*viveka*) and which

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(*Continued from the previous page*)

last line and not to 'dvijavaraḥ' as the editor seems to hold. Keeping in mind that the verse purports to be composed by Lakṣmīdhara himself, it would be the height of conceit on his part to suggest that Sanandana and others (to whom, according to the Mahābhārata and Purāṇas, God himself imparted the highest bliss were hankering to learn from Lakṣmīdhara (a puny mortal of the 12th century A. D.). The learned Editor sticks to his opinion (originally occurring in the Intro. to Dānakāṇḍa p. 56) in his Introduction (p. 18 n. 1) to the Mokṣakāṇḍa. The Purāṇas state that Sanaka, Sanandana, Sanātana and Sanatkumāra are the mind-born sons of Brahmā; vide Nāradīya-purāṇa (pūrvabhāga 2. 3), Brahma-purāṇa I. 46-47 (about Sanat-kumāra), Kūrmapurāṇa (I. 7. 19-21, Vāmanapurāṇa 60.68 and Paramasaṁhitā 31. 16-19 (the last a Pāñcarātra work). Kārṣṇājini quotes (in Aparārka p. 138) verses that Sanaka, Sananda, Sanātana, Kapila, Āsuri, Vodha and Pañcaśikha-these seven are sons of Brahmā. These are ancient names. The Chān. Up. (VII. 6. 1-2 and VII. 26.2) states that Nārada who had studied the four Vedas and all other lores then known approached Sanatkumāra for Ātmavidyā, learnt it from him and reached beyond the darkness of ignorance (tasmai......tamasas-param darśayati bhagavān Sanatkumāraḥ)'. Śaṅkarācārya flourished at least three centuries before Lakṣmīdhara. Many scholars differed from him and did not spare him. If Lakṣmīdhara differed from him why does he not expressly say so? The present author thinks that Lakṣmīdhara, an active administrator of a large kingdom for many years and also a great commander had not thoroughly studied the Upaniṣads, the Vedāntasūtra and the bhāṣyas thereon and on the Gītā and was not sure of himself and purposely avoided making explicit statements on the differing views of the Bhāṣyakāras on the Upaniṣads, the Vedāntasūtra and Gītā. He does not employ the Viśiṣṭādvaita terminology such as the words *Prapatti*, *cit* and *acit*, vyūhas and does not in his own words dilate upon the Bhāgavata or Pāñcarātra system.

speaks of Mokṣa as identity (ekatānatā) with highest Brahman, the conclusion follows that it breathes the pure Advaita Vedānta. The present author has no desire to argue at length with the editor who did not apparently know his own mind as shown by the notes cited here. In the notes (to Mokṣa Kāṇḍa) on p. 327 he remarks 'his (Laksmīdhara's) view of Mokṣa does not agree with the Advaita or the Viśiṣṭādvaita and adds 'Mukti is said to consist in the absorption of the *jīva* in Brahman (*aīkya, laya* or *tanmaya*). This is the view of Bhāskara'. On p. 340 of the Notes on Viṣṇupurāṇa quoted at great length on pp. 102–108 of Mokṣakāṇḍa the editor remarks 'in fact the long quotation from the Viṣṇupurāṇa which is held up as the true view (and so the author's) contains many indications of a trend towards Viśiṣṭādvaita and of opposition to Advaita' and then specifies four indications. As stated above the Editor was in two minds and probably Lakṣmīdhara and his helpers might have been in the same predicament. On p. 343 the explanation of the word 'Yogayuktaḥ' in Gītā V. 6–7 by Lakṣmīdhara as 'advaitadarśane sthitaḥ' induces the editor to say that Lakṣmīdhara leans more to Bhāskara. In the notes on p. 341 referring to Viṣṇupurāṇa (3 verses quoted on p. 113) the editor remarks 'the leaning of Lakṣmīdhara to Viśiṣṭādvaita in this may be noted'. The present author does not want to say much here. One thing appears to be almost certain viz. that Lakṣmīdhara composed his digest according to the present author at the earliest from 1125 to 1145 A. D. It is difficult to hold that the bhāṣya of Rāmānuja who belonged to South India had penetrated to Kanoj and was studied there ten years before 1130 A. D. by Lakṣmīdhara and the pandits who helped him.

Besides, Lakṣmīdhara and his helpers do not appear to have been profound students of the Upaniṣads and the Vedāntasūtra and the bhāṣyas thereon. They appear to have been mere paurāṇikas or reciters of the Mahābhārata so far as Mokṣa is concerned. Lakṣmīdhara, after quoting Bhagavadgītā II. 59 (on p. 98) explains (on p. 99) 'rasavarjam–ityatra raso rāga iti Gītābhāṣyam'. It should be noted that the word Gītābhāṣyam' is in the singular (nominative). The natural and proper inference is that he refers to a single bhāṣya on the Gītā. If he meant to refer to more than one bhāṣya on the Gītā, he would have said Gītābhāṣye (nomi-

native dual) or Gītābhāṣyāṇi (plural). The editor jumps to the conclusion that L. was conversant with the bhāṣyas of both Śaṅkara and Rāmānuja. This is an unwarranted conclusion. L. meant to refer to a single bhāṣya that is clear. The learned editor could have said that L. refers to Rāmānuja's bhāṣya alone. He would have then been met by the reply that Śaṅkara's bhāṣya was about 300 years earlier than Lakṣmīdhara and than Rāmānujā's bhāṣya and Śaṅkara does explain the word 'rasa' as 'rāga' (as admitted by the editor) and that there is nothing to prove that Rāmānuja's bhāṣya on the Gītā was studied in north India as early as the first and second quarters, of the 12th century A. D.

Rāmānuja is said to have been persecuted by Kūlottunga Cola (1070-1120 A. D.). Prof. Nilakanta Sastri in his work on the 'Cōlas' (2nd. ed. 1955) appears to hold that the material is shifty, that to refrain from dogmatising is as necessary as it is difficult, but (on p. 644) he says the leading instance of religious intolerance in the period of Chola rule is that of the persecution of Rāmānuja and his followers by a Cōla monarch whose identity is not altogether free from doubt. The traditional dates of Rāmānuja's birth and death are 1017-1137 A. D. (i. e. he is supposed to have lived for 120 years). He composed many works. His bhāṣya on the Gītā presupposes his bhāṣya on the Vedāntasūtra and the bhāṣya on the latter (called Śrībhāṣya) presupposes his work Vedārthasaṅgraha (vide Śrībhāṣya, ed. by M. M. Abhyankarsastri, on I. 1. 1 p. 58). He wrote also other works. If we believe that he was persecuted by Kullottunga (Chola or some other Chola King) his works could not have spread to the North easily or before his death. Further, the Mokṣakāṇḍa is the last of the 14 Kāṇḍas and so must have been the last to be handled in the series of Kāṇḍas. It will he shown a little later on that the kāṇḍas were taken up in order one after another and not in pellmell order. The present author thinks that Lakṣmīdhara refers in the word Gitābhāṣyam on p. 99 of the Mokṣakāṇḍa to the bhāṣya of Śaṅkarācārya (in a colourless way), probably because he had no definite opinions of his own on the abstruse questions of the branches of Advaita philosophy. In E. I. Vol. XIV pp. 83-96 (on the Srirangam plates of Mummadi Nayaka of Śaka-saṁvat 1280, ed.by T. A.

Gopinatharao) at p. 86 reference is made to Rāmānuja's stay for not less than 20 years in Hoysala country and to his return to Śrīraṅgam after the death of the persecuting Cola king in A. D. 1118 and that the remaining third part of the Śrībhāsya was finished then. This would lead to the conclusion that the Śrībhāsya was completed at the earliest about 1120 A. D. or a little later. The Gītābhāṣya pre-supposes the Śrībhāṣya and therefore it might have been composed about 1125 or later. Some years must have elapsed before mss. of it reached Northern India and were studied there. If the 'Gītābhāṣyam' mentioned in the Mokṣakāṇḍa (p. 99) is to be understood as Rāmānuja's bhāṣya it would follow that the Mokṣa-kāṇḍa of the Kalpataru could not have been composed before at least 1140 or 1145 A. D.

The above views have been advanced on the basis more or less of the traditional dates of Rāmānujācārya's birth and death.

No epigraphic record directly mentioning Rāmānuja has been found so far.

The results of modern research differ a great deal from the traditional accounts and among themselves. An important contribution is that of Mr. T. A. Gopinatha Rao who delivered the Sir Subrahmanya Aiyyar Lectures on 'the History of Śrī-Vaiṣṇavas' in 1917, which were published in 1923. He refers (pp. 14-15) to several Guruparamparās and monographs on individual *ācāryas*. The earliest extant work (according to him) is the Dīvyasūricarita of Garuḍavāhana Paṇḍita[923] who claims to be a contemporary of Rāmānujācārya and it mentions no *yugas* and years but only the month, tithi and the nakṣatra at the time of the Ālvārs and ācāryas. It appears to the present author that most of these traditional

923 Vide E. I Vol. 24 pp. 90-101 for Srirangam Inscription of Garuḍa-vāhana Bhaṭṭa of Śaka 1415 (20th May 1493) for a grant by Garuḍavāhana, edited by Mr. A. S. Ramnath Aiyyar B. A. who states that Garuḍavāhana was like a title ef the Superintendent of the temple and its hospital and that the author of the 'Divyasūricaritam' was the same as the Garuḍavāhana of this inscription and the idea of the author of the Divyasūricaritam being a contemporary of S'rī Rāmānuja must be given up. For extracts from Divyasūricaritam about Rāmānuja vide I. A. vol. 41 pp. 221 ff with translation in English.

accounts (particularly the later ones) are altogether unreliable. For example, the dates of the birth and death of Śrī Rāmānuja are given in them as 1017 and 1137 A. D. But in some accounts about Ālvandār, the grandson of Nāthamuni and the Guru of Rāmānuja, it is stated that he (i.e., Ālvandār) was born after 1024 A. D. i. e. the traditional accounts lead to this that the teacher was born after the disciple (vide p. 31 of Gopinatha Rao's Lectures). It is not necessary for the present author to go into the different dates and events. Two-thirds of the Śrībhāṣya had been finished, according to the traditional sources, when the Cola persecution began and it was completed, according to the Rāmānujārya-divyacaritam, in *Śaka* 1077 (1155 A. D.) Vide p 34 of Gopinath Rao's Lectures. The Gītābhāṣya of Rāmānuja was composed (as proved by internal evidence) after the Śrībhāṣya. If the word Gītābhāṣyam (on p. 99 of the Vy. Kāṇḍa) refers to Rāmānuja's bhāṣya as Prof. Aiyangar argues (vide above) then the Vy. Kāṇḍa must have been completed long after 1155 A. D. There is no doubt that the Mit. was completed before 1125–26 A. D. at the latest (as shown above). Therefore, it would follow that L. came several decades after it and borrowed from it. Mr. Gopinath Rao advances certain arguments and concludes (p. 34) 'it is extremely likely that the date of the completion of the work (Śrī-bhāṣya) was 1047 Śaka (1125 A. D.) and Śaka 1077 is a mistake for 1047 '. On pp. 37–38 Mr. Gopinath Rao holds that the persecutor of Rāmānuja was the Cola king Kūlottunga I. On the other hand, Mr. T. N. Subramaniam in the long Introduction to South Indian temple Inscriptions Vol. III part 2 (Madras Govt. Oriental Series No. CLVI adds a note on the date of Rāmānuja (pp. 147–160), and holds that the Divyasūri-caritam and Yatirājavaibhavam are later compositions, that Tamil verses quoted in the Rāmānujārya-divyacaritai are perhaps the earliest of the available materials and draws the following conclusions (p. 160) :

(1) Kūlottunga II was the Cola monarch who was the contemporary of Rāmānuja and who persecuted him and the followers of the Vaiṣṇava faith ; (2) the flight of Rāmānuja from the Chola dominion to tha Hoysala country took place in 1138 A. D. (3) he returned to Srirangam after twelve years on hearing of the death of the Chola who persecuted him in 1150 A. D. and (4) the Śrībhāṣyam was completed only in

Śaka 1977 or 1155-56 A. D. after his return from Mysore. If these conclusions were accepted, it would follow that the Gītābhāṣya was completed by Rāmānuja about or after 1160 A. D. and that, if 'Gītābhāṣyam ') on p. 99 of Mokṣakāṇḍa refers to Rāmānuja's bhāṣya then that part was composed not earlier than 1165-70 A. D. i. e. about fifty years after the latest date for the Mitākṣarā.

The references to the Upaniṣads and the Vedāntasūtra in the Mokṣakāṇḍa are very few. On p. 6 there is a reference to Chāndogya Up. (VIII. 3. 4). On p. 62 in explaining Manu VI. 83 'ādhyātmikam ca satatam Vedāntābhihitam ca yat', there is a reference to the Bṛ. Up. but the Brahmasūtra passage is not expressly stated. On p. 143 the Chāndogya Up. VIII. 2.1 is mentioned and Vedāntasūtra IV. 4. 1 relating to it is quoted. On p. 262 a short passage from Bṛ. Up. VI. 2.15 'arciṣo ahaḥ, ahna āpūryamāṇa-pakṣam ' is quoted and very briefly explained. The Upaniṣads, the Vedāntasūtra and Gītā are held by all ācāryas to be the three primary and principal sources of Vedāntaśāstra. The first two do not appear to have been much studied or relied on by Lakṣmīdhara and his helpers; they have hardly quoted even a dozen Upaniṣad passages nor even three sūtras out of the 555 of the Vedāntasūtra, but have quoted hundreds of verses from the Mahābhārata and Purāṇas. There is no reference to basic texts like 'tat-tvamasi ' (Chāndogya VI. 8.7 repeated several times later) or 'aham brahmāsmi ' (Bṛ. Up. I. 4. 10), or 'Satyam jñānam-anantam Brahma ' Tai Up. II. 1). Here and there a verse is quoted (which occurs in an Upaniṣad as the verse 'eṣa sarveṣu ' which is Kaṭhopaniṣad 3 12 but cited after Gītā passages (on p. 133 of 14th Kāṇḍa). On p. 143 one passage from Chān. Up. is quoted and a sūtra is quoted.

On p. 202 the editor cites a few words[984] from Bṛ. Up. III. 8.9 and II. 1.20 and from Chān. Up. I. 5.3, all in a mutilated state without specifying the work from which they are taken.

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984 आध्यात्मिकं 'अहं मनुरभवं रुद्र (?)' इत्यादिमन्त्रविशेषा वेदान्ते इत्यभिहितः। p. 62, (मोक्षकाण्ड). The ms. was corrupt; सूर्यश्च is required in place of रुद्र. The Editor was not aware, it seems, that the *mantra* is Ṛgveda IV. 26. ; Bṛ. Up. I. 4. 10 remarks "तद्धैतत्पश्यन्नृषि-

(*Continued on the next page*)

Laksmīdhara quotes about 105 verses from the Manu-smṛti in Mokṣakāṇḍa (principally from chapters VI and XII). From the Mahābhārata hundreds of verses are quoted among the Purāṇas, the Viṣṇupurāṇa, the Mārkaṇḍeya, Narasiṁha, Brahma, Brahmāṇḍa and Vāyu are largely quoted. Among smṛti writers, Yāj., Daksa, Devala, Śaṅkha, Śaṅkhalikhita, Hārīta are largely quoted. Many verses are quoted from the Yogiyājñavalkya, comparatively a late work. This shows that the chief primary sources of Vedānta viz. Upanisads and the Vedāntasūtra were almost totally neglected and secondary and even tertiary sources such as Purāṇas and Yogiyājñavalkya are very much in evidence. The topics discussed in the Moksakāṇḍa are: Introduction to Moksa (from Mārkaṇḍeyapurāṇa, chap. 38), Mokṣasvarūpa, Vānaprasthya (becoming a forest hermit), the dharmas of a forest hermit (Manu VI. 5-16 and 27-32 and others), the stage of a Yati (chiefly Manu VI. 33-37 and 41 etc.), the procedure of *sannyāsa*, Dharmas of a Yati, viz. Vairāgya (freedom from desires), giving up Kāma, anger, greed &c., control of senses ; creation of the *tattvas* acc. to Sānkhya ; thoughts on the bodies of gods, on human bodies (as dirty &c.) and of lower animals; Jīva and Brahma ; about Jñāna and Karma ; the matters that lead to *ātmajñāna* ; Yoga with its ramifications; the nature of *dhyeya* (what is to be contemplated upon); signs when one is successfully pursuing Yoga ; the ten Upasarga (hindrancess)

(*Continued from the previous page*)

वामदेवः प्रतिपेदे ‘ अहं मनुरभवं सूर्यश्चेति ।. The वेदान्तसूत्र on this is ‘ शास्त्रदृष्ट्या तूपदेशो वामदेववत् ’ (I. 1. 31).

तथा च श्रुतिः । सङ्कल्पादेवास्य पितर उपतिष्ठन्ति इति । व्याख्यातं चेदं ‘ सङ्कल्पादेव तु तच्छ्रुतेः ’ इत्यत्र वेदान्तसूत्रे. The श्रुति is छान्दोग्य VIII. 2.1 (but the reading there is समुत्तिष्ठन्ति) and the Vedāntasūtra is IV. 4. 8.

Most of the original Upaniṣad passages appear mutilated in the Mokṣakāṇḍa and had not been identified by the editor when the text was printed but only in the notes (p. 346), without correction even in the ‘ corrections ’. Those passages should read on p. 202 as follows :- ‘ एतस्य वा अक्षरस्य प्रशासने गार्गि ’ lines 9-10. l. 16 should read ‘ एवमेवास्मादात्मनः सर्वे प्राणाः भूतानि व्युच्चरन्ति (बृह. II. 1.20); l. 18 should read ‘ य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत ’ छा. उप. I. 5. 3.

of Yoga; the Vibhūtis (or siddhis, that is esoteric powers) due to practice of Yoga; who is a *sthitaprajña* and his characteristics, doings &c.; what happens to him who fails before reaching complete Yoga; signs of approaching death; passing of the soul from the body.

From certain references in the *kāṇḍas* themselves it clearly appears that the fourteen *kāṇḍas* were composed one after another in order and were not being dealt with simultaneously. For example, on p. 176 of Br. K. it is stated 'Japetikartavyatām Naiyatakālike vakṣyāmaḥ' (the Naiyata° being the 3rd Kāṇḍa); on p. 314 of the Gṛhastha *kāṇḍa* we have 'narakāṁśca prāyaścitta-kāṇḍe vakṣyāmaḥ' (Prāyaścitta-kāṇḍa being the 9th). On p. 332 of *Gṛhasthakāṇḍa* 'śuśrūṣāsvarūpanivṛttau Brahmacārikāṇḍebhihitau'[984a] (Br. K. is the first and Gṛ. K is second).

TABLE SHOWIMG SOME PARTICULARS SUCH AS PAGES ABOUT ELEVEN VOLUMES SO FAR PUBLISHED

Kāṇḍa	Introduction excluding Preface.	Text pp.	Appendices including index of half verses and V. L. in Mss. pp.	Price Rs.
1. Brahma°	93	280	48	11
2. Gṛhastha	132	435	77	12
3. Naiyatakāla	58	480	95	19-50
4. Śrāddha	51	279	68	15
5. Dāna	129	313	101	9
6. Vrata	14	469	10	17
7. (not Pub)				
8. Tīrtha	80	264	33	8
9. (not Pub.)				
10. Śuddhi	42	182	38	9.36
11. Rājadharma	95	212	61	10
12. Vyavahāra	None	834	12	26.75
13. Śāntika (not Pub.)				
14. Mokṣa	62	262	91	12
	756	4010	634	149.61

984a The passage would have to be corrected as 'śuśrūṣā–svarūpa–nivṛtti-......kāṇḍe'-Sbhihite'; for śuśrūsa vide Br. K. pp. 211 ff and for its nivṛtti (its cessation) vide pp. 275 ff. Another possible correction would be śuśrūṣā–svarūpa–nivṛttiḥ ....kāṇḍebhihitā.

A few remarks about the text of this large nibandha would not be out of place. The manuscript meterial was rather meagre and inferior. For example, on p. VIII in the Preface to the Br. Kāṇḍa it is stated that the edition is based on a single ms and on p. IX it is stated that the Udaipur ms (which belongs to the 16th century A. D. probably) was full of large elisions and omissions, that such omissions were filled up from citations of the same passages in later digests and that the missing parts so supplied are shown within rectangular brackets. On p. 279 in a note the Editor himself says that the ms. is very defective. The editor does not give even a specimen page of that ms. nor does he describe who the scribe was or how many folios it contained. In Vy. Kāṇḍa on p. 376 the editor remarks (in note 4) mss corrupt, passages restored conjecturally from the mss. and the following comment and citation in the Vivādaratnākara (then quotes three lines from V. R. p. 130). The most remarkable thing is that he does not put his conjectural reading in square brackets as he does in some other cases. On p. 377 he notes that there is a gap of more than two printed pages up to the top of p. 380 in Udaipur and Bikaner mss. In the case of the Vratakāṇḍa (6th in the series of *kāṇḍas*) the Editor states (on p. VI Preface) that the edition 'is based on the Nagpur and Ujjain Mss. Not a word more is said about the scribe, the number of folios, the date of the copying of the mss. or other details. That page also states that the Nagpur Ms. was so brittle that the curator would not allow a mechanical photographing and that somehow a transcript of such a dilapidated *ms.* was made on the spot and supplied to the Editor. One would naturally feel great diffidence before drawing chronological and other conclusions based on a text that is constituted from such materials. As regards the Śrāddhakāṇḍa, there is no description of the mss. anywhere. As regards some Kāṇḍas the mss. material seems to have been somewhat better. For example, as regards the Dāna-kāṇḍa, on pp. 124–126 of the Introduction he gives some information of the mss. relied upon for constituting the text. But the description of the mss. is not what is required in such cases but is vague. In this *kāṇḍa* the editor expends thirty pages (pp. 383–412) for setting out the readings of a ms from the Nagpur Bhosle Raja's Library. If only important readings had been given (and not also obvious scribal errors), a few pages only would have

been enough. In the Gṛhasthakāṇḍa also 25 pages (pp. 430–460) are expended on various readings of two mss. In the Vy. Kāṇḍa the preface (pp. VIII–IX) refers to some mss. and copies, but no detailed descriptions of mss. or copies are given in one place and the footnotes refer merely to mss. J. A. S. B. and S. B. and Ja (i.e. mss from Jammu) and 'da' (Darbhanga ms). The state of the mss and this way of dealing with them detracts greatly from the value of conclusions drawn on the basis of the text presented with the help of such mss.

The Personal History of Lakṣmīdhara : Our knowlede of the personal history of L. has to be derived from his own works, particularly from the Introductory verses to the Br. Kāṇḍa and the colophons at the end of the different Kāṇḍas. Most of the colophons (as indicated in the note below) state L. was the son of Bhaṭṭa Hṛdayadhara and was himself a Sāndhivigrahika or Mahāsāndhivigrahika (minister or great minister for peace and war), some adding that he was minister to king Govindacandra. If the father Hṛdayadhara had also been a minister for peace and war Lakṣmīdhara would certainly have mentioned that fact in the Introductory verses to the Brahmacārikāṇḍa. It is somewhat remarkable that the numerous Gāhadwala inscriptions do not disclose the name of any mantrin but mention the dignitaries called Purohita, Mahattaka, Pratīhāra &c.

There are sixteen verses in the Introduction to Br. Kāṇḍa. In the first three verses obeisance is offered to Viṣṇu, Hara (Śiva) and Manu ; verses 4–7 contain highflown praise of victorious king Govindacandra (which will be dealt with later) ; verses 8 and 9 praise Lakṣmīdhara who is said to be the chief mantrin (minister) of the heroic king (Govindacandra), whose (Lakṣmīdhara's) greatness is inconceivable and who provided, for the sport of two Cakravāka-like feet of the king, a river in the form of the brilliant lustre of the jewelled crowns of many kings; how many wicked kings have not been sent to their doom by this best of seekers (after great powers) who is solely devoted to the vow of fighting and who also seeks Vidyās. who, in securing the earth girt by the ocean for the king of Kāśī, offered in the fire of valour one lakh of the lotus like heads of enemy kings', and then verse ten contains high praise of his own work called Kalpavṛkṣa that yields the fruits of Dharma, Artha, Kama and immortality (mokṣa) and

verses 11 to 13 mention three works that preceded his; he speaks rather slightingly about two of them and very disparagingly about the third. These verses may be translated as follows: 'Gopāla, his (i.e. Lakṣmīdhara's) friend composed his own work in the form of sentences (that is, in prose?) by embodying Purāṇa passages in some parts and often passages from the smṛtis. But this digest (of L.) which is not extensive will be caused to be composed, that will delight the minds of learned men by its containing the essence of the Vedas and Smṛtis and by the import which is set off by Mīmāṁsā (doctrines), in which defects cannot be found at all. Will not the delightful growth of Kalpataru (heavenly desire-yielding tree, the work so called) by him (i.e. written by L.) afford pleasure to learned *dvijas* (or to gods and brāhmaṇas). the Kalpataru on whose appearance Śrī (excellence, Lakṣmī) does not stay in Mahārṇava (a work so called, great ocean), Kalpataru under which Kāmdhenu (the work so called and the celestial cow) goes to sleep (remains unread)? Now that this Kalpadruma (desire-yielding tree, the work called Kalpataru), owing to the power of the ambrosial sprinkling of the opulent intellect of Lakṣmīdhara, will, while in this world, tend to the benefit of the three worlds, why think of following after Mahārṇava (a work so called, the great ocean), why hanker after Kāmadhenu (the celestial cow and the work so called), to whose mind will occur the worthless Ratnamālā (the work so called, a jewel necklace) and others?

From these three verses we learn that Gopāla, a friend of Lakṣmīdhara, had already composed a work embodying in his own words the gist of Purāṇas and Smṛtis (that work was called Kāmadhenu, vide section on Kāmdhenu above); that there was another work called Mahārṇava[985] and a third called Ratnamālā and some other digests had already been composed. What fault L. finds with Kāmadhenu it is difficult to understand. From passages in the Vivādaratnākara (pp. 5-6,-135, 150) and works such as Hāralatā it is clear that the Kāma-

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985 Mahārṇava is mentioned on p. 134 of the Br. Kāṇḍa and a Mahārṇavaprakāśa is mentioned on p. 262 of Śrāddhakāṇḍa. The present author holds that the two are identical. It may be noted that no passage from the Kāmdhenu is quoted or referred to in any of the Kāṇḍas. Though L. treats with scorn both Kāmadhenu and Mahārṇava, he quotes the Mahārṇava twice by name, but not so the Kāmadhenu.

dhenu contained verses (of Nārada, Kātyāyana and others) and explained them ; vide also Vyavahārakāṇḍa p. 379 note 1. The word *Vayasya* is important. Acc. to Pāṇ. IV. 4. 91 *Vayasya* means 'Vayasā tulyaḥ'. Gopāla as stated in V. 11 of Intro. to Br. Kāṇḍa had digested single-handed smṛtis and Purāṇas and then wrote the work called Kāmadhenu. That task must have taken several years. Therefore it would not be wrong to hold that he completed the work when he was about forty years old. After Gopāla had reached that stage Lakṣmīdhara started on the project of a big digest and must have been nearly of the same age at least. The word 'Kāriṣyate' in verse 11 above is in the future tense of the causal of the root *kṛ* (to do). That shows that long after Gopāla's work was completed, this digest was begun and was composed not by Lakṣmīdhara single-handed but with the help of other learned men. The Introductory verse to the Br. K. is : L. first begins to write on the first *āśrama*, L. who reduced the enemies of the king of Kāśī to the stage of *brahmacarya*, because the enemies harassed by him, had to turn away (like brahmacārins) from sensual pleasures, had to sleep on the earth as their bed, were reduced to the stage of begging alms, were clad only in loin cloth and were familiar with their skins (i.e. they did not cover their bodies with anything).

The victorious Govindacandra mentioned in verse 4 (in Introd. to Br. Kāṇḍa) is the Gāhadwāla king of that name who ruled at Kānyakubja (modern Kanoj) and Kāśī. In verse 4 it is said 'Kings were paralysed through fear by hearing the trumpetings of the elephants of the Gauḍa king, who was easily (lit. sportively) threatened by Govindacandra (vijayī Govindacandrosti yaḥ krīḍātarjita-Gauḍa-garjita-bhaya-stambhībhavat-pārthivaḥ). In verse 7 of the Intro. Govindacandra is said to have killed in battle the heroic Hammīra,[986] the acme among valorous men (śauryabhājām-avadhir-avadhi yuddhe yena Hammīra-vīraḥ). From verse 8-9 of the Intro. it follows that L. rose to be chief minister of

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986 Hammīra is an adaptation of the word 'Amir' or 'ameer' which is the title of moslem rulers or commanders under the moslem kings of Gazni and Lahore that invaded India in the 11th and following centuries.

king Govindacandra[987] and fought (as commander) many sanguinary battles on behalf of his king, in which thousands of soldiers and kings were killed (this statement appears certainly highly exaggerated). This task of an extensive work on Dharmaśāstra in fourteen parts was undertaken not only after the Kāmdhenu of Gopāla, a friend of L., was composed but also (1) after Govindacandra fought with an (unnamed) Gauḍa king; (2) after G. killed in battle Hammīra; (3) after numerous fights with other kings in which thousands were slain: (4) and after, as stated in Introductory verse of Rājadharma-kāṇḍa, men of character had risen to high opulence and after many kings had meekly submitted to Govindacandra owing to the wonderful greatness of Lakṣmīdhara's policies.

There are numerous inscriptions (mostly copper-plates) issued by the Gāhaḍwālas. The pedigree begins with Yaśovigraha (as in E. I. IV pp. 99–101). Candradeva is described as having conquered the kingdom of Kānyakubja (in E. I. vol. VII pp. 85–93 'Paramabhaṭṭāraka-mahārājādhirāja-parameśvara-nijabhujopārjitaśrī-Kānyakubjādhipatya-Śrī-candradevaḥ).

It is necessary for our purpose to refer to a few Inscriptions only. (1) The Basahi grant of Vikrama year 1161 (1104 A. D.) issued by Govindacandra, as with the consent of Purohita Jāgūka, Mahattaka Bālhaṇa and Pratīhāra Gautama (in I. A. Vol. 14 pp. 101–104); (2) the Kamauli grant of Vikrama year 1162 (1105 A. D.) issued by Govindacandra with the consent of persons mentioned in the preceding grant and queen Rālhadevī (E. I. Vol. II, pp. 358–61);

987 The pedigree of Govindacandra is as follows :–

Yaśovigraha– son Mahīcandra – son Candradeva (1089 – 1100 A. D.). son Madanapāla (1100 – 1114) – son Govinda – candra (1114–1154)– son Vijaya-candra (1155–1170 A. D. – son Jayacandra (1170–1193)– Son Hariścandra (1193–1200). For the Gāhadwāla dynasty of Kanoj vide J. R. A. S. 1932 pp 1–21, I. H.Q. Vol. V. pp. 86–102 and Vol. IX pp. 951 ff, R. S. Tripathi's 'History of Kanoj' (1937) particularly pp. 307–316, The History of Bengal vol. I P (1943) by Dr. R. C. Majumdar pp. 155 ff. the History of the Gahadwāla dynasty by Dr. Rama Niyogi (published by Calcutta Oriental Agency, 1959). The last is a very useful piece of work and furnishes at the end (pp. 243–260) a list of 80 Gāhadwāla Inscriptions with dates and other details.

(3) The grant of Madanapāladeva on Akṣayyatṛtīyā of Saṁvat 1164 (i. e. 1107 A. D.) made after a bath in the Ganges (U. P. H. S. Vol. 14 pp. 69–77) ; (4) the Rahan grant of Vikrama year 1166 (1109 A. D.) issued by Govindacandra with the consent of Mahattaka Gāṅgeya (I. A. Vol. XVIII pp. 14–19). Here Madanapāla is described with all the high imperial titles and it is added 'asyavātmajo Mahārājaputro Govindacandradevaḥ' and p. 16 (lines 8–9) states that Govindacandra was terrible in splitting the temples of the array of elephants belonging to the Gauḍa king and made Hammīra give up his enemity by oft-repeated unparalleled work in battle and this grant was made with the consent of Mahattaka Gāṅgeya. What had happened to Madanapāla between 1107 (the date of his inscription cited above as No. 3) and 1109 A. D. is not clear. It is suggested by some scholars that he was captured in some battle and had to be ransomed later by Govindacandra. The Kalpataru says that Hammīra was killed in battle by Govindacandra while the above inscription says that Hammīra became friendly with Govindacandra. Among the numerous inscriptions of the Gāhaḍwalas none refers to the killing of Hammīra by Govindacandra. Probably these two are different Hammīras altogether or it is possible that L. is only reporting the legends he might have heard many years afterwards. In the undated Sārnāth inscription of queen Kumāradevī, in E. I. IX. (pp. 324, 327, verse 16) reference is made to Govindacandra as an incarnation of Hari (at the request of Hara) for guarding Varanasi against the wicked Turuṣka warrior. In the copper-plate of King Jayacandra in *Saṁvat* 1243 (1187 A. D.) both Govindacandra and his son Vijayacandra are extolled 'veritable Bṛhaspati in reflecting over various lores' (vividhavidyā-vicāra-vācaspati).

The Gauḍa king with whom Govindacandra came in conflict was Rāmapāla of the Pāla dynasty of Bengal, who ruled for at least 42 years from about 1077 to 1120 A. D. (Dr. R. C. Majumdar's History of Bengal 1943, Vol. I. pp. 155 ff.). Rāmapāla kept in check the growing power of the Gāhaḍwālas and brought about a diplomatic marriage between Kumāradevī, whose mother was the daughter of King Mathana (better known as Mahaṇa), famous Rāṣṭrakūṭa king and maternal uncle of Rāmapāla. It would be noticed that the grants No. 1, 2 and 4 (referred to above) were issued by

Govindacandra only as Rājaputra with the consent of some high dignitaries of the king; among them there is no Hṛdayadhara nor Lakṣmīdhara. The Sāndhivigrahika is a high functionary and occurs in Gupta Ins. No. 1 (the praśasti of Samudragupta) on pp. 10, 16 and Mahāsandhivigrahika in the Gupta Inscription No. 22 of Hastin in Gupta year 163 pp. 100, 104, in Viṣṇu-dharmottara-purāṇa II. 24. 24-25 and the *mit.* on Yāj. I. 320 provides that the *lekhaka* of a royal grant should be the minister for peace and war, being ordered by the king himself to do so.

As regards Hammīra, with whom Govindacandra fought but became friendly in 1109 A. D. he is generally identified with Hājib Tughā-tigīn, who invaded India between 1099-1155 A. D. (vide Dr. Niyogi's work 23, 58-59). Any moslem chief or commander was, it appears, spoken of in Sanskrit Inscriptions as Hammīra e. g. another Hammīra (other than the one that clashed with Govindacandra) is mentioned as having come in conflict with Vijayacandra, son of Govindacandra (vide I. A. Vol. 15 pp. 7-9). Hammīra is mentioned as killed by Vijayacandra in another inscription of *Saṁvat* 1237 (22nd Feb. 1181 A. D.) in Lucknow Museum Plates of Jayacandra (E. I. vol. I. 24 pp. 291-95 at p. 294 verse 10).

One of the earliest dated Inscriptions of Govindacandra as king is the Kamauli Plate of Saṁvat 1171 (of 15-10-1114) in E. I. IV pp. 101-103, a slightly earlier one by a few months being the one in J. B. O. R. S. Vol. XIX pp. 233 ff. and he ruled till 1154 A. D. One of his latest inscriptions is dated 10-8-1154 (in E. I. IV pp. 116-17). Lakṣmīdhara nowhere refers to Govindacandra as Mahārājaputra (as done by the Rahan grant, I. A. Vol. XVIII pp. 14-19 set out above). He appears to have come in contact with Govindacandra after the latter became king in 1114 A. D. but the exact date when he came to the notice of king Govindacandra is stated nowhere. However learned and clever a man may be it is many years before he becomes chief minister (as Lakṣmīdhara became and says in verse 8 of the Intro. to Br. Kāṇḍa). On his own showing he fought many sanguinary battles with the foes of Govindacandra in which one hundred thousand warriors were killed. This may be an over-drawn picture, yet there may be a substratum of truth in it. Further, by his wonderful handling of political affairs, he forced many

rulers to acknowledge Govindacandra as *suzarain* (Intro. verse to Rājadharmakāṇḍa) and bow at his feet. As all these varied activities of L. and his becoming chief minister are mentioned in the Intro. to Br. K., it clearly follows that he started the plan of the great digest some time after he found peace and leisure. Supposing L. came to the notice of Govindacandra in 1115 (i. e. immediately after he became *king*), his rise to the position of a chief minister, sanguinary battles and conquests should have taken at least ten or fifteen years more i. e. it appears that he could not have started the plan of a large digest before 1125 or 1130 A. D. i. e. some years after the latest date that can be assigned to the Mit.

Lakṣmīdhara appears to have been self-centred and boastful. He mentions Gopāla as a friend and as one who composed a work in which he made use of Smṛtis and Purāṇa passages and names the Kāmadhenu (which was the work of Gopāla as shown above) and mentions both slightingly (in verses 11–13 of Intro. to Br. K.). He had not the goodness even to acknowledge some merit in his friend's work and to advance the interest of his less fortunate friend by expressly quoting a few passages from that work. He studiously avoids quoting any passage expressly from the Kāmadhenu. He thus treated his friend most shabbily.

From what Caṇḍeśvara and others say about the Kāmadhenu the latter appears to have been a good work on several branches of Dharmaśāstra not inferior in performance to Bhoja's work and the Kalpataru. For example, the Kṛtyaratnākara of Caṇḍeśvara (on p. 30) speaks of the Kāmadhenu as equal in authority to the Rājā (i. e. Bhoja ' Rājatulyayogakṣema). In the same work on p. 156 Bhūpāla, Kāmadhenu and Kalpataru are spoken of in the same breath. On p. 443 of the same work, we have the passage 'Gopāla-Bhūpāla-Kalpataru-Pārijāteṣu tu Śākaṭānyajāvikam iti pāṭhaḥ sa tu sugamaḥ'. The present author cannot help suspecting that L. feared comparison of his work with Gopālas and so tried to ignore and disparage it and that he might have quietly made use of Gopāla's work without-acknowledgement. L. studiously avoids reference to Dhāreśvara Bhoja, Śrīkara and Bhāruci, whom the Mit. frequently mentions, as shown in the present author's paper on 'the predecessors of Vijñāneśvara in J. B. B R. A. S. for 1925 pp. 193–221). Bhoja's greatness and death

are referred to in an early Gāhaḍvāla grant, viz. the Basahi grant of 1104 A. D. where we have the verse 'yāte śrī-Bhojabhūpe vibudhavaravadhū-netrasīmātithitvam' (verse 3 in I. A. vol. 14 at p. 103).

Lakṣmīdhara might have been a learned man in his own way and had experience as a councillor, administrator and probably as a judge also. But the editor makes certain claims for him which cannot be allowed at all. On p. 10 of the Intro. to Dānakāṇḍa, the editor says 'his digest which ... shows that he was a Mīmāṁsaka profoundly learned in the Veda. On p. 11 (of Intro. to Dānakāṇḍa) the editor asserts 'even without his explicit references to Kumārila (as Bhaṭṭapāda) and Śabarasvāmin), proficiency in Pūrvamīmāṁsā necessary for the study, understanding and exposition of Dharmaśāstra is evident throughout the work'.

In the eleven Kāṇḍas so far printed the present author has not been able to find a single discussion on any sūtra of Jaimini or Śabara's extensive *bhāṣya*. The present author would like to be corrected. What he is emphasizing is that Lakṣmīdhara's extensive work gives no evidence whatever of a deep study of the sūtras of Jaimini nor of Śabara's very large bhāṣya nor do his kāṇḍas mention even a few well-known *nyāyas* (vide pp. 1339, 1351 of Vol. V. of H. of Dh. for the mention of about 170 nyāyas, mostly mentioned from Mīmāṁsā works). Śabarasvāmī is once mentioned on p. 831 of the Vy. Kāṇḍa[988] in connection with some words in Śaṅkha–

988 About the special professions of Māgadhas Śaṅkha–Likhita states; मागधानां मृदङ्गवेणुवींणावादन–नृत्यगीतपुष्पमाणवककर्मसिद्धिकोपस्थान–गाथा–श्लोक-प्रत्यूष प्रतिबोधनानि कर्माणि । q. in व्यवहारकाण्ड p. 830, which Śabarasāwmi see (p. 831) 'पुष्पमाणवक: स्थानं पुष्पमाणवकत्वेन ज्योतिःशास्त्रवित्त्वेन कर्मसिध्युपदेशार्थं राजसमीपोपस्थानमिति शबरस्वामी'. The Mahābhāṣya mentions 'Puṣyamāṇavāḥ' in a half verse quoted on Pāṇ. VII. 2. 23 'महीपालवचः श्रुत्वा जुघुषुः पुष्यमाणवाः ।' This last word appears to mean 'bard' (māgadhas).

The Editor has not been able to locate the part of Śabara's bhāṣya where this occurs. The present author thinks that the above words are quoted from a commentary on Śaṅkha-likhita by Śabarasvāmin, who may be an entirely different person from the bhāṣyakāra of Jaimini's sūtras.

likhita. So far as I see Kumārila is only twice mentioned as Bhaṭṭa-pāda in Br. Kāṇḍa on p. 15 and p. 21 (a verse from Tantravārtika). It is most extravagant praise to say on this slender basis that Lakṣmīdhara's proficiency in Pūrva-mīmāṁsā is evident throughout the work.

Certain passages in the Kalpataru on Vy. are more or less identical with passages of the Mit. A few examples are noted below* :

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* (1) On Yāj. II. 100–102 the Mit. has more than three printed pages of comment and L. (vy. pp 218–219) has only two lines, which occur in the Mit. If any one borrows, it must be L. who has no further gloss of his own. (2) On Yāj. II. 59, (on गोप्याधिभोगे नो वृद्धिः सोपकारे च दापिते), the Mit. explains in about half a page and begins : गोप्याधेस्ताम्रकटाहादेरुपभोगेन वृद्धिर्भवति। अल्पेप्युपभोगे महत्यपि वृद्धिर्हातव्या समयातिक्रमात्। तथा सोपकारे उपकारकारिणि बलीवर्दताम्रकटाहादौ भोग्याधौ सवृद्धिके दापिते हानि व्यवहाराक्षमित्वं गमिते नो वृद्धिरिति सम्बन्धः. On the first half कल्प० (Vy. p. 293) has only 'सोपकारे बलीवर्दादौ हापिते व्यवहाराक्षमत्वमनुप्रणीते' ; (3) On Yāj. II. 64. कल्प० (व्यव. p. 296, has only this much 'एतदुत्पन्ने द्विगुणे धने प्रविष्टे त्वयाधिर्मोक्तव्या (? व्य) इत्युक्त्वायं चाधिर्दीयते तद्विषयमिदम्। एवंविध एव लोके क्षयाधिरुच्यते। ' ; मिता० has closely printed lines and winds up 'तमेनं क्षयाधिमाचक्षते लौकिकाः'; (4) मिता० on Yāj. II. 61 (first half) has 12 closely printed lines of comment and proposes two explanations of 'caritra-bandhakakṛtam, the 2nd of which is चरित्रशब्देन गङ्गास्नानाग्निहोत्रादिजनितमपूर्वमुच्यते। यत्र तदेवाधीकृत्य यद्द्रव्यमात्मसात्कृतं तत्र तदेव द्विगुणीभूतं दातव्यं नाधिनाश इति। ; कल्प० (व्यव.) p. 299 gives only the 2nd explanation 'चरित्रं अग्निहोत्र-गङ्गास्नानादि तदेव बन्धकीकृत्य यद्गृहीतं तद्वृद्धिसहितं दातव्यमित्यर्थः' it says nothing about आधि, while मिता. says नाधिनाशः. (5) On Yāj. II. p. 172 Mit. explains हृतं प्रनष्टं वा चौरादिहस्तस्थं द्रव्यं अनेन मदीयं द्रव्यमपहृतमिति नृपस्यानिवेद्यैव दर्पादिना यो गृह्णाति असौ षडन्तराान्नवतिं पणान् दण्डनीयः। तस्करप्रच्छादकत्वेन दुष्टत्वात्। ; the कल्प० (व्यव. p. 357) has the same words, except the word दर्पादिना and words षड्नत्तराान्नवतिं पणात् are dropped by it ; (6) On Yāj. II. 265 first half (जिह्मं त्यजेयुः &c.) the Mit. explains : जिह्मो वञ्चकः

(*Continued on the next page*)

Many cases[*] of the same sort may be cited but that cannot be done for reasons of space. The above verses clearly show **that** the brief remarks in the Kalpataru (on Vy.) are borrowed from the Mitākṣarā. If as argued above, the Mit. **was**

(Continued from the previous page)

तं निर्लाभं निर्गतलाभं **लाभमाच्छिद्य** त्यजेयुः बहिः कुर्युः । यश्च सम्भूयकारिणां मध्ये भाण्डप्रत्यवेक्षणादिकं कर्तुमसमर्थोऽसावन्येन स्वं कर्म भाण्डवाहनं तदायव्ययपरीक्षणादिकं कारयेत् ; कल्प० (व्यव.) p. 361 explains '**जिह्मं वञ्चकम् निर्लोभं लाभमाच्छिद्य** त्यजेयुः सम्भूयकारिणः । **अशक्तः** [असमर्थः] भाण्डपिण्डव्ययाद्यवेक्षणे । ; here असमर्थः is in brackets (because it is restored from the (मिता.) ' पिण्ड ' does not make any good sense. The ms was probably bad enough. (7) On Yāj II. 180 (kārmike romabaddhe ca &c.) the mit. explains ' कार्मिकं कर्मणा चित्रेण निर्मितम् । यत्र निष्पन्ने पटे चक्रस्वस्तिकादिकं चित्रं सूत्रैः क्रियते तत्कार्मिकमित्युच्यते । यत्र प्रावारादौ रोमाणि बध्यन्ते स रोमबद्धः तत्र त्रिंशत्तमो भागः क्षयो वेदितव्यः कल्प० (व्यव०) p. 525 explains ' **कार्मिकं यत्र** निष्पन्ने पटादौ रुचकस्वस्तिकादिकं चित्रं सूत्रैः सूच्य क्रियते तदुच्यते। यत्र...**स रोमबद्धे नेपालकम्बलादिः** ' The कल्प० has no further comment of any kind; it has nothing corresponding to तत्र त्रिंशत्तमो...वेदितव्यः, while मिता० explains the 2nd half and the word नेपालकम्बलादिः, either L. or scribes of North India would, it may be said that, easily think of Nepālakambala and added that word after romabaddhaḥ'; (8) On Yāj. II. 276, the Mit. has **भक्तमशनम् । अवकाशो** निवासस्थानम् । **अग्निः** चोरस्य शीतस्यापनोदाद्यर्थः । **उदकं** तृषितस्य । **मन्त्रः** चौर्यप्रकारोपदेशः । **उपकरणं** चौर्यसाधनम् । **व्ययः** अपहारार्थं देशान्तरं गच्छतः पाथेयम् and then explains the rest of the verse ; कल्प० (व्यव.) p. 548 has these very words and not a word more'; (9) On Yāj. II. 174 (' paṇān – ekaśaphe &c.), the Mit. explains the whole verse in over four lines ' एकशफे अश्वादौ प्रनष्टाधिगते तत्स्वामी राज्ञे रक्षणनिमित्तं चतुरः पणान् दद्यात् &c ; कल्प० (व्यव. p. 554 has only the words **एकशफे**... पणान् दद्यात् and nothing more than that one line.

The words ' तत्र सांख्यानामेका मूलप्रकृति '......up to त्रीण्यन्तःकरणानि ' are the same in Aparārka p. 987 lines 4–7 after eight lines from Devala while in Mokṣakāṇḍa p. 1,006 these four lines begin a new section with the words ' तत्र देवलः । तत्र सांख्यानामेका...... ' and end with the words त्रीण्यन्तःकरणानि दश बहिःकरणानि.

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composed between 1100–1120 A. D. and the Kalpataru between 1125–1145 A. D. the latter must be presumed to be the borrower. The present author is not much interested in the question whether the Kalpataru borrowed or not. He is interested only in negativing the astounding statement of Prof. Aiyangar that the Mit. knew the Kalpataru (as disclosed by verse 4 at the end of the Mit.). Unless it is proved that the Kalpataru was completed at least some years before 1100 A. D. it is impossible to hold that it was known or relied upon in the South by the Mit. in 1100–1120 A. D. The learned editor of the Kalpataru admits (on p. 4 of the introduction to Dānakāṇḍa) that the influence of L. did not penetrate to South India and that he is not referred to by Varadarāja (a. of Vyanahāranirṇaya) by Devaṇṇa bhaṭṭa (a. of Smṛticandrikā) and by Mādhavācārya. In view of the historical sequence of events and the large number of identical explanatory passages in the Kalpataru, the present author thinks that it is unnecessary for him to reply to the arguments of the editor of the Kalpataru in greater detail.

The late Prof. Aiyangar did not carefully consider the chronological sequence of events and the close agreement of the brief explanations of L. with the lengthy explanations in the Mitākṣarā. In the first edition of the H. of Dh. the present author relied upon a passage occurring in the Sarasvatibhavan ms. of the Kalpataru about a quotation from Bṛhaspati relied upon in the Vādibhayaṅkara (the author of which was according to the Vīramitrodaya, a follower of Vijñāneśvara. The Editor of Kalpataru on Vy. (on p. 248)

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पञ्चविंशतितत्त्वज्ञो यत्र तत्राश्रमे रतः । प्रकृतिज्ञो विकारज्ञो याति विष्णोः परं पदम् ॥ अपरार्क p. 988. The मोक्षकाण्ड makes a half verse of this by omitting some words and citing only पञ्चविंशतितत्त्वज्ञो याति विष्णोः परं पदम् ॥ मोक्षकाण्ड (p. 102). This might have been purposely done by Lakṣmīdhara to shorten the matter.

On p. 100 let us consider one example. The lines as printed in the portion of Mokṣakāṇda (cf. Kalpataru) are : गन्धतन्मात्रमिति । तन्मात्राणि द्विविधानि । इन्द्रियाणि मनो &c. This should have been printed as 'इन्द्रियाणि मनो &c.' and गन्धतन्मात्रमिति तन्मात्राणि । द्विविधानि इन्द्रियाणि ' &c.

refers to this view of the present author and rejects it. It is unnecessary for the present purpose to go into the question where what Vādibhayaṅkara quotes as a verse of Bṛhaspati is so or not. One ms of Kalpataru (Vy.) had that passage, two other mss. from Udaipur and Bikaner had not got it. Prof. Aiyangar does not hesitate to pass off as Lakṣmīdhara's the whole of the Br. Kāṇḍa based only on a single very defective ms, (vide above) and to draw conclusions from it. Besides, he himself shows (on p. 293, note 4) how his Udaipur ms. has a gap of two printed pages beginning on that page. He could and should have said that it is possible that the single ms may represent the correct text while the two others having gaps in some other parts might have omitted that portion. The present author also relied (in the first edition of the H. of Dh.) on a passage of the Benares College ms (on Vy.) where the view of Prakāśa, Halāyudha, Kāmadhenu and Pārijāta on a verse of Kātyāyana was cited (H. of Dh. p. 293, n. 649). With this the Editor deals on pp. 394-5 and 397, (in footnotes). The present author would have to write several pages against this view of the Editor. For the present author's own view about L. being later than the Mitakṣarā and the borrower, relies mostly on the historical data and incidents and on the large number of passages in one Kāṇḍa alone (cited above) which fair minded persons would hold to be borrowings from the Mitākṣarā by the Kalpataru.

In the Intro. to the Dānakāṇḍa (p. 17) Prof. Aiyangar states 'in two other respects also the Kalpataru is unique. Firstly, it is distinguished by having been written in accordance with well-conceived and logical plan. A cursory reading of even a comprehensive smṛti like that of Manu or Yājñavalkya will fail to disclose the background of Hindu life.' Compare this downright assertion with another statement in Intro. to Br. Kāṇḍa (p. 3) 'it is built on a careful plan, *which largely follows the arrangement* of topics in Manu's great work.' The present author does not like to say much against the learned Professor as regards his criticism of Manu that reading it would not disclose the background of Hindu life, because he contradicts himself by saying that L. largely follows Manu's plan and because he really follows Yāj. and the logic, if any, behind the order of the 11 Kāṇḍas is restricted to the first five and the Kāṇḍas eleven, twelve and fourteen.

It must be, however, pointed out that it is the Yājñavalkyasmṛti that lays down a careful and logical plan. The Yāj. Smṛti, after the first nine Introductory verses, treats in order of the following topics; Brahmacārin (I. 10–50), Gṛhasthāśrama (I. 51–96), daily duties of Gṛhastha (Āhnika I. 97–181), Dāna (I. 198–216), Śrāddha (I. 217–268), Rājadharma (I. 309–368), Vyavahāra (II. 1–307), Āśauca (III. 1–34), Vānaprastha (III. 45–55), Yatidharma (III. 56–205),Prāyaścitta (III. 206–334). The order in Yāj. from Brahmacārin to Śrāddha is almost the same as Lakṣmīdhara's but is a little better than that of L. Similarly, Yāj. speaks of rājadharma before vyavahāra (as L. does). But the logic in placing *vrata* as 6th and *tīrtha* as 8th, pratiṣṭhā (or pūjā or both) as 7th and placing Śāntika as 13th (and not after Pūjā) is not clear to the present author. The fact appears to be that the learned Editor having spent many years over the Kalpataru developed a faculty for over-statements about L.

The Kalpataru is extensive, but the Vīramitrodaya is unique in its size, range and quality. The Kalpataru has size (though it is not as extensive as the Vīramitrodaya), has great range, but in quality it is very much inferior not only to the Mitākṣarā, but also to some other digests. Lengthy discussions in the Kalpataru are few and far between. It is more in the nature of a collection from all smṛtis. Hence one noteworthy feature of it is that it often states how the same verse occurs in several smṛtis. A few striking examples are noted here. In Śrāddha-kāṇḍa p. 187 he quotes Manu III 236-37 and remarks that they occur in Hārīta, Viṣṇu, Yama, Śātātapa in Uśanas (the 2nd only). In Br. kāṇḍa p. 40 he quotes Manu III. 114–15 and adds that these two occur also in Vasiṣṭha Yama, Parāśara and Baudhāyana and the 2nd in Paiṭhīnasi also and they do occur in the printed Vas. (III. 5–6). In Br. K. p. 181 he quotes the verse 'savyāhṛtim... prāṇāyāmaḥ sa ucyate' as occurring in Śaṅkha, Vasiṣṭha, Aṅgiras, Bṛhaspati, Paiṭhīnasi and Baudhāyana and it does occur in Vas. VII. 14 (Ānandāśrama collection). On p. 742 of Vyavahārakāṇḍa and p. 432 of Gṛhastha K. he quotes the verse 'putreṇa lokān...viṣṭapam' as occurring in Manu, Śaṅkhalikhita, Viṣṇu, Vasiṣṭha and Hārīta and it does occur in Viṣṇu, Dh. S. 15. 45, Vas. 17. 5 and also in Manu IX. 137 and Baud. Dh. S. II. 9.6. On pp. 36–37 of Vyavahāra K. he

quotes three verses, the first of which L. states occurs in Manu, Nārada, Hārīta and Baudhāyana. All three occur in Manu VIII. 18, 19 and 14 and all three in Nārada III. 8, 12, 13 p. 43 (Dr. Jolly's ed. in B. I. Series) and the first in Baud Dh. S. I. 10. 30. Such illustrations lead one to conclude that L. had collected a large number of the mss of Smṛtis and had directed his pandits to make an exhaustive concordance of smṛti verses.

On pp. 174–175 of his work Aparārka quotes a long extract from Devala in prose and verse on 'Doṣas', which exhibits striking skill in defining several words. On Yāj. III. 109 (pp. 986–988) Aparārka quotes a very long prose passage from Devala (a small portion of which also occurs in the Mokṣakāṇḍa of Kalpataru pp. 100–101. Aparārka sets out at length (in prose) the purport of about two dozen verses of the Sāṅkhyakārikā, while the Mokṣakāṇḍa (pp. 100–101) contains less than half of what Aparārka says (practically in the same words as those of Aparārka. It should be further noticed that in the Mokṣakāṇḍa there is another long prose passage beginning with the words 'Atha mūlaprakṛtir-avyaktam' (p. 100 last six lines and on p. 101 l. 14) ending with the words 'ityutpattikramaḥ' which is part of the passage cited in Aparārka pp. 987-88 (which adds some words not found in the Mokṣa-kāṇḍa) 'yo yasmād-utpadyate...... sa tasmin līyata iti vāpyayakramaḥ'. Another very significant circumstance is that the long passage from Devala extending to about two pages in Aparārka is followed by five verses of Yama on the Sāṅkhya system, which also occur in Mokṣakāṇḍa (pp. 101–102) with one slight change in the last verse.

From the close agreement between passages of Devala in both Aparārka and Mokṣakāṇḍa with some omissions in the latter, it appears to the present author that the author of the Mokṣakāṇḍa used a ms. of Aparārka's work (in which there was probably no demarcation of clauses and which was also slightly defective) and the editor of the Mokṣakāṇḍa committed mistakes in separating the clauses.

One remarkable circumstance bearing on the relative chronological positions of the Mitākṣarā and the Kalpataru may be noted here.

The Hāralatā of Aniruddhabhaṭṭa was composed about 1160 to 1170 A. D., as he was the *guru* and Dharmādhyakṣa of king Ballālasena of Bengal, who composed his Dānasāgara in Śaka 1091 (1169–70 A. D.). Two works viz. Kāmdhenu and Kalpataru were composed in the realm of the Gāhaḍwāla King Govindacandra. The Hāralatā mentions the Kāmadhenu several times as an authority of the same weight as Viśvarūpa, Bhojadeva, and Govindarāja (vide pp. 41, 117, 174 of the Hāralatā); while the vast digest of Kalpataru of Lakṣmīdhara is not mentioned even once anywhere by the Hāralatā. If the Kāmadhenu, disdainfully spoken of by Lakṣmīdhara, could penetrate to Bengal before 1160–70 A. D. and be treated there as a work of authority, it is very surprising that the Kalpataru backed by the glamorous career of the great Minister Lakṣmīdhara and dealing at length with the same topics as those treated of in the Hāralatā should not have been referred to even once in the Hāralatā.

This leads to the conclusion that portions of the Kalpataru were composed decades later than the time when the Kāmadhenu was composed and earlier than 1160 A. D. only by a decade or so.

79. Jīmūtavāhana

Jīmūtavāhana is the first of the triumvirate of Bengal writers on *dharmaśāstra*, the other two being Śūlapāṇi and Raghunandana. Only three works of his are known and they have all been printed viz: the Kālaviveka (B. I. series, 1905), the Vyavahāramātṛkā (published in the memoirs of the Bengal Asiatic Society, vol. III., No. 5, pp. 277–353, edited by the late Sir Asutosh Mukerji), the Dāyabhāga (published several times). It appears that these works were intended to form part of a vast treatise on dharmaśāstra called *Dharmaratna*, as stated in the Kālaviveka.[989] In this work I have used the edition of the Dāyabhāga printed in 1829.

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989 बहुविधविवादतिमिरग्रस्तं ग्रहणं रवेः शशाङ्कस्य । तद्धर्मरत्नदीपालोकात्सकलं विलोकयत ॥ इति पारिभाद्रीयमहामहोपाध्याय–जीमूतवाहनकृतौ धर्मरत्ने कालविवेकः समाप्तः । last verse and colophon of कालविवेक; similarly the colophon of the दायभाग is ' इति पारिभद्रीय...धर्मरत्ने दायभागः समाप्तः '.

The Kālaviveka as its name implies contains discussions as to the appropriate seasons, months and times for the performance of religious rites and duties, the determination of intercalary months, the question whether the month for certain festivals and rites, was to be solar or lunar, the proper time for the cessasion and starting of Vedic studies (Utsarjana and Upākarma), the rise of Agastya, the four months during which Viṣṇu was supposed to sleep on the ocean, the times for various festivals including the *Kojāgara* and the Durgotsava, the eclipses. The work is named Kālaviveka not only in the colophon, but also in the body itself.[990] Some of the sections of the work also are styled *viveka* (e. g. Amāvāsyā-viveka pp. 354–365, dvirāṣāḍhaviveka pp. 169–174). The object with which the work was composed is stated in the 2nd verse[991] as follows :—' *Kāla* ' (the topic of proper times for religious duties) has not been understood by some writers; it has been based upon ancient texts and compressed into narrow compass by others; therefore it is dealt with by me in such a way as to be easily understood even by dull-witted persons. M. M. Chakravarti (JASB 1915 p. 314) draws from this the conclusion that 'no previous treatise specially dealing with *Kāla* alone was known to the author'. This is not a sound conclusion. All that Jīmūtavāhana claims is that he has made the subject of *Kāla* extremely easy. As a matter of fact in one verse he brings together seven predecessors[992] who expatiated on Kāla and whose works have become worth little on account of the appearance of the Kālaviveka. As long as the works of all these writers are not recovered it is impossible to assert that Jīmūtavāhana had before him no previous work dealing specially with *Kāla*. Besides the astronomical and astrological works of ancient writers such as those of Varāhamihira and Brahmagupta, the ancient smṛtis and purāṇas, the important works and authors mentioned are

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990 'करतलगतामलकमिव कालं वालोपि वीक्षते येन । जीमूतवाहनकृत: कालविवेक: परं जयति ॥' p. 380.

991 काल: कैश्चिदबुद्ध: (० बद्ध: ?) कैश्चित्संक्षिप्तश्च वचनानिबद्ध: । इति मन्दमतीनामपि सुबोधकरणो मया क्रियते ॥ 2nd verse of कालविवेक. The 2nd *pāda* has 19 mātrās. Should we read वचनबद्ध: ?

992 जितेन्द्रिय–शङ्खधरान्धूक–संभ्रम–हरिवंश–धवल–योग्लोकै: । कृतमपि कालनिरूपणमधुना नि:सारतां याति ॥ कालविवेक p. 380.

enumerated in the note below.[993] Most of these *nibandha-kāras* are quoted by him in his two other works also. Yogīśvara[994] seems to be an author different from Yājñavalkya who also is styled Yogīśvara, since the view ascribed to him is not found in Yāj. In some copies of the Mit. also an author[995] Yogīśvara is named who explained the conflicting texts about a widow's right to succeed to her husband. But Yogīśvara in the Mit. is probably a misprint or copyist's error for Dhāreśvara as some Mss. read Dhāreśvara. In the Kālaviveka Jīmūtavāhana makes frequent and effective use of Pūrvamīmāṁsā maxims[996] and shows that he had made a profound study of that system. In the Durgotsava-viveka[997] of Śūlapāṇi the Kālaviveka is quoted. It is also

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993 अन्धुक, अमरकोश, उत्पल (p. 294), गोविन्दराज, जितेन्द्रिय, दीक्षित, (p. 92), धवल, पञ्जिकाकारमिश्र (p. 63), भोजदेव (p. 290), भवधन (p. 423), भागुरि (p. 14), योगीश्वर (p. 200), योग्लोक, वार्तिककारपाद (p. 79), विश्वरूप (p. 304), शङ्करगीता (p. 477), शङ्खधर, षट्त्रिंशन्मत, संभ्रमभट्ट, स्मृतिमीमांसा, स्मृतिसमुच्चय (p. 102), हरिवंश.

It may be noted that both Svalpa-Yogloka and Bṛhad-Yogloka are mentioned in the Kālaviveka (pp. 490, 505) and Yogloka is criticized very often and is dubbed 'Tārkikam-manya' (who regards himself as a logician but was really not so) ; vide Vyavahāramātṛkā, p. 291 for this.

994 'कन्यायां श्रावणद्वये प्रथमे शक्रोत्थानं द्वितीये तु दुर्गाया इति योगीश्वरेण व्याख्यातो द्विराषाढकल्पः स पुनरनुपपन्न इति मन्यामहे ।' कालविवेक p. 200; vide p. 237 also 'तत्र योगीश्वरमते वृश्चिके चोत्थानप्रसक्ते' from which जीमूतवाहन differs.

995 एवमादीनां विरुद्धार्थानां वाक्यानां योगीश्वरेण (v. l. धारेश्वरेण) व्यवस्था दर्शिता । पत्नी गृह्णीयादित्येतद्वचनजातं विभक्तभ्रातृस्त्रीविषयम् । सा च यदि नियोगार्थिनी भवति । मिता॰ on याज्ञ. II. 135.

996 e. g. on p. 13 देशभेदेन चान्द्रे सौरे च प्रयोगदर्शनात् विशेषानवधारणात् । न च यववराहवत् प्रयोगान्निर्णयः । उभयोरपि तदविशेषात् ।. This refers to जैमिनि I. 3. 8-9.

997 कन्यासंस्थे रवौ वत्सशुक्लामारभ्य नन्दिकाम् । नन्दिका प्रतिपदिति जीमूतवाहनः ॥ दुर्गोत्सवविवेक (p. 6 Sanskrit Sāhityapariṣad ed.); vide कालविवेक p. 513 for this. The वर्षक्रियाकौमुदी (p. 51) quotes a text from कालविवेक which occurs on pp. 443 and 447 of the latter.

quoted in the Śrāddhacintāmaṇi of Vācaspati, in the Śrāddha-kaumudī (p. 328) and Varṣakriyā-kaumudī of Govindānanda and in several Tattvas of Raghunandana, e. g. (Vol. I) Tithi 141, 144, Āhnika 341, Mala° 834, (Vol. II) Ekādaśī 41, 46, 87 (ed. of 1895).

The Vyavahāramātṛkā as its very name implies deals with the elements of vyavahāra (i. e. judicial procedure). It speaks of the eighteen titles of law, the derivation of the word prāḍvivāka (judge), the persons fit to be appointed judges, different grades of courts, duties of *sabhyas*, four stages of vyavahāra, pūrvapakṣa (plaint), pratibhū (surety), blemishes in a plaint, *uttara* (reply of the defendent), four kinds of *uttara*, blemishes in *uttara*, *kriyā* (proof or burden of proof), divine (*daivī*) and human (*mānuṣī*) proof (viz.: ordeals, inference, witnesses, documents, possession), persons incompetent to be witnesses. Ordeals have not been dealt with by the author. The first verse of the work [998] styles it Vyavahāramātṛkā. The last verse [999] but one suggests the name Nyāyamātṛkā which practically is a synonym of Vyavahāra-mātṛkā and the colophon at the end of a ms. in the Govt. Mss. library at the B.O.R. Institute calls it Nyāya-ratnamālikā.

About twenty smṛtikāras [1000] are mentioned in the Vyavahāramātṛkā. Kātyāyana, Bṛhaspati and Nārada are the three smṛtikāras most frequently quoted, nearly two-thirds of the quotations in the entire work being derived from them. Among the *nibandhakāras* the following are named:— Jitendriya, Dīkṣita, (p. 302), Bāla (p. 346, the same as

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998 व्यवहारमातृकैषा सकलविवादेषु धर्मवादार्थम्। लोकद्वयेपि रक्षति सुतमिव शुश्रूषया माता ॥

999 पारिभद्रकुलोद्भूतः श्रीमान् जीमूतवाहनः। विदुषां परितोषाय निर्ममे न्यायमातृकाम् ॥

1000 They are उशनस्, कात्यायन, बृहत्कात्यायन, कौण्डिन्य, गौतम, नारद, पितामह, प्रजापति, बृहस्पति, मनु, यम, याज्ञवल्क्य, लिखित, बृहद्वसिष्ठ, विष्णु, व्यास, शङ्ख, वृद्धशातातप, संवर्त, हारीत.

In Vya. Mātṛkā Nārada is quoted 107 times, Bṛhaspati 127 times, Kātyāyana 137 times, Manu 40 times, Vyāsa 36 times and Yāj. 34 times. Vide J. O. I. (Baroda) Vol. II pp. 134–146 for quotations in Vya. Mātṛkā, collected by Dr. Ludo Rocher.

Bālaka), Bhojadeva (pp. 284, 305), Mañjarīkāra (**i. e. Govindarāja**), Yogloka, Viśvarūpa, Śrīkara (pp. 292, 334 or **Śrīkaramiśra** p. 342). About Viśvarūpa he says[1001] "I have **put forward** this conclusion of the ancient writers, I have **refuted** the objections of Viśvarūpa and others and dealt with **them at** length'. Yogloka and Śrīkara are generally quoted for **being** refuted and the former is frequently jeered at as '**tārki-kaṁmanya**' or 'nava-tārkikaṁ-manya'. In this work Jīmūta-**vāhana** displays great familiarity with the ancient dialectics. **In some** cases what the printed text exhibits[1002] as prose **really constitutes** verses. Sir Asutosh Mukerji is not accurate when **he says** in the preface that 'Jīmūtavāhana refers to a **number of** jurists not mentioned by any other author, e.g. **Jitendriya**, **Yogloka**, Bālaka, Viśvarūpa, Śrīkara and Mañjarīkāra'. **It has** been shown above that both Viśvarūpa and Śrīkara have **been** mentioned by the Mit. which is certainly earlier than **Jīmūtavāhana** and by a host of other writers who were either **earlier** than or contemporaries of Jīmūtavāhana. The **Vyava-hāramātṛkā** is quoted in the Vyavahāratattva[1003] (pp. 199, **214**, 225 vol. II.) and the Dāyatattva p. 179 and Divyatattva pp. 586, 583.

The Dāyabhāga is the most famous of Jīmūtavāhana's **works**. In matters of Hindu law such as inheritance, partition *strīdhana*, re-union, it is of paramount authority in modern **British** Indian courts in Bengal, except in those cases where

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1001 मया प्राचां निबन्दॄधृणामियं व्याख्या (वाणी ?) पुरस्कृता । दूषणं विश्वरूपादेर्निराकृत्य प्रपञ्चितम् ॥ p. 352. M. M. Chakravarti is not right in taking (JASB, 1915 p. 317) 'prācām' to mean 'eastern' in this verse, as in the previous verse also जीमूतवाहन refers 'to all *munis*' and 'former works' 'इति सकलमुनीनां भुक्तिवाक्यं विमृश्य स्वरसत इह सोर्थो गम्यते न्यायतश्च । स पुनरुपनिबन्धो (द्धो ?) गृह्यतां बुद्धिमाद्भिर्भवति यदि न जाड्यं श्रद्धया प्राक्कृतेषु ' ॥

1002 e. g. on p. 348 the words 'तस्मादाकाशकुसुमसमान एव प्रमाणभावोऽस्या: । भुक्तेर्दूरनिरस्तं लिखितादिभ्यो बलीयस्त्वम् ॥' constitute an Āryā. Similarly on p. 349 the words 'तस्मादस्मात्तैरियमुक्ता भुक्ते: प्रमाणता भ्रान्तै: । ... स्ववचनमात्राधीनस्वत्वफलत्वात्प्रमाणं सा ॥' make two Āryās.

1003 'युक्तिर्न्याय: स च लोकव्यवहार: इति व्यवहारमातृका' व्यवहारतत्त्व p. 199 vol. II.

the Mitākṣarā is applicable. The names of more than a dozen commentators of it are known and Pandit Bharatacandra Siromani published it with seven commentaries (1863–1866). It was translated into English by Colebrooke. In many editions (such as that of Jivananda) it is divided into sections though there were no divisions in the original work. The contents of the Dāyabhāga are:— Definition of dāya ; father's power over ancestral property; partition of father's and grand father's property; division among brothers after their father's death; definition, classification and devolution of *strīdhana*; persons excluded from inheritance and partition on the ground of disabilities; property which is impartible (in its very nature or because it is self-acquired); order of succession to one dying sonless; re-union, partition of coparcenery property concealed but discovered afterwards, *indicia* of partition.

Some of the peculiar doctrines of the Dāyabhāga which are of fundamental importance and which sharply distinguish it from the Mit. are : sons have no interest in ancestral property by birth, sons can claim partition only after extinction of their father's ownership (i. e. after his death or on his becoming *patita* or a *saṁnyāsin*) or partition can take place between father and sons if the father so desires, a widow succeeds to her husband's interest on his death even if he be joint with his brother, the right to take a deceased person's estate is regulated by the spiritual benefit conferred by the person claiming as heir (by means of the offering of *piṇḍas*) and not by the principal of consanguinity (as in the Mit.).[1004]

It should be noted by all Hindus that the Hindu Succession Act (Act No. 30 of 1956) passed by the parliament of India has made substantial changes in the law laid down both by Jīmūtavāhana and the Mitākṣarā as regards partition, succession and kindred matters. But this is not the place to dilate on this topic.

1004 Noto the following ' तदेवं पितृस्वत्वापगम एकः कालोऽपरश्चानपगत एव पितुः स्वाम्ये पितुरिच्छयेति कालद्वयम् । ' दायभाग p. 38 ; अतोऽविशेषेणैव विभक्तवाद्यनपेक्षयैवापुत्रस्य भर्तुः कृत्स्नधने पत्न्यधिकारो जितेन्द्रियोक्त आदरणीयः । p. 256 ; उपकारकत्वेनैव धनसंबन्धो मन्वादीनामभिमत इति मन्यते इति निरवद्यविद्योद्द्योतेन द्योतितोयमर्थो विद्वद्भिरादरणीयः । p. 336.

The foot-note on this paragraph avers that one called 'niravadyavidyoddyota' (lit. one who possesses the brilliance of spotless vidyās) put forward that the guiding principle in preference among heirs is the spiritual benefit that the heir will confer on the deceased. It is remarkable that in the Harṣacarita (first Ucchavāsa, last paragraph) we have a statement that Bāṇa resorted to *gurukulas* that were radiant with spotless learning (niravadya-vidyāvidyotanāni ca kulāni sevamānaḥ). The word also occurs in the Dāyabhāga before the passage quoted from Yājñavalkya II. 122 (bhūryā pitāmahopāttā........cobhayoḥ) in chap. II section 9 of the Dāyabhāga, where the explanation of this verse by 'Niravadyavidyota' is cited (which is in direct conflict with that of the Mitākṣarā). That expression in the Dāyabhāga may be explained in several ways: (1) Udyota is the name of a person whose learning was blameless. Pāṇ. III. 1. 101 tells us that 'avadya' means 'garhya' (deserving to be censured). Śrīnātha (1470–1540) and Maheśvara take it in that sense. Other commentators take it as a title or distinction conferred on the man and hold that Udyota means refulgence.

Besides the smṛtikāras,[1005] the Mahābhārata and the Mārkaṇḍeyapurāṇa the following authors are referred to by name in Dāyabhāga:— Udgrāhamalla, Govindarāja (an author of Manuṭīkā), Jitendriya, Dīkṣita, Bālaka, Bhojadeva or Dhāreśvara, Viśvarūpa and Śrīkara.

The word 'Udgrāhamalla' is taken by the commentators as not being a proper name, but as a common noun meaning 'a disputant that takes up the position opposed to the one advanced by the author'; e. g. most commentators say that 'Udgrāha' means simply 'vāda' and explain 'udgrāho vādaḥ sa eva mallaḥ' and some like Śrīkṛṣṇa Tarkālaṅkāra say 'udgrāho vādaḥ tatra mallasya samarthasya galahastavannivārakaḥ ityarthaḥ.' They do not quote any *kośa* to support their meaning of 'udgrāha' as 'vāda'. Udgrāhamalla may be a proper noun just as we have Toḍaramalla among authors on Dharmaśāstra and as the word ends in 'malla' (a gymnast) the

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1005 The स्मृतिकारs named are: उशनस्, कात्यायन, वृद्धकात्यायन, गौतम, दक्ष, देवल, नारद, पैठीनसि, बृहस्पति, मनु, बृहन्मनु, यम, याज्ञवल्क्य, विष्णु, व्यास, शङ्खलिखित, वृद्धशातातप, हारीत.

author naturally gives a reply in gymnastic terms that a verse of Devala would completely vanquish (lit. throttle) him. It may be noted that Maheśvara (a commentator) holds that Udgrāhamalla is the name of a Smṛti writer. The present author does not say that the meaning proposed by commentators is quite wrong or impossible, but holds that the meaning proposed by him appears to be the proper one. Pāṇini has a special sūtra 'udi grahaḥ' III. 3. 35 for the word उद्ग्राह.

In the Dāyabhāga Jīmūtavāhana quotes among Smṛti sages Manu (most frequently), Nārada, Yājñavalkya, Bṛhaspati, Kātyāyana, Viṣṇu, Gautama, Vasiṣṭha, Hārīta, Baudhāyana, Bṛhanmanu, Vyāsa, Śaṅkhalikhita, Devala, Yama, Uśanas, Vṛddha-kātyāyana, Āpastamba, Vṛddha-śātatapa, Paiṭhīnasi. Among the Purāṇas, the Mārkaṇḍeyapurāṇa (XI. 40) alone is quoted by name in the Dāyabhāga.

The *Nibandhakāras* mentioned by name in the Dāyabhāga are, besides Niravadyavidyoddyota, Jitendriya (thrice mentioned), Govindarāja, Dhāreśvara Bhojadeva, Dīkṣita (only a title), Bāla or Bālaka (m. five times), Viśvarūpa (m. thrice) and Śrīkara (m. five times, once as Śrīkaramiśra). Udgrāhamalla[1006] is referred to on the distribution of strīdhana and it is said that Udgrāhamalla (i. e. his view) is throttled by the text of Devala. It appears, therefore, that Udgrāhamalla was not a smṛti writer, but a *nibandhakāra*. Dīkṣita[1007] is credited with the view that, among daughters, those who have sons or are likely to have sons are preferred to those who are either barren, widowed or who give birth to daughters alone and the Dāyabhāga approves of this view. There is one more writer who is referred to twice with great respect as *Niravadyavidyoddyota*. Whether this is a mere description or title ('the refulgence of whose learning is spotless') or

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1006 तथा च शङ्खलिखितौ। सर्वं सर्वे सोदर्या द्रव्यमर्हन्ति कुमार्यश्च। सर्वत्रैव प्रथमं पुत्रोपादानात्सर्वावस्थस्य पुत्रस्य मातृधनेऽधिकारः, चकारश्रुतिश्च सर्वत्रानुगता समुच्चयवाचिका। एतावतापि **उद्ग्राहमल्लस्य देवलवचनं गलहस्तः**। यथा-सामान्यं पुत्रकन्यायां मृतायां स्त्रीधनं स्त्रियाम्। अप्रजायां हरेद्भर्ता माता भ्राता पितापि वा॥ दायभाग IV. 2 4-6. The verse 'सामान्यं पुत्रकन्यानां' &c. occurs in कल्पतरु (व्यव० p. 691), दायतत्त्व (Vol. II. p. 185).

1007 अतः पुत्रवती संभावितपुत्रा चाधिकारिणी। वन्ध्यात्वविधवात्वदुहितृप्रसूत्वादिना विपर्यस्तपुत्रा पुनरनधिकारिण्येवेति दीक्षितमतमादरणीयम्। दायभाग, p. 271.

whether the author's name was Uddyota and *niravadyavidya* ('whose learning in spotless') is an epithet, it is difficult to say. For a correct knowledge of the origin and development of the theory of spiritual benefit propounded in the Dāyabhāga, it would be extremely desirable to know who this writer was, as Jīmūtavāhana tells us that that view was brilliantly set forth by Niravadyavidyoddyota. The same writer is also quoted on the well-known verse of Yājñavalkya 'bhūryā pitāmahopāttā &c.,' which is the sheet-anchor of Vijñāneśvara's theory about the son's rights by birth in ancestral family property.[1008]

Jīmūtavāhana gives very little information about himself. In the colophons of his works he is described as Pāribhadrīya Mahāmahopādhyāya and at the end of the Vyavahāramātṛkā (vide note 999 above) he tells us that he was born of the Pāribhadra family (*kula*).[1009] It is said that this name of the family still survives in the Parihal or Pāri Gai, a section of Rāḍhīya Brāhmaṇas (Ghose's Hindu Law, 3rd edition, pp. XVI–XVIII and JASB 1915 p. 320). It is also said that Edumiśra in his Kulakārikā tells us that Jīmūtavāhana was chief judge in the reign of Viṣvak-sena of Bengal and that he was 9th in descent from Nārāyaṇabhaṭṭa, one of the five Brāhmaṇas brought by Ādiś..ra. The information supplied by the match-makers of Bengal is, as shown above (vide pp. 632–33 above under Halāyudha), not worth reliance, unless corroborated by independent evidence. It is also said that for fourteen generations the Brāhmaṇas of Pārigrāma have been degraded and so Jīmūtavāhana would not have paraded the fact that he was Pāribhadrīya if at the time when he wrote his subcaste had been degraded (Intro. to Kālaviveka p. VIII). The fact that Jīmūtavāhana was a native of Rāḍhā is testified by his statement in the Kālaviveka that Agastya (Canopus) rose in Ujjayinī when

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1008 यत्तु याज्ञवल्कीयवचनं–भूर्या... भयोः–तस्य निरवद्यविद्योद्द्योतेन द्योतितस्तत्त्वतोमर्थः। यत्र द्वयोर्भ्रात्रोर्जीवत्पितृकयोरप्राप्तभागयोरेकः पुत्रानुत्पाद्य विनष्टोन्यो जीवति अनन्तरं पिता मृतस्तत्र पुत्र एव तद्धनं प्राप्नोत्यतिसंनिकर्षात्। तदर्थं सदृशं स्वाम्यमिति वचनम्। p. 50.

1009 In some editions of the दायभाग, the last verse is पारिभद्रकुलोद्भूतः श्रीमान् जीमूतवाहनः। दायभागं चकारेमं विदुषां संशयच्छिदे॥

four days of the month of Bhādrapada remained, but that in Rāḍhā Agastya rose when seven days of the month were yet to run.[1010]

Extremely divergent views have been held as to the date of Jīmūtavāhana. He has been assigned to various dates from the 11th to the 16th century. In L. R. 41 I. A. at p. 298 it is said by their Lordships of the Privy Council that the Mit. was earlier by five centuries than Jīmūtavāhana. Dr. Jolly (R. u. S. p. 37) assigns him to the 15th century. For a statement of the various dates and their examination the article of M. M. Chakravarti in JASB for 1915, pp. 321-327 and Mr. Panchanan Ghosh's learned article in 26 Calcutta Law Journal (journal portion p. 17. ff.) may be consulted. Since Jīmūtavāhana mentions Dhāreśvara Bhojadeva and Govindarāja, he cannot be placed earlier than the last quarter of the 11th century. Since he is quoted by Śulapāṇi, Vācaspati-miśra and Raghunandana, he cannot be later than the middle of the 15th century. The Kālaviveka furnishes important data. On a ms. of the Kālaviveka there is a note made about the birth-date of the son of a certain Ghaṭakasiṁha with the horoscope of the child. The year specified therein is *śake* 1417, i. e. 1495 A. D. It follows from this that the Ms. itself must have been copied sometime before this and the original work must be much earlier still. So the Kālaviveka cannot be placed at any rate later than about 1400 A. D.

In the Kālaviveka Jīmūtavāhana tells us that his predecessor Andhuka[1011] exhibited a certain astronomical matter in *śake* 952 (i. e. 1030 A. D.) and that he declared an intercalary month in *śake* 955.

Similarly Jīmūtavāhana expatiates upon several[1012] minute astronomical and astrological details which were observed in

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1010 तथाहि **राढादिषु** सप्तदिनावशिष्टे भाद्रे तस्योदयः। **उज्जयिन्यां** च दिनचतुष्टयावशिष्टे। कालविवेक p. 290; vide p. 291 also.

1011 एवंविध एव कार्तिको द्वापञ्चाशदधिकनवशतसंख्याते शकाब्दे **अन्धुकादिर्दर्शितवान्**। कालविवेक p. 51; तथाहि पञ्चपञ्चाशदधिकनवशतसंख्यके शकाब्दे तुलासंक्रान्तिरमावास्यायां भूता...**अन्धुकेन** लिखितः। कालविवेक p. 119.

1012 ननु सूर्याचन्द्रमसोर्भिन्नराशिस्थत्वेपि अमावास्या **दृश्यते**। तथा च चतुर्दशोत्तरसहस्रशकवत्सरे सिंहस्थे रवौ द्वित्रिदण्डान् चतुर्दशी परतोऽश्लेषानक्षत्रं सप्तदण्डान्

(*Continued on the next page*)

the *śake* years 1013 and 1014 (i. e. 1091 and 1092 A. D.). It is impossible to suppose that an author would enter into such minute details about a time which was anterior to his own by centuries. Generally astronomical works take for their calculations starting points or years which were within their own experience or very nearly so. Therefore it appears to be a sound conclusion to hold that the Kālaviveka was composed soon after *śake* 1013 or 1014 (i. e. 1091 and 1092 A. D.). Hence it follows that the literary activity of Jīmūtavāhana lay between 1090 and 1130 A. D. The Kālaviveka seems to be his first work. The Vyavahāramātṛkā would naturally come before the Dāyabhāga. He seems to have contemplated writing[1013] on ṛṇādāna also, as he says in the Dāyabhāga that a certain matter would be expounded by him in ṛṇādāna.

The most cogent argument that can be advanced against the above early date assigned to Jīmūtavāhana is that neither Jīmūtavāhana nor any of his compositions is mentioned by Bengal writers and works on Dharmaśāstra belonging to the 12th, 13th and 14th centuries such as the Hāralatā, the commentary of Kullūka etc. No satisfactory explanation can be offered of this silence. But it is a very precarious thing to conclude from this silence that Jīmūtavāhana's works did not exist during those centuries. It is safer to base conclusions about his date on the positive evidence contained in his works rather than rely upon the negative argument from silence in later works. When some of his commentators say that he criticises the views of Caṇḍeśvara, Miśra and others we should not take them seriously. The commentators had no idea of the exact chronological position of writers long anterior to them. All they mean is that Jīmūtavāhana criticises views that were shared also by Caṇḍeśvara and others. Another important question is whether Jīmūtavāhana who is certainly a little later than the Mit. criticizes it. The

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(*Continued from the previous page*)

परतो मघा तेनाश्लेषासमयेऽमावास्यायां कर्कटे चन्द्रः सिंहे चादित्यः। कालविवेक p. 21; तथा त्रयोदशोत्तरशकाब्दशेषे मीनस्थे सूर्ये पूर्वोत्तरफाल्गुनीव्याप्ता पूर्णिमा तदनन्तरं मेषसूर्ये हस्तचित्राभ्यां युक्ता पूर्णिमा हस्तयोगात्फाल्गुनोप्यसौ त्रयोदशोत्तरसहस्राब्दीयकुम्भादित्यात्प्रभृति चतुर्दशोत्तरसहस्राब्दान्तमानभोगपर्यन्तेन मासद्वयलोपः। कालविवेक p. 45. Vide also pp. 41, 46–49.

1013 एतच्च विस्तरेण (ऋणा-) दाने वक्ष्यते। दायभाग p. 45.

Vivāda-tāṇḍava of[1014] Kamalākara says that Jīmūtavāhana held that the view about the equal ownership of father and son in ancestral property was put forward for precluding the possibility of the uncle taking the whole estate of a man dying (in union) leaving a son or a predeceased son's son or for precluding the possibility of an unequal distribution of ancestral property by a father among his sons and that Jīmūtavāhana took up this position, being blinded by his hatred of the Mit. The Vīramitrodaya[1015] also says that Jīmūtavāhana criticizes the Mitākṣarā definition of *vibhāga* and the view of the Mit. about the times for partition. The Vyavahāramātṛkā[1016] also appears to criticize several times views which were held by the Mit. and the correspondence is very striking. On this point this much may be said that the points selected for attack by Jīmūtavāhana do occur almost in the same words in the Mit. but, since the Mit. is not expressly mentioned and since it is likely that other writers like Asahāya and Bhāruci whose works have not yet been discovered might have contained the very same words that are found in the Mit., it is somewhat hazardous to assert that Jīmūtavāhana criticizes the Mit. alone and no other work. All that one can advance is that it is quite within the bounds of possibility that Jīmūtavāhana criticizes the Mit.

Raghunandana in his Smṛtitattva differs rather rarely from Jīmūtavāhana; vide (Vol. I.) Tithitattva pp. 52–53, Malamāsa

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1014 यत्तु जीमूतवाहनः–मृतपितृके पौत्रे पुत्रे च सति संनिकर्षात् पितृव्यस्यैव सर्वधनप्राप्तिनिरासार्थं समस्वाम्योक्तिः पुत्राणां विषमविभागनिवृत्त्यर्था वा न तु पितुः समभागार्था पुत्रस्वातन्त्र्यार्था वा तेन पैतामहेपि पितुर्भागद्वयमिति। तन्मिताक्षराप्रद्वेषजान्ध्यकृतम्। folio 109 of the Mandlik collection ms. in the Fergusson College, Poona.

1015 'यच्च जीमूतवाहनेनैव मिताक्षरोक्तं विभागो नाम द्रव्यसमुदायविषयाणामनेकस्वाम्यानां तदेकदेशेषु व्यवस्थापनमिति विभागशब्दार्थः इति दूषयित्वोच्यते' वीर० p. 547; 'अत्र पित्र्युपरम एकः कालो निवृत्ते चापि रजसीति द्वितीयो जीवति चेच्छतीति तृतीय इति मिताक्षरायां जीमूतवाहनेनोक्तं दूषणम्।' वीर० p. 552.

1016 व्यवहारमातृका p. 296 'तदेव (वं ?) स्वयमेव अप्रसिद्धादेर्व्याहृतत्वात् यदन्यैः कल्पितं अप्रसिद्धमिति मदीयं शशविषाणमनेन गृहीतं निराबाधमस्मदीयगृहस्थितो दीपः प्रकाशमेतद्गृहे करोति...तत्रास्तां दूषणान्तरं किं तु शास्त्राद्यन्यथाकल्पनमशास्त्रदर्शित्वमेव तेषां कल्पयति।'; compare मिताक्षरा on याज्ञ. II. 6 'अप्रसिद्धं मदीयं शशविषाणं गृहीत्वा न प्रयच्छतीत्यादि निराबाधमस्मद्गृहे दीपप्रकाशेनायं स्वगृहे व्यवहरतीत्यादि.' It is to be noted that these examples occur in अपरार्क also.

p. 849; (Vol. II.) Ekādaśī p. 88. He quotes Kālaviveka frequently e. g. in Tithi pp. 106, 107, 141, 144, Mala° p. 834, Ekādaśī pp. 41, 87; he mentions the Vyavahāramātṛakā in Vya. tattva pp. 199, 214, 225, the Dāyabhāga in Dāyatattva pp. 164, 174, 194. He names Jīmūtavāhana frequently as in Vol. I Tithi pp. 24, 144, Prāyaścitta p. 482, Mala° pp. 767, 781; (Vol. II.) Dāyatattva p. 194, Ekadaśī pp. 5, 36, 38, 40, 51, 53, 103.

Several commentaries on the Dāyabhāga have been published. The more important commentators are (1) Śrīnātha Ācāryacūḍāmaṇi, Guru of Raghunandana[1017] (flourished about 1470–1540 A. D.); vide JASB (New Series) vol. XI. pp. 344–351 for his parentage, works and time of Śrīnātha; (2) Rāmabhadra Nyāyālaṅkāra Bhaṭṭācārya, son of Śrīnātha-Ācāryacūḍāmaṇi (flourished about 1510–1570. Vide for his commentary 'Our Heritage' vol. VI. pt. I pp 43–53; I. H. Q. vol. 33; (3) Acyutānanda Cakraviartin (flourished about 1510–1570); (4) Maheśvarabhaṭṭācārya (about 1530–1600); (5) Śrīkṛṣṇa Tarkālaṅkāra (flourished about the middle of the 18th century).

There is a commentary on the Dāyabhāga professed by Raghunandana. Colebrooke suspected that it was not a work of Raghunandana. Rai Bahadur Manmohan Chakravarti holds that it is Raghunandana's (J. A. S. B. vol. XI, N. S. for 1915, pp. 302, 352), on the ground that the final colophon gives the kula as Vandyaghaṭīya and the father's name as Hariharabhaṭṭācārya. This is not a very strong ground. Any scholar desirous of passing off his own work as Raghunandana's could very easily have put in these items. It was included among the commentaries on the

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1017 Following the dictum in a well-known verse आत्मनाम गुरोर्नाम नामातिकृपणस्य च। श्रेयस्कामो न गृह्णीयाज्ज्येष्ठापत्यकलत्रयोः॥ Raghunadana does not mention his guru's name in the discussions. In the Smṛtitattva Raghunandana frequently mentions his teacher's views with the words 'iti Gurucaraṇāḥ'. Vide for example, (vol. I) Tithi pp. 31, 85, Mala° p. 769, Saṁskāra p. 873, (vol. II) Ekādaśī pp. 5, 103. In two places of the Yajurvedīśrāddhatattva (vol. II, pp. 493 and 500) he mentions the Śrāddha-Candrikā of his *guru* and in the Yajurvedi-vṛṣotsargatattva (vol. II, p. 640) he mentions 'Ācārya-cūḍāmaṇi' along with Harīśvara, Paśupati and Rāmadatta.

Dāyabhāga publiched by Pandit Bharatacandraśiromaṇi in his edition of the Dāyabhāga with commentaries. It is very likely that Raghunandana worte a commentary on the Dāyabhāga. Unless strong grounds are shown to doubt the authorship of Raghunandana, we may concede that he wrote it.

On Jīmūtavāhana, his work and times one may read with profit Rai Bahadur Manmohan Chakravarti's learned contributions to the 'History of Smṛti in Bengal and Mithilā' in J. A. S. B. (New Series) Vol. XI (pub. in 1916) pp. 311-327.

As to Jīmūtavāhana's time there is a sharp divergence of views among scholars. Jīmūtavāhana mentions Dhāreśvara Bhojadeva in his three works and Govindarāja in the Dāyabhāga (XI. 2. 22-23. Jiv. ed. 1893). Vide above under Govindarāja (p. 657 n. 897a.). Therefore he cannot be placed earlier than about 1125 A. D. The divergence of views among scholars concerns the latest date to which he is to be assigned. M. M. Chakravarti (J.A.S.B. vol. XI. pp. 322-324) points out that the Kālaviveka of Jīmūtavāhana is quoted in the Durgotsavaviveka of Śūlapāṇi and therefore Jīmūtavāhana cannot be placed later than the end of the 14th century A. D. Another argument for an early date is supplied by the astronomical references in the Kālaviveka. It may be noted that in the Kālaviveka (the earliest of his three works) he refers to the rising of the star Agastya (Canopus) in his own day in his homeland in Rāḍhā and in Ujjayinī. He says[1018] 'the rising of Canopus takes place on different days according to the country (in which an observer resides); to illustrate, that star is first seen in Rāḍhā when seven days are yet to run of the month of Bhādrapada, while in Ujjayinī it rises when only four days of Bhādrapada are yet to run; again he notes that Agastya is seen rising in Ujjayinī when twenty-six days of Leo have passed away and in Rāḍhā, Canopus is first seen rising when twenty-three days of the sign of Leo are past. Here it is clear that he is referring to the appearance of heavenly bodies in his own day. In other

1018 किं च। अगस्त्योदयस्य देशभेदेन अनियतकालत्वात्। तथाहि। **राढादिषु सप्तदिनावशिष्टे भाद्रे** तस्योदयः। **उज्जयिन्यां** च दिनचतुष्टयावशिष्ट इत्यनन्तरमेव वाच्यम्। कालविवेक p. 290; again कन्यामगते सूर्ये सिंहस्य षड्विंशतिदिनेषु गतेष्वगस्त्योदयः। तदनन्तरमर्घो देयः। **राढादिषु** तु सिंहस्य त्रयोविंशति दिनेषु गतेषूदयो भवति। कालविवेक p. 291. अर्घ means **पूजाविधि here.** '**मूल्ये पूजाविधावर्घः**' **अमर०.**

passages of the Kālaviveka, where there are astronomical references to heavenly bodies we should presume that he refers to what he himself saw or knew personally (unless there are clear indications to the contrary in the passage itself or near it). For example, he refers to the eighth day after the Sun's entering in Tulā (Libra) in the Śaka year 1014 (i. e. 1092 A. D.) and the seventeenth day after the Sun entered the sign of Tulā in the year 1013 (i. e. 1091 A. D.). Probably these dates may refer to his boyhood or youth.[1018a]

80. Aparārka

On the smṛti of Yājñavalkya Aparāditya wrote a voluminous commentary styled Aparārka-Yājñavalkīya-dharmaśāstra-nibandha (published in two volumes by the Ānandāśrama Press, Poona, 1903 and 1904). In a verse[1019] at the end and in the colophons the author is called Aparāditya, a Śilāhāra king, born in the family of Jīmūtavāhana of the Vidyādhara race. In the introductory[1020] fifth verse also the author is styled ' an ornament of the family of Jīmūta ' and is highly eulogised for his devotion to Śiva and his brilliant intellect.

The Śilāhāras had a long history for several centuries in India, roughly between the Tāpī river and parts of Goa and present Mysore. There were three main branches, but as they were

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1018a तथाहि चतुर्दशोत्तरसहस्रशाकाब्दे तुलास्थादित्याष्टमदिनोपक्रान्तस्य प्रतिपदादिदर्शान्तमासस्य पौर्णमास्यश्विनीभरणीभ्यां व्याप्ता कृत्तिकारोहिण्योरन्यतरयोगाच्च कार्तिकः । कालविवेक pp. 49–50.
तथा त्रयोदशोत्तरसहस्रशाकाब्दे तुलादित्यस्य सप्तदशदिने चित्रा स्वातीव्याप्तामावास्या वृश्चिकादित्ये चानुराधा ज्येष्ठाभ्यां युक्तेति । तद्वत्सरे तस्यां विशाखायोगो न वृत्त एव &c. । कालविवेक p. 64.

1019 राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्धः सुहृच्छक्तो दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः । शास्त्रार्थामृतचर्वणार्पितमतिर्विश्वैकनाथोप्यसौ शौर्यौदार्ययशोधनोमुमपरादित्यो निबन्धं व्यधात् ॥ इति श्रीविद्याधरवंशप्रभवश्रीशिलाहारनरेन्द्रजीमूतवाहनान्वयप्रसूतश्रीमदपरादित्यदेवविरचिते याज्ञवल्कीयधर्मशास्त्रनिबन्धेऽपरार्के प्रायश्चित्तप्रकरणम् ।

1020 भक्त्या यस्य सविस्मयः स्मररिपुर्बुद्ध्या च वाचस्पतिर्विक्रान्त्या द्विषतां गणः शुचितया भास्वान्क्षमित्वेन भूः । जीमूतान्वयभूषणं स विपुलां योगीश्वरेणोदिते शास्त्रे वाक्यनयानुगां वितनुते व्याख्यां सतां संमताम् ॥

feudatories and did not aspire to imperial title, they were generally referred to as 'Mahāmaṇḍaleśvara' and did not rule over extensive territories. The late Professor A. S. Altekar contributed an exhaustive paper on the Śilāhāras to the 'Indian Culture' (Vol. II for 1935-36, pp. 393-428) with a list of Śilāhāra Inscriptions on pp. 43-4330). Here only a brief account will be set out. One branch of Śilāhāras ruled over North Konkan from about 800 A. D. to about 1265 A. D. A number of copper plates and Inscriptions on stone of this branch had been published when Dr. Altekar wrote. The pedigree begins with Kapardin (800-825 A. D.) and ends with Someśvara (1240-1265 A. D.). This branch ruled over parts of what is now Surat district and over the present districts of Thana, Alibag and parts of the Ratnagiri District, their capitals being Thana and Purī. Vide I. C. vol. II. p. 402 for a complete genealogy of this line and their chronology. There were two kings in this branch called Aparārka (I in about 1110-1140 A. D.) and Aparārka or Aparāditya (II in 1170-1195 A. D.). The most important records of this branch (with which alone we are concerned when dealing with Aparārka as a commentator on Yāj.) are those in J. B. B. R. A. S. vol. XXI pp. 505-16, ed. by Prof. K. B. Pathak of the year Śake 1049 (1127 A. D.) and in A. B. O. R. I. vol. V. pp. 169-70 edited by Mr. Diskalkar.[1021] About 29 plates and inscriptions of this branch are set out by Prof. Altekar (I. C vol. II on pp. 430-32) and on p. 402 of the same the names of all the kings of this branch with dates are mentioned. The two other branches were (1) of the Śilāhāras of South Konkan as in E. I. Vol. III. pp. 292-302 (the Kharepatan plates of Raṭṭarāja of Śake 930, 1008 A. D.); (2) and the other ruling over territories of what are now parts of Satara and Belgaum Districts and the State of Kolhapur (vide E. I. vol. III pp. 207-216 of *śake* 1065 i. e. 1143 A. D.). There is no Aparāditya in both these branches. The Śilāhāras describe themselves as Tagarapuravarādhīśvara. Greek writers like Ptolemy located Tagara to the north-east of Paithan. Dr. Fleet (JRAS vol. IV p. 281) conjectures that it is Ter, a place about 95 miles *South-East* of Paithan.

1021 This inscription comes from Somnāth in Kathiawad and hence it is dated in Vikrama year 1176 (i. e. Caitra śuddha 14 Sunday 1119-20 A. D.) and the grant is of a Vāṭikā (modern Vāḍī in sthānakīya-pātana i. e. in Thana by a *mahāmātya* Lakṣmaṇanāyaka, son of Bhāskaranāyaka.

The most relevant documents for our purpose are those of Aparārka or Aparāditya (literally the Sun of the Western direction). The name of the family is variously spelt in the Inscriptions viz. as Śilāhāra, Śālār, Siyalār, Selar. There is a place called Śelārvāḍī near Poona. The first name is rather ancient. It occurs in the Sanskrit drama called Nāgānanda composed by the famous Emperor Harṣadeva (first half of 7th century A. D.). The name was taken to mean 'who offered himself as food on a stone-slab'. The drama is based on the legend that Jīmūtavāhana, son of Jīmūtaketu, offered himself as prey to Garuḍa who used to devour every day a nāga on a stone-slab. The drama describes Goddess Gaurī (consort of Śiva) to be the patroness of Vidyādharas, from whom was descended Jīmūtavāhana. The colophons at the end of the three sections of the Yājñavalkyasmṛti mention this legendary matter. It is noteworthy that in the Akalkot Inscription of Śilāhāra Indrarasa (E. I. vol. 27, p. 63) it is pointed out by the editor of the record that there are no doubt three well-known branches of Śilāhāras but there are seven other branches also.

As regards Aparārka there are the grants in ABORI vol. V p. 169, the Vadavali grant of Śake 1049 (1127-28 A. D.), and JBBRAS vol. XXI, pp. 506-517.

Aparārka's work, like the Mitākṣarā, though professedly a commentary on Yāj., is really in the nature of a digest. It is far more voluminous than the Mit. It quotes profusely from the Gṛhya and Dharmasūtras and the metrical smṛtis. Several features distinguish it from the Mit. The Mit. is generally very chary of quoting from the Purāṇas, while Aparārka contains long extracts sometimes extending over pages from several Purāṇas, viz. the Ādipurāṇa, the Ādityapurāṇa, the Kūrma, the Kālikāpurāṇa, Devī, Nandi, Nṛsiṁha, Padma, Brahma, Brahmāṇḍa, Bhaviṣyat, Bhaviṣyottara, Matsya, Mārkaṇḍeya, Liṅga, Varāha, Vāmana, Vāyu, Viṣṇu, Viṣṇudharmottara, Śivadharmottara, Skanda. From the Purāṇas hundreds of verses are cited. The Vāmana on pp. 364-365 on special gifts in the twelve months from Māgha and Śivadharmottra (p. 274) are quoted only once and the Kūrma and Liṅga are quoted only thrice each, but about four hundred verses are quoted from the Matsyapurāṇa alone, about 160 from the Brahmapurāṇa, about 100 from the Bha-

viṣyat and so on. The index at the end of the printed Aparārka gives the names of the various smṛtikāras quoted in the work. Another feature not found in the Mit. is that Aparārka quotes long passages of the Dharmasūtras and explains them at length, e. g. on Yāj. III. 294 (p. 1205) he quotes Gautama (Dh. S. 20. 2–9) and then offers a lengthy explanation ; on Yāj. III. 294–295, he quotes long passages of Vasiṣṭha (Dh. S. 15. 11–14 and 17–21) and gives datailed explanations of them. It is probable he had not before him commentaries on these dharmasūtras. Several hundred verses are quoted from the Manusmṛti. The Dharmasūtras of Āpastamba, Gautama, Vasiṣtha, Viṣṇu, Bodhāyana, Devala, Paiṭhīnasi, Śaṅkha, Śaṅkhalikhita and Hārīta are profusely quoted. Similarly, Nārada, Bṛhaspati and Kātyāyana, Parāśara, Yama (quoted over 100 times mostly on *ācāra* and *prāyaścitta* sections) are quoted profusely. It appears from the way that Śaṅkha and Śaṅkhalikhita are quoted that Aparārka had before him two separate works, one of Śaṅkha (in which sūtras and verses occur almost in equal numbers) and of Śaṅkhalikhita in which prose passages vastly predominate and verses occur rarely. In the 99 references to pages where Śaṅkha is mentioned he is quoted in prose on pp. 118, 119, 123, 150, 156, 249, 260, 262–63, 274, 694, 717, 718, 741, 842, 875, 882, 944, 1025, 1057, 1066, 1077, 1089, 1094, 1117, 1121, 1148, 1153, 1154, 1158, 1175, 1210, 1241. Śaṅkha-Likhitau are mentioned about 63 times, but verses are rare. On p. 224 there is a quotation from Śaṅkhalikhitau in which there is a verse first, followed by a prose passage. On p. 896 at first there is a verse passage (1½ verses) followed by a prose extract on the same topic. On p. 1149 there is a prose passage of Śaṅkhalikhita followed by a half verse attributed to Śaṅkha. On p. 1154.[1022] there is a passage of Śaṅkha followed by another prose from Śaṅkhalikhita (the first word being the same in both). There are similar cases where Śaṅkhalikhitau are quoted and then Śaṅkha is quoted or *vice versa* on the same matter (vide note below).[1022a] I collected about 40 years ago passages

1022 शङ्खः। **अग्न्युत्सादी** संवत्सरं चान्द्रायणं चरेद्गां च दद्यात्।...शङ्खलिखितौ। **अग्न्युत्सादी** मिथ्याधीता च संवत्सरं ब्राह्मणगृहेषु भैक्षं चरेताम्। अपरार्क, p. 1154.

1022[a] शङ्खलिखितौ–सुराभाण्डोदकपाने षड्रात्रमभोजनं चान्द्रायणं कामतः।; compare immediately after (a verse of शङ्ख–अपः सुराभाजनस्थाः पीत्वा पक्षं व्रती भवेत्। मद्यभाण्डस्थिताः पीत्वा सप्तरात्रं व्रती भवेत्॥; and then again

(*Continued on the next page*)

quoted in digests as those of Śaṅkha-Likhita and published them in ABORI, vol. VII (1926) pp. 100-128 and in ABORI vol. VIII (1927) pp. 93-132.

It is remarkable that Aparārka names twelve Smṛtikāras with the prefix 'vṛddha' viz. Gārgya, Gautama, Parāśara, Pārāśara, Pracetas, Bṛhaspati, Manu (24 times), Yājñavalkya (ten times), Vasiṣṭha (16 times), Vyāsa, Śātātapa (19 times,) and Hārīta (twice). He also quotes Laghu-Yama, Laghu-Viṣṇu and Laghu-Hārīta (9 times); and also Bṛhat-Pracetas (thrice), Bṛhad-yama (once), Bṛhan-Manu (once) and Bṛhad-Viṣṇu (thrice). About eighty verses are expressly quoted from the Mahābhārata and only seven from the Rāmāyaṇa (one on p. 385, two on p. 875 and four on p. 881). On p. 11 he gives brief summaries in the style of the Śāṅkarabhāṣya of the tenets of the Śaiva, Pāśupata, Pāñcarātra, Sāṁkhya and Yoga systems. In one place he sets out the arguments of those who hold that correct knowledge alone leads to *mokṣa* and of those who hold that a combination of correct knowledge and works is essential for *mokṣa* and leaves his readers to choose for themselves whatever view they take.[1023] It is remarkable that, while even the Mit. names at

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(*Continued from the previous page*)

त्रिरात्रोपवासघृतप्राशनानुवृत्तौ शङ्खलिखितौ मध्वासवदुष्टभाण्डोदकपाने स्त्रिया सह भोजने चैतदेव ॥ अपरार्क p. 1161.

शङ्खलिखितौ । बकबलाकाहंसप्लवखञ्जनककारण्डवचक्रवाककटभारगृहकपोतचाकपारावतशुकशारिकासारसटिट्टिभोलूककाकोलरक्तपादजालपादवाग्गुदचाषभासवायसकोकिलशार्द्दलिकुक्कुटहरीतभक्षणे दशरात्रमनाहारः । पिबेद्वा गोमूत्रयावकम् ।; शंखः । मद्गुहंसं बकं काकं कोकिलं खञ्जरीटकम् । मत्स्यादांश्च तथा मत्स्यान्बलाकाः शुकसारिके । चक्रवाकं प्लवं चैव मण्डूकं भुजगं तथा । मासमेकं व्रतं कुर्यादूयश्चैव न भोजयेत् । जलेचरांश्च जलजान्प्रतुदान्नखविष्किरान् । रक्तपादाञ्जालपादान् सप्तरात्रं व्रतं चरेत् ॥ अपरार्क pp. 1165-66.

1023 Vide pp. 1029-1034 on याज्ञ. III. 205. On p. 1034 he says 'तदनयोर्मतयोर्यन्न्याय्यं तद्ग्राह्यम्'. It appears that his own final and firm view is stated on p. 959: 'एवं केवलां विद्यां केवलं च कर्म निन्दित्वा तयोरन्योन्यसमुच्चितयोर्मोक्षोपायत्वं विधत्ते श्रुतिः 'विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते' इति । विद्यामात्मोपासनमविद्यां वर्णाश्रमधर्मजातमन्योन्यसमुच्चितमेतदुभयं मोक्षोपायत्वेन वेद जानाति नासावन्धतमः प्रविशति । .. विद्यया साक्षादमृतं मोक्षमश्नुते प्राप्नोति । किंतु मृत्युतुल्यं मोक्षविघ्नं तीर्त्वा विद्यया आत्मज्ञानेनामृतं प्राप्नोति न पुनः सत्कर्मनिबन्धनं विघ्नोपशममन्तरेणैव विद्यया मोक्षं कश्चिदाप्नोति । .. तस्माद्विद्याङ्गतया कर्मणां मोक्षं प्रति निमित्तभावोत्र विधीयते । विद्यां...मश्नुते is ईशावास्योप० verse ॥ and मैत्रा. उप. 7, 9.

least six *nibandhakāras* on dharmaśāstra viz. Asahāya, Viśvarūpa, Bhāruci, Śrīkara, Medhātithi and Dhāreśvara. Aparārka observes a studied silence in the matter of citing the names of his predecessors. He employs such vague expressions as *kecit, anye, apare,* though he cites views that were ascribed by the Mit. and others to Dhāreśvara and others, e. g. on pp. 741–42 he says[1024] that the text of Yāj. 'patnī duhitaraḥ' according to some refers to the widow who submits to *niyoga* (this is the view of Dhāreśvara); on p. 744 he refers to the view of some that the word *duhitṛ* in Yāj. means only the appointed daughter (*putrikā*). This last was the view of Viśvarūpa and Śrīkara. On p. 761 he refers to the reading of some in Yāj. II. 150 as 'sāmantā sthavirā gaṇāḥ' which is found in Viśvarūpa (II. 154) and not in the Mit. Aparārka names (p. 926) a Vāgbhaṭa-smṛtisaṁgraha and a Smṛti-mīmāṁsā of Jaimini (p. 206) from which two verses are quoted, variant readings therein are noticed and detailed explanations thereof are offered. He refers to several works and authors on astronomy and astrology such as Garga, Kriyāśraya (p. 872), Sārāvali. On pp. 570 and 572 of the printed text occur two references to a *pustaka* of Rājānaka Śitikaṇṭha.[1025] That was probably a marginal note in a ms., the copyist or owner of which found on comparison with another ms. belonging to Rājānaka Śitikaṇṭha additional matter. Aparārka quotes from Bhaṭṭa (i. e. Kumārilabhaṭṭa).[1026] Aparārka does not appeal as frequently to the doctrines of the Pūrvamīmāṁsā as the Mit. does and he does not generally enter into acute discussions of Pūrvamīmāṁsā in its application to Dharmaśāstra as the Mit. does. Here and there he mentions a few terms that are often employed in Pūrvamīmāṁsā-discussions, e. g. on p. 470 on Yāj. I. 226–228 he employs the words 'aupadeśika' and ātideśika.' Similarly, on Yāj. I. 260 (on Trayodaśīśrāddha in the rainy season) he enters upon a discussion of the terms 'prasajyapratiṣedha' and 'paryudāsa'. On Yāj. III. 243 he quotes the Nyāya 'sarvaśākhā-

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1024 अत्र केचिदाहुः – या देवरादन्यस्माद्वापि सपिण्डाद्गुरुश्वशुरादिवचनात्पुत्रमिच्छति तद्विषयं पत्नी दुहितर इत्यादि वचनमिति । ...एतेन यदुक्तं केनचित् पत्नी दुहितर इत्यत्र दुहितृशब्देन पुत्रिकोच्यत इति तन्निरस्तं वेदितव्यम् ।.

1025 इति राजानकशितिकण्ठपुस्तके विशेषः । p. 572.

1026 ततश्च यदुक्तं भट्टेन-तस्माद्गुरुगृहे तिष्ठन् मधुमांसादि वर्जयन् । जिज्ञासेताविरुद्धत्वाद्धर्ममित्यवगम्यते ॥ इति तदनेन विरुध्यते p. 76.

pratyam-ekam karmeti-nyāyena smṛtyantaroktā aviruddhā dharmāḥ samuccayena kartavyāḥ'. Vide H. of Dh. Vol. V. pp. 1273 and 1350 for this *nyāya* based on Jaimini II. 4. 8–33. But such references to Mīmāṁsā and nyāyas are rare in Aparārka's work. For explanation of 'prasajyapratiṣedha' and 'paryudāsa', vide H. of Dh. vol. V. pp. 1247–49 and foot-notes 2027–2030 and for Ātideśika and 'Aupadeśika' vide H. of Dh. vol. V. pp. 1321–23 and note 2173. It must be said that Aparārka is much inferior to the Mit. in lucid exposition, in dialectic skill, in subtlety of argument and in the ordered presentation of heterogenous material.

Some of the views that are usually associated with Jīmūtavāhana were propounded by Aparārka also. Aparārka bases the right to take a deceased person's property on the superior spiritual benefit conferred by the claimant on the person deceased.[1027] In several other respects also Aparārka differs from the Mit., though in general the two closely agree. For example, Aparārka prefers the father over the mother as an heir (p. 745); Aparārka explains the word 'apratiṣṭhitā' in Gautama's text (18. 22) as 'one who is issueless or is indigent or a widow,' while the Mit. explains it to mean only 'indigent.'

Whether Aparārka knew the Mit. is a vexed question. Some scholars, while holding that Aparārka does criticize the Mit., explain away the non-mention of the Mit. by saying that the Indian etiquette required a royal author not to mention the name of the servant of another king, while the existence of the master himself was ignored (Dr. Jolly in Journal of Indian History, vol. III. p.17). It is doubtful whether any such etiquette ever existed and further Aparārka studiously avoids the express mention of every ancient commentator. Works of royal authors, such as the Madanapārijāta or the Sarasvatīvilāsa, do not appear to have followed the etiquette if it ever existed. Besides, Vijñāneśvara was a Parivrājaka

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1027 तत्र प्रत्यासन्नः पूर्वं धनभाक्। यदाह मनुः। अनन्तरः सपिण्डाद्यस्तस्य तस्य धनं भवेदिति। ......संप्रदानकारकीभूतानां पित्रादीनां त्रयाणां चोदकादिदाता यश्च तत्संततिजोन्योपि तेषामेवोदकादिदाता स तस्य प्रत्यासन्नः सपिण्डः। तदत्र तु सोदरो भ्रातातिशयेन प्रत्यासन्नः समानसंप्रदानोदकादिदातृत्वात्। तत्पौत्रस्तु ततोपि व्यवहितः पितृपितामहपिण्डयोर्भिन्नसंप्रदानकत्वात्। तत्प्रपौत्रस्त्वत्यन्तव्यवहितः पिण्डत्रयेपि संप्रदानभेदात्। pp. 744–45.

(*sannyāsin*) and not the servant of any king. In my opinion the Mit. was known to Aparārka. Aparārka reads Yāj. III. 17 as 'Vaitānopāsanāḥ kāryāḥ kriyāśca śruticoditāḥ,' explains the first word as a karmadhāraya compound, gives the explanation of this verse offered by others, disapproves of it and then says that others read 'śruticodanāt' for 'śruticoditāḥ'.[1028] Viśvarūpa reads 'vaitānikāśrayāḥ...śrutidarśanāt' and offers no comment on this verse beyond the word 'spaṣṭārthametat' (it is III. 15 in the Trivandrum ed.). The Mit. does contain the reading referred to by Aparārka and the śruti passage 'yāvaj-jīvam' etc. Aparārka refers on Yāj. III. 254 to the reading 'samām'[1029] adopted by some, says that the latter explain the verse as prescribing the penance for three years and observes that the verse of Manu (IX. 92) does not apply, as the latter say, to him alone whose palate has merely come in concact with liquor (without his having actually swallowed it). Viśvarūpa (III. 248) does not explain the verse as prescribing a three years' penance nor does he refer to the contact of wine with the palate. The Mit., however, contains both these

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1028 अत्र केचिद् व्याचक्षते-वितानि वेदे भवा: वैताना: तथा उपासने गृह्ये भवा औपासना:। वैतानाश्चौपासनाश्च वैतानोपासना: क्रिया इति । तदेतद्व्याख्यानमनुपपन्नम् । वैतानोपासन्य इति हि तदा शब्द: स्यान्न पुनर्वैतानोपासना इति । ...यच्च तैः **श्रुतिचोदनादिति** पाठं कृत्वा हेतुपरत्वेन व्याख्यातं तदपि न युक्तम् । एवं हि ते **मन्यन्ते । यस्माच्छ्रुत्या यावज्जीवमग्निहोत्रं** जुहुयात्, यावज्जीवं दर्शपूर्णमासाभ्यां यजेत, इत्यादिक्रियावश्यकायतया विहितत्वान्न स्मृत्या शक्यमाशौचेपि तन्निवर्तनं विधातुमिति । अपरार्क p. 891 : compare the मिताक्षरा 'वितानोग्नीनां विस्तारस्तत्र भवा वैताना: त्रेताग्निसाध्या अग्निहोत्रदर्शपूर्णमासाद्या: क्रिया उच्यन्ते । ...उपासनो गृह्याग्निस्तत्र भवा औपासना: सायंप्रातर्होमक्रिया उच्यन्ते ता वैतानोपासना वैदिक्य: क्रिया: कार्या:। कथं वैदिकत्वमिति चेत् । श्रुतिचोदनात् । तथाहि यावज्जीवमग्निहोत्रं जुहुयादित्यादिश्रुतिभिरग्निहोत्रादीनां चोदना स्पष्टैव ॥'.

1029 '**केचिदत्र समाशब्दं बहुवचनान्तं वर्षत्रयपरत्वेन व्याचक्षते । ...**असादेव च सुरापानापनुत्त्यथमिति वचनात् कृतसुरापानस्यैतद् व्रतमिति गम्यते न **पुनस्तालुमात्रसंयुक्तसुरस्येति** ।' अपरार्क p. 1072 ; compare the मिताक्षरा 'अथवा पिण्याकं पिण्डितं त्रिसमा: वर्षत्रयपर्यन्तं रात्रौ भक्षयेत् । .. यत्तु मनुवचनं कणान्वा ...सकृन्निशि । सुरापानापनुत्त्यर्थं बालवासा जटी ध्वजी ॥ इति **तत्तालुमात्रसंयोगे सुराया** अबुद्धिपूर्वं द्रष्टव्यम्'. Thd printed text of याज्ञ. in the मिताक्षरा reads 'पिण्याकं ...भक्षयेत्त्रिसमा निशि'; the printed अपरार्क reads भक्षयेत्तु समां निशि, while विश्वरूप reads भक्षयीत समां निशि. The remarks of अपरार्क show that he had a ms. of a com. where the reading was भक्षयेत्तु समा निशि.

particulars. On p. 1084 also[1030] Aparārka seems to be referring to the view of the Mit.

If one compares the portion of the Mit. on the section on *rājadharma* (Yāj. I. 309–368) with the commentary of Aparārka on the same section (verses 307–366) and bears in mind the fact that a reigning king is credited with composing the latter, one would be struck by the poverty of explanations in Aparārka's work as compared with the Mitākṣarā.

The date of Aparārka can be settled within very narrow limits. The Smṛticandrikā[1031] in several places quotes the views of Aparārka and sometimes contrasts them with those of the Mit. The Smṛticandrikā refutes the view of Aparārka that the words of Yāj. 'jyeṣṭhaṁ vā śreṣṭhabhāgena' are meant to comprehend all various modes of giving an additional share (*uddhāravibhāga*) to the eldest son on partition mentioned by Manu and others and it follows Aparārka's explanation of 'apratiṣṭhitā' in Gautama's text. It will be shown later on that the Smṛticandrikā must have been composed about 1200 A. D. If the above conclusion that Aparārka knew the Mit. and criticizes it be correct, Aparārka must have flourished after 1100 A. D. and before 1200 A. D. Here epigraphical research comes to our help. We know from the commentary that the author Aparāditya was a Śilāhāra prince of Jīmūtavāhana's family. Incriptions of the Śilāhāras show that there were three branches of that family, one ruling in the northern Konkan at Thana, the second in the southern Konkan and the third at Kolhapur.

1030 'तत्रापि ब्राह्मणीपुत्रस्य क्षत्रियां पितृभार्यां गच्छतो नववार्षिकं वैश्यां षड्वार्षिकं शूद्रां त्रैवार्षिकं गुरुतल्पव्रतं भवतीत्येके मन्यन्ते । अपरार्क p. 1084; the मिताक्षरा on याज्ञ. III. 260 has 'ब्राह्मणीपुत्रस्य क्षत्रियायां मातुः सपत्न्यां गमने' &c.

1031 यत्पुनरपरार्केण ज्येष्ठं श्रेष्ठभागेनेत्येतदुद्धारप्रदर्शनार्थं तेन ज्येष्ठस्य विंश उद्धार इत्यादिभिर्मन्वादिशास्त्रैर्यावन्त उद्धारप्रकारा विहितास्ते सर्वे चोपलक्षिता भवन्तीति तदप्यपास्तम् । स्मृतिच० II. p. 261; compare अपरार्क p. 717 'ज्येष्ठस्य विंश ...यवीयसः इत्यादिभिरुद्धारशास्त्रैर्यावन्त उद्धारप्रकारा विहितास्ते सर्वेत्रोपलक्षिता भवन्ति'. 'अप्रतिष्ठिता अनपत्या निर्धना दुर्भगा विधवा वा । एवमपरार्कानुसाराद्गौतमवचनं व्याख्यातम् । अस्य विज्ञानेश्वरकृता व्याख्या हेया स्वबुद्धिमात्रेणाध्याहारादिकरणात् ।' स्मृतिच० II. 5. 285; vide स्मृतिच० II. 218, 367, 377, 428 for other references to अपरार्क. Vide चतुर्वर्ग० III. 2, p. 495 for mention of अपरार्क.

Inscriptions of the northern Śilāhāras speak of two kings who are named Aparādityadeva. In JBBRAS vol. XXI, pp. 505–516 there is a grant dated *śake* 1049 (expired) of Aparādityadeva who donated a village named Vaḍavali in the Thana District to a brāhmaṇa studying the Mādhyandina recension of the Vājasaneya-saṁhitā. The king is there styled once as Aparājita and several times as Aparādityadeva. He was son of Anantadeva and grand-son of Nāgārjuna and traced his descent to Jīmūtavāhana, son of Jīmūtaketu, far famed in legend and literature as an exemplar of self-sacrifice,[1032] e. g. in the drama Nāgānanda. In this inscription Aparādityadeva is styled *Śilāhāranarendra* and *Jīmūtavāhanānvayaprasūta* as in the colophon of the commentary on Yāj. (vide note 1020 above) and also *Mahāmaṇḍaleśvara* and *Tagarapura-parameśvara*. In the Annals of the Bhandarkar Institute, vol. V, part 2, p. 169 there is a grant made at Somnath-Paṭan in Kathiawar of Vikramsaṁvat 1176 (1119–20 A. D.) while Aparādityadeva of the Śilāhāra family was reigning, almost in the same words as in the grant in JBBRAS vol. XXI p. 505. Therefore it appears that the dates of Aparādityadeva I referred to in these grants fall between 1115 and 1130 A. D. It was most probably this king who composed the commentary on Yāj. We known from the Śrīkaṇṭhacarita of Maṅkha that king Aparāditya[1033] of Konkan sent Tejakaṇṭha on an embassy to an assembly of learned men in Kashmir during the reign of Jayasiṁha of Kashmir (1129 to 1150 A. D.). Aparārka's commentary continues to be the standard law-book used by the *pandits* of Kashmir (Jolly's Tagore Law Lectures p. 24). Aparārka's work betrays familiarity with Kashmir. I have already noticed the reference to Rājānaka Śitikaṇṭha above. On a passage from Brahmapurāṇa speaking of a śrāddha at Mārtaṇḍa-pādamūla, Aparārka notes (p. 903) that[1034] the latter is well known in Kashmir. It is, therefore, most probable that the work

1032 जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति त्रिजगत्प्रसिद्धः। देहं निजं तृणमिवाकलयन् परार्थं यो रक्षति स गरुडात् खलु शङ्खचूडम्॥ तस्यान्वये ...कपर्दी शीलारवंशतिलको नृपतिर्बभूव। p. 507.

1033 वचोभिर्नुनुदे दन्तद्युतिश्रीखण्डपाण्डुभिः। वादिनां वाददर्पोष्मा येन शूर्पारकाध्वसु॥ यः श्रीमदपरादित्य इति दृत्यप्रसिद्धये। प्रजिघाय घनश्लाघः काश्मीरान् कुङ्कणेश्वरः॥ तेन श्रीतेजकण्ठेन सोत्कण्ठमनुबध्नता। इति सोधिकवैदग्ध्यनिरवद्यमगद्यत॥ श्रीकण्ठचरित 25. 109–111.

1034 मार्तण्डपादमूलं काश्मीरेषु प्रसिद्धम्। अपरार्क p. 903.

was composed about 1125 and was introduced into Kashmir when an embassy was sent from the Konkan king to Kashmir in the reign of Jayasiṁha. The dates of the second Aparāditya range from 1184 to 1187 A. D. (*Vide* Bombay Gazetteer vol. XIII, part 2, p. 427; JBBRAS vol. XII. pp. 333–335 for an inscription of Aparāditya dated 1109 *śake* i. e. 1187 A. D. (wherein he is styled Koṅkaṇa-cakravarti). It is difficult to hold that this was the author of the commentary on Yāj. The Smṛticandrikā is mentioned by Hemādri and hence could not be later than the first quarter of the thirteenth century. Therefore if Aparārka who is frequently cited by the Smṛticandrikā were to be regarded as having flourished about 1187 A. D., very little distance is left between Aparārka's commentary and the Smṛticandrikā in order that the former should come to be looked upon as an authority by the latter. Therefore it appears probable that Aparārka wrote the commentary on Yāj in the first half of the 12th century (about 1125 A. D.).

The commentary of Aparārka is in mere extent nearly double of the Mitākṣarā. It quotes very long extracts, particularly from Purāṇas, on several verses of Yāj. such as on I. 208 (on Godāna, gift of a cow) where he quotes lengthy extracts from Viṣṇudharmottara-purāṇa, Bhaviṣyottara-purāṇa on different *dānas* (called Dhenus), then he quotes on 16 kinds of *Dānas* (called *Mahādānas*) from whole chapters of Matsya, of Bhaviṣyottara, from Viṣṇudharmasūtra (almost the whole of chap. 90) and from some other Purāṇas. On Yāj. I. 226–228 he has an exposition on pp. 463–477; On Yāj. I. 252–253 (on Sapiṇḍīkaraṇa-śrāddha) he expends 14 pages (pp. 528–542). On the Prāyaścitta section also his expositions in certain cases are very long e. g. on III. 267–268 he devotes pp. 1106–1127, on III. 289–290 he devotes pp. 1152–1184. His quotations from Devala and Hārīta (both in verse and prose) are very extensive. If some scholar undertook the work of collecting together even all the prose passages of Devala, Śaṅkhalikhita and Hārīta drawn from the several commentaries and nibandhas it would be a large and valuable work. For example, if one collects only the prose passages of Devala cited in Aparārka they will cover about five closely printed pages of the same work. Similarly, Hārīta is profusely quoted in prose and verse by Aparārka e. g. pages 937, 1113, 1116, 1152 have long prose passages.

81. Pradīpa

The Smṛtyarthasāra of Śrīdhara enumerates the **Pradīpa** among its authorities after the Kāmadhenu.[1035] The Smṛticandrikā in a highly paronomastic verse appears to refer to a work called Pradīpa.[1036] The Sarasvatīvilāsa[1037] quotes the view of the Pradīpa that even the suretyship debt of a person must be paid by his grandson. The Jīvatpitṛkanirṇaya[1038] of Rāmakṛṣṇa (about 1600 A. D.) quotes the Pradīpa on the question that when brothers are separated they should perform separately the annual śrāddha of their father and other ancestors. Nandapaṇḍita in his commentary on the[1039] Ṣaḍaśīti cites the view of the Pradīpa that the sūtra of Paiṭhīnasi (a woman delivered of a son bathing after twenty nights from delivery is entitled to perform all religious rites, while one who is delivered of a female child is so entitled after a month) applies to the wife of one who is not a *dīkṣita* (one who has consecrated the Vedic fires). It has been shown above (note 881) how the Pradīpa criticizes Bhavadeva, according to the Vīramitrodaya, which, in several places, cites the views of the Pradīpa (vide pp. 78, 89, 215 etc.).

The foregoing discussion shows that the Pradīpa was probably an independent work on vyavahāra, śrāddha, śuddhi and other topics. Being mentioned by the Smṛtyarthasāra and Smṛticandrikā, it cannot be later than about 1150 A. D. As it criticizes Bhavadeva it cannot be earlier than 1100 A. D.

1035 Vide note 839 above.

1036 पदे पदे प्रस्खलतां प्रदीपादिस्थितावपि । द्रष्टॄणां दृष्टिविषये चन्द्रिका प्रवितन्यते ॥ प्रदीप (lamp and a word) and चन्द्रिका (moonlight and the स्मृति-चन्द्रिका) are paronomastic.

1037 प्रातिभाव्यागतमपि पौत्रेणापि दातव्यमिति प्रदीपः । स. वि. p. 253; vide p. 361 for another reference to प्रदीप.

1038 प्रदीपेऽपि । विभक्तास्तु पृथक् कुर्युः प्रतिसंवत्सरादिकम् । एकेनैवाविभक्तेषु कृते सर्वैस्तु तत्कृतम् ॥ folio 20b of जीवत्पितृकनिर्णय । (in Bhadkamkar collection).

1039 पैठीनसिः । सूतिकां पुत्रवतीं विंशतिरात्रेण स्नातां सर्वकर्माणि कारयेन्मासेन स्त्रीजननीमिति । इदमपि सर्ववर्णसाधारणमिति प्राञ्चः । अदीक्षितस्त्रीविषयमिति प्रदीपः । षडशीतिटीका folio 8a (in the Bhadkamkar collection); vide folio 38b for another reference to प्रदीप.

Hemādri[1040] refers to the explanation of the word *kalā* occurring in a text of Gārgya offered by a Smṛtipradīpa. It is not unlikely that he means the same work as is referred to by others as Pradīpa.

82. The Smṛtyarthasāra of Śrīdhara

This well-known work was published by the Ānandāśrama Press, Poona, in 1912 A. D. The principal topics discussed by it are : the acts allowed in former ages but forbidden in the *kali* age ; the number of *saṁskāras*, the detailed treatment of *Upanayana*, the duties of Brahmacārin, holidays, marriage, its various forms, prohibitions on the ground of *sapiṇḍa* relation, discussion about *gotra* and *pravara*, daily duties such as *śauca*, *ācamana* brushing the teeth, bathing, the five *yajñas*, daily saṁdhyā, daily worship; detailed treatment of *śrāddha*, proper time, articles, and brāhmaṇas to be invited at it, various kinds of *śrāddha*, discussion about various *tithis* ; intercalary month ; forbidden and allowed food ; purification of various substances and of one's own body ; impurity on birth and death ; rites after death ; rules about *saṁnyāsa* ; prāyaścittas for various grades of sins and lapses.

From the colophon it appears that Śrīdhara was himself a performer of Vedic sacrifices and was the son of Nāgabhartṛ Viṣṇubhaṭṭa of the Viśvāmitra gotra. This colophon does not however occur in the ancient ms. of the work in the Deccan College collection (No. 44 of 1870-71) dated *saṁvat* 1495 (1438-39 A. D.). In the 2nd introductory verse (vide H. of Dh. vol. I. pt.1 note 749) the author tells us that Śrīkaṇṭha and Śrīkarācārya filled the gaps in the smṛtis that were scattered about (i. e. they composed digests thereof with their own remarks). He also says (vide note 839 above) that he relies on the Kāmadhenu, the Pradīpa, the Abdhi, the Kalpavṛkṣa (i. e. Kalpataru), Kalpalatā, Śambhu, Draviḍa, Kedāra and Lollaṭa and the various commentators of Manu and other smṛtikāras. In dealing with *saṁnyāsa* he says that he would treat of the proce-

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1040 यदाह गार्ग्यः। यज्ञकालस्तिथिद्वैधे षट्कालो यदि लक्ष्यते । पर्व तत्रोत्तरं कार्यं हीने पूर्वमुपक्रमेत् । कलात्र मुहूर्त न तु घटिका । ...स्मृतिप्रदीपकृताप्यत्र कलाशब्दस्य मुहूर्तार्थतोक्ता । चतुर्वर्ग० (काल) p. 355.

dure of *saṁnyāsa* following the opinion of Govindarāja and of Baudhāyana.[1041] At the beginning of some sections (p. 48 and p. 49 on *śrāddha* and *prāyaścitta* respectively) he again repeats the verse about Kāmadhenu and the other authorities. The Abdhi named therein seems to be the Smṛtimahārṇava quoted in Hemādri, in the Vivādaratnākara and other works. He refers to Mitākṣarā also (p. 56). For Lollaṭa see above (under Medhātithi). It appears that Śrīdhara also composed another and a larger work on dharmaśāstra. For example, Hemādri who[1042] knew the Smṛtyarthasāra quotes certain views as Śrīdhara's which do not occur in the Smṛtyarthasāra. The Prayogapārijāta, the Nirṇayasindhu, and the Saṁskārakaustubha quote the views of a work called Śrīdharīya which are not found in the Smṛtyarthasāra. Śrīdhara seems to have been a writer from southern India.

The date of the Smṛtyarthasāra can be fixed within approximate limits. As it names the Mit., the Kāmadhenu, the Kalpataru and Govindarāja, it is later than 1150 A. D. The Smṛticandrikā and Hemādri[1043] both quote it as an authority. For example, the Smṛticandrikā says that the Smṛtyarthasāra holds that the Tulasī is among the things the use of which is to be avoided in *śrāddha*. Vide p. 435 of the Śrāddha section of the

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1041 Vide note 913 above.

1042 On the words of ज्योतिर्गार्ग्य 'सौरमासो विवाहादौ यज्ञादौ सावनः स्मृतः' चतुर्वर्ग० (काल) p. 20 says आदिशब्दार्थः श्रीधरेण दर्शितः। विवाहोपनयनचूडाव्रतनियमप्रतिष्ठागृहकरणक्षौरयात्रामहाषष्ठीमहासप्तमीविजयदशमीदशहरायुगादिमहाज्येष्ठाप्रभृत्यादिशब्देनोपादीयते । यज्ञादावित्यादिशब्देन यागदानहोमगर्भाधानसीमन्तोन्नयनजातकर्म-ऋण-क्रयविक्रयव्यवहारग्रहणम् ।.

1043 स्मृत्यर्थसारे तुलस्यपि वर्ज्येत्युक्तं तत्र मूलं चिन्त्यं प्रसिद्धस्मृतिसमुच्चयेषु तुलसीनिषेधस्यादर्शनात्। स्मृतिच० II. 5. 435; compare स्मृत्यर्थसार p. 53; 'यत्तु स्मृत्यर्थसारेभिहितं पाणिहोमे त्रिध्मभेक्षणविप्रानुज्ञा न संततिः (सन्ति ?) तत्र विप्रानुज्ञाभावोक्तिरेतद्वचनादर्शननिबन्धनेत्युत्प्रेक्षणीया। ...यच्च तत्रैवाभिहितं परिसमूहनपर्युक्षणे स्त इति तदपि चिन्त्यम्।' स्मृतिच० II. p. 463; vide for the very words quoted in स्मृत्यर्थसार p. 52. स्मृतिच० II. 366 quotes some passages from स्मृत्यर्थसार pp. 57 and 60.
चतुर्वर्ग vol. IV. p. 992 (प्रायश्चित्त) स्मृत्यर्थसारे कलियुगे संसर्गदोषो नास्तीत्युक्तम्'; compare स्मृत्यर्थसार p. 2. 'संसर्गदोषः पापेषु मधुपर्के पशोर्वधः। ...कलौ युगे त्विमान् धर्मान् वर्ज्यानाहुर्मनीषिणः॥'. मदनपारिजात (p. 329) quotes the words संसर्गदोषः &c. expressly from स्मृत्यर्थसार.

Smṛtcandrikā (Gharpure's edition) and also pp. 366, 381, 463 of the Śrāddha section of the same work. Raghunandana often mentions it; vide (vol. I) Tithi p. 100, Śrāddha p. 190, Āhnika p. 434, Malamāsa p. 791; (II) Yajurvedi Vṛṣotsarga p. 642. The Madanapārijāta mentions it frequently - vide pp. 177, 180, 287, 288. Therefore the Smṛtyarthasāra must have been composed between 1150 and 1200 A. D.

83. Aniruddha

Aniruddhabhaṭṭha is one of the early and eminent Bengal writers on Dharmaśāstra. His Hāralatā was published in the Bibliotheca Indica Series (1909) and his Pitṛdayitā alias Karmopadeśinīpaddhati was recently published by the Sanskrit Sahitya Parishad at Calcutta (No. 6).

The Hāralatā deals with impurity on birth and death, with the acts allowed to be done or forbidden during impurity, with periods of impurity on death in a distant land or on the deaths of infants and women, with rules when two periods of impurity overlap each other, with impurity on the death of *sapiṇḍas*, the meaning of sapiṇḍa, persons who have not to observe periods of impurity, cremation and burial, offering of water to the deceased, observances during mourning, persons entitled to perform rites after death, observances after the period of mourning, persons to whom no water should be offered.

The Pitṛdayitā is a work intended for the followers of the Sāmaveda. Its contents are :— the duties on rising from bed, brushing the teeth, bath, *saṁdhyā*, *tarpaṇa*, vaiśvadeva *pārvaṇa śrāddha*, eulogy of gifts, sapiṇḍīkaraṇa and other śrāddhas, antyeṣṭi and rites during the days of mourning after death, the letting loose of a bull. The printed work appears to be the same that is described in the I. O. Cat. at p. 474 as Karmopadeśinī. But the India Office Ms. appears to have certain various readings e. g. a reference to Kāmadhenu and Kalpataru at the end of the section on antyeṣṭi does not occur in the printed text.[1044]

1044 कल्पतरुकामधेन्वादिसंग्रहाकृष्टे महोपाध्यायेन विरचिते शुद्धिप्रकरणेन्त्येष्टिविधिः। folio 114b.

The first verse of the Hāralatā states that the author consulted the commentaries on Manu and other Smṛtis.[1045] Besides the well-known smṛtikāras such as Manu, Yājñavalkya, Nārada etc. the authors and works named in the Hāralatā are :— Asahāya as the *Bhāṣyakāra* of Gautama, Kāmadhenu, Govindarāja, Bhojadeva, Viśvarūpa and Śaṅkhadhara. The Pitṛdayitā[1046] says that it was composed after consulting the Gobhilagṛhyasūtra, the Chāndogyapariśiṣṭa, smṛtis, the śāstras of Gautama and Vasiṣṭha and various saṁgraha works. In the work itself, besides the above, Kātyāyana, Varāhapurāṇa and smaller (svalpa) Matsyapurāṇa are quoted.

From the last verse[1047] of the Hāralatā we know that Aniruddha was a resident of Vihārapāṭaka on the bank of the Ganges and was a student of the doctrines of Bhaṭṭa (Kumārila). From the colophons[1048] at the end of the Hāralatā and the Pitṛdayitā it appears that he was a Dharmādhyakṣa and a Cāmpāhaṭṭīya (a section among Vārendras) Brāhmaṇa of Bengal. The ms. in the India Office has a colophon in which Aniruddha is styled Dharmādhikaraṇika (Judge). From the Dānasāgara of Ballālasena we learn (verses 6 and 7) that Aniruddha was a *guru* of the king of Bengal and rendered assistance in the composition of that work. The Dānasāgara[1049] was composed in *śake* 1091 (i. e. 1169 A. D.). From this it appears that Aniruddha was at the height of his fame in 1168, i. e. his literary activity may be placed in the third quarter of the 12th century A. D. This

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1045 प्रणम्य पुण्डरीकाक्षं पूर्वाचार्यप्रवर्तिताः । व्याख्या मन्वादिशास्त्राणां समालोच्य विविच्यते ॥

1046 गोभिलगृह्यसूत्रं दृष्ट्वा छन्दोगपरिशिष्टम् । दृष्ट्वा स्मृतीश्च बहुशः परिसंख्यानं पुराणवाक्यानि ॥ गौतमवसिष्ठशास्त्रे नानासंग्रहवचांसि चालोक्य । युक्त्या स्वयं निरूप्य ज्ञात्वा सर्वं मतं च वृद्धानाम् । रचिता पद्धतिरेषा सम्यक् **कर्मोपदेशिनी** रुचिरा ।

1047 **सुरापगातीरविहारपाटके** निवासिना भट्टनयार्थवेदिना । कृतानिरुद्धेन सतामुरःस्थले विराजतां **हारलतेयमर्पिता** ॥

1048 इति चाम्पाहट्टीयमहोपाध्यायधर्माध्यक्षश्रीमदनिरुद्धभट्टविरचिताशौचव्यवस्था हारलता समाप्ता; इति चाम्पाहट्टीयमहामहोपाध्यायश्रीमदनिरुद्धभट्टविरचिता छन्दोगानां पद्धतिः पितृदयिता समाप्ता ॥

1049 निखिलभूपचक्रतिलकश्रीमद्बल्लालसेननन्दनेन । पूर्णे शशिनवदशमितशकवर्षे दानसागरो रचितः ॥ at the end of the दानसागर; vide I. O. Cat. p. 542 and Mitra's Notices I. p. 151. This very verse is quoted by श्रीनाथ आचार्यचूडामणि. Vide JASB 1915, p. 347 n. 1.

conclusion is corroborated by the fact that Hāralatā names Bhojadeva, Govindarāja, and the Kāmadhenu as authorities and is therefore later than 1100 A. D. The Hāralatā is named as an authority in the Śuddhiviveka of Rudradhara.[1050] The Śrāddhakriyākaumudī of Govindānanda (about 1510–1545 A. D.) frequently quotes Aniruddha and includes him among ancient authors.[1051] In the Śuddhitattva of Raghunandana, Aniruddha is referred to in the plural as a mark of respect and his view is explained. In several other places the Hāralatā[1051a] is quoted and rarely criticized in the Smṛtitattva :— vide (vol. I) Śrāddha p. 321 (cri.); (Vol. II.) Udvāha p. 108, Śuddhi pp. 238, 250 (cri.), 259, 262, 275, 291, 314. The Pitṛdayitā is frequently quoted by him, (vol. I). On Tithi (p. 13 cri.), p. 176; Śrāddha pp. 200, 202, 231; Āhnika p. 358 (stating that the Pitṛdayitā quoted Yogiyājñavalkya VII. 162–165, VI. 27–28), 289, 393, p. 421 (cri), 424; and (vol. II. Śuddhi p. 314, Yajurvedi–śrāddha p. 497). Aniruddhabhaṭṭa is frequently mentioned without naming any one of his works in (vol. I) Śrāddhatattva pp. 209 (cri.), 220, 221, 222 (cri. as 'heyam'), 241 (cri. as 'pramāṇaśūnya'), 227 (cri.), Āhnika (p. 395), Mala° p. 801; Ekādaśī vol. II. p. 44. There is a commentary on the Hāralatā called Sandarbhasūcikā composed by Acyuta Cakravartin, son of Haridāsa Tarkācārya (vide I. O. Cat. p. 567, No. 1753). In JASB (New Sries) vol. XI. p. 362 the com. of Acyuta is described as Sandarbhasūtikā which seems to be a misprint for 'sūcikā'.

Raghunandana in his Ekādaśītattva[1052] (vol. II. p. 44) makes a casual but very striking remark. The question is about what

1050 सन्त्येव रत्नाकरपारिजातमिताक्षराहारलतादयोन्ये। तथापि तत्रालसमानसानां भवेत्प्रमोदाय मम प्रयासः॥ I. O. Cat. p. 563, No. 1742; **Mitra's** Notices vol. V. p. 25. No. 1736.

1051 किं तु अनिरुद्धादीनां प्राचामनुसारात् &c. श्राद्धक्रियाकौमुदी p. 388; vide p. 188 'अतो गोभिलगृह्यसूत्रविच्छेदमनाकलय्याधुनिकेन गौडमैथिलसंग्रहकारानिरुद्धश्रीदत्तादीनां विरुद्धं भट्टभाष्यादीनामसंमतं चोक्तं हेयमेव'।

1051a द्विजदम्पती पूजयित्वा काञ्चनं प्रेतप्रतिकृतिरूपं पुरुषं कृत्वा फलवस्त्रयुतं शय्यायामारोप्य भूषितद्विजदम्पतीभ्यां शय्यां दद्यादिति **हारलताकृतः**। (vol. II. Śuddhi p. 338).

1052 न चात्र 'निष्कामस्तु गृही कुर्यादुत्तरैकादशीं तथा। सकामस्तु तदा पूर्वं कुर्याद् बोधायनो मुनिः॥' इति **विष्णुरहस्यवाक्यात्** सकामेन दशमीविद्धा कार्या

(*Continued on the next page*)

day as Ekādaśī should be observed when the latter is mixd up with Daśamī (tithi) or 12th. Vācaspati-Miśra relying on a verse in Viṣṇurahasya held that Ekādaśī mixed up with tenth should be observed as fast by one who does so for securing some object, while Ekādaśī mixed with 12th should be observed as fast by one who is *niṣkāma* (who has no object in view). Raghunandana replies that Viṣṇurahasya has been declared as apocryphal by the Dānasāgara claimed to have been composed by Aniruddha Bhaṭṭa (as stated in the Dānasāgrara itself). Raghunandana probably held and wants to suggest that the Dānasāgara was really composed by Aniruddha and allowed to be put forward in the name of his patron, king Ballālasena. This will be discussed under the heading ' Ballālasena and Lakṣmaṇasena '.

In the proceedings of the ASB (for 1869 p. 317) a Cāturmāsyapaddhati of Aniruddha is noted. Mitra notices a work called Bhagavattattvamñjarī on Vaiṣṇava philosophy written by Aniruddha (Mitra's Notices vol. III. p. 155, No. 2700).

84. Ballālasena and Lakṣmaṇasena

These two famous kings of Bengal (father and son) compiled five works on Dharmaśāstra viz. Ācārasāgara, Pratiṣṭhāsāgara, Vratasāgara, Dānasāgara, and Adbhutasāgara. Of these, all except Adbhutasāgara, were compiled by Ballālasena; the fifth, Adbhutasāgara, was begun by Ballālasena, but it was completed by Lakṣmaṇasena.

When the first edition of the H. of Dh. (first volume) was published in 1930, the only published work of Ballālasena was ' Adbhutasāgara ' about which we are told (vide under Halāyudha above) that it was begun by Ballālasena in *śake* 1090 (i. e. 1168-69 A. D.) but that he passed away before the work was finished and that it was completed by king Lakṣmaṇasena, son of Ballālasena. The Dānasāgara is a huge digest on Dāna (gifts).

(*Continued from the previous page*)

निष्कामेन द्वादशीयुक्तैकादशीति वाचस्पतिमिश्रोक्ता युक्ता। ... **विष्णुरहस्यानार्षत्वस्य दानसागरेऽनिरुद्धभट्टेनाभिहितत्वाच्च** । यथा लोकप्रसिद्धमेतद्विष्णुरहस्यं शिवरहस्यं च। द्वियमिह न परिगृहीतं सङ्ग्रहरूपं च यत्नतोऽवधार्यं॥ इति एकादशीतत्त्व vol. II. p. 44.

It has been edited and published in the B. I. Series (1956) by Mr. (now Doctor) Bhabatosh Bhattacarya, with a Preface, contents in Sanskrit, Introduction in English (pp. XV–LXVIII), Index of Vedic Mantras, and of non-Vedic quarter verses and prose quotations. The text alone covers 722 pages. There are 75 *Āvartas*[1053] (chapters) and 1375 kinds of gifts have been dealt with. The Editor gives a summary of 18 chapters that are the most important of the 75 chapters (on pp. XL–LXVIII of Intro.). The Vratasāgara is mentioned on pp. 52 and 59 of Dānasāgara and Dr. Bhattacarya pointed out in 'Indian Culture' vol. XI for 1945 pp. 141–144 that the Kṛtyaratnākara cites two quotations from the Vratasāgara. Verses 55 and 56 of the printed 'Dānasāgara' refer to the Pratiṣṭhāsāgara and Ācārasāgara as already composed. The first (verse 55) says that reservoirs of water and temples of gods are not dilated upon in Dānasāgara, because they have been well dealt with in Pratiṣṭhāsāgara and verse 56 says that certain *dānas* mentioned in the 'Ādipurāṇa' are not fully dealt with in the Dānasāgara as they have been mentioned in the Ācārasāgara.

The Dānasāgara deals with the sixteen great *dānas* and other lesser gifts. The subjects dealt with by the Dānasāgara are as follows : eulogy of brāhmaṇas, eulogy of the merit arising from gifts, proper recipients of gifts, persons not fit to receive gifts, the nature of gifts, the donor, faith as to the utility of gifts, proper times and places for gifts, things proper to be donated, what cannot be gifted away, bad donations, religious rites and procedure followed in making gifts and in accepting them, the technical terms of the subject of gifts, the sixteen *mahādānas*, lesser dānas of various kinds (the author himself says at the end that he has described 1375 kinds of gifts), the names of various Purāṇas and their extent. The Dānasāgara contains extremely valuable information about the Mahābhārata and the Purāṇas. As it quotes extensively from the Purāṇas, it serves as an excellent check for the textual restoration of Purāṇas. For example it says that the Bhāgavata, Brahmāṇḍa and Nāradīya Purāṇas do not contain *dānavidhis* and hence they are not drawn

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1053 The usual meaning of 'Āvarta' is 'whirlpool or eddy' as the Amarakośa says 'syād-āvartoऽmbhasām bhramaḥ'. The name of the work ending in 'sāgara' (ocean) suggested that parts of the work may be called 'āvartas'.

upon in the work. In another verse he says that it is well-known that the Viṣṇurahasya and Śivarahasya are of the nature of mere compilations and so have not been relied on in the work. The Devīpurāṇa, he says, is approved of by the heterodox systems and is not included in various lists of Purāṇas and upapurāṇas and hence it is not included in the Dānasāgara. He says that the subject of the dedication of reservoirs of water and of temples has been dealt with at length in the Pratiṣṭhāsāgara, so it is omitted in the Dānasāgara and that the gifts made in accordance with the divisions of the year (into *ayana*, season, month, pakṣa &c.) are not spoken of in their entirety in the Dānasāgara, as they are described in the Ācārasāgara. The work is mentioned in the Dānaratnākara of Caṇḍeśvara and in the Nirṇayasindhu. His Adbhutasāgara has been printed by Messrs. Prabhakari and Co. (1905). The Authorities on which he relies therein are noted below.[1054] The adbhutasāgara is mentioned in Toḍarānandasaṁhitā-saukhya and Nirṇayasindhu. This was his last work which he left unfinished and which was completed by his son Lakṣmaṇasena. It deals with the rites and observances appropriate on certain celestial and terrestrial portents for removing the evil foreboded by them.

The word 'adbhuta' occurs many times in the Ṛgveda and the Nirukta I. 6 tries to explain it. Vide H. of Dh. Vol. V. pp. 719–738 for the development of the subject of śāntis against unfavourable occurrences and portents and pp. 740–746 for the meanings and disquisition on the three cognate words 'adbhuta, utpāta and nimitta.' Raghunandana quotes and illustrates a passage of the Adbhutasāgara (quoted below).[1055] The idea was that an unusual happening like an earth-quake occurs as a divine indication or warning of an impending calamity. Such a view was entertained even by Western people and poets till the end of the 18th century. The Cowper in his Task gives powerful support

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1054 आथर्वणाद्भुत, उशनस्, कठश्रुति, कालावलि, काश्यप, गर्ग, वृद्धगर्ग, चरक, देवल, नारद, पराशर, पालकाप्य, बादरायण, बार्हस्पत्य, बृहस्पति, ब्रह्मसिद्धान्त, भार्गवीय, मयूरचित्र, यवनेश्वर, राजपुत्र, वराहमिहिरग्रन्थ, वसन्तराज, वसिष्ठ, विन्ध्यवासि, विष्णुगुप्त, वैजवाप, शालिहोत्र, षड्विंशब्राह्मण, सुश्रुत, सूर्यसिद्धान्त.

1055 अथाद्भुतम्। अद्भुतसागरे आथर्वणाद्भुतवचनम्। प्रकृतिविरुद्धमद्भुतवचनम्। प्रकृतिविरुद्धमद्भुतमापदः प्राक् प्रबोधाय देवाः सृजन्तीति। तेनापज्ज्ञानाय भूम्यादीनां स्वभावप्रत्यवो देवकर्तृकोऽद्भुत इति। (Vol. I) ज्योतिस्तत्त्व, p. 704.

to such an idea. The Adbhutasāgara is mentioned by Raghunandana in vol. I of Jyotistattva, p. 704 and Malamāsa, p. 765.

In the present state of our knowledge it is impossible to prove to the satisfaction of scholars when the La. Saṁ. was started. If it was started on Lakṣmaṇasena's birth, it could have been done only by Ballālasena or by Lakṣmaṇasena himself when he became a king. But both of them though concerned with the Adbhutasāgara, several times refer only to the Śaka era as the notes show. If it was started by Lakṣmaṇasena he also does not mention any era as having been started by him and counted from his birth. He was concerned with the compilation of at least a portion of the Adbhutasāgara. In the E. I. Vol. 14. p. 156 (the Naihati grant) the pedigree starts from Sāmantasena (said to be a scion of the Cāndravaṁśa) and that grant also names the following rulers viz. Hemantasena, Vijayasena, Ballalasena, Lakṣmaṇasena. The latter lost Bengal and ruled for some years in North Bihar. In the confusion about the starting point of the La. Saṁ. it appears to the present author that the only safe course is to hold that the era probably started about the time when he left Bengal or some years after it.

Another vexed question is whether the Dānasāgara was composed by Ballālasena or really composed by Aniruddhabhaṭṭa, but was allowed to be passed off as composed by his patron. The answer depends upon a proper construction of verses 6–9 of the Introduction to the Dānasāgara. Verse 6 bestows high praise on Aniruddha, who was the guru of Ballāla, who was like Bṛhaspati, the guru of Indra, who was highly honoured in the land of Varendrī (North Bengal), whose eye in the form of his ever active brilliant and flashing intellect was fixed on *brahman* in the form of Sarasvatī (Goddess of Learning). Verses 7–8 cenvey that he (Ballāla) having learnt with great faith from that *guru* the essence of all Purāṇas and Smṛtis was desirous of composing a work on *Dāna* (gifts), yet his ardour, being cooled by doubts about the difficult decisions in the matter of Dharma, he began to wait upon brāhmaṇas, who were pleased by his service, and with his incessant association with them his mind became clear and his doubts vanished. King Ballāla benefitting by faith in the instruction imparted by his *guru* composed, for the good of the

faithful, this work called Dānasāgara within the limits of his intellect.[1056]

Ballālasena began the work in 1090 *śāke* and the Dānasāgara was composed in 1091 *śake*. Therefore Ballālasena's literary activity must be placed in the third quarter of the 12th century (vide notes 861, 862 above). *Vide* also IHQ vol. V, p. 133 for the date of Ballālasena.

It appears that Raghunandana believed that the Dānasāgara was really the work of Aniruddhabhaṭṭa though published in the name of Ballālasena. In the Dānasāgara itself it is distinctly stated that Ballālasena composed it under the directions of his *guru*

1056 The verses 6-9 would occupy much space; so only half of the last verse (9) is quoted here : **श्रीबल्लाल नरेश्वरो विरचयत्येतं गुरोः शिक्षया । स्वप्रज्ञावधि दानसागरमयं** श्रद्धावतां श्रेयसे ॥ He suggests that the (sāgara) ocean is vast, while his *prajñā* (intellect) is limited and even this limited work he compiled with the help of the instruction imparted by his *guru* and he had also the benefit of constant meetings with learned brāhmaṇas. The present author feels that this is a very straightforward statement of the facts. He says that he owes everything to the vast learning of his guru, but his intellect is limited (and not vast) and therefore the work he composed is necessarily limited to what his intellect understood from the ocean-like intellect of his guru. If Raghunandana means that Dānasāgara was wholly written by Aniruddha and Ballālasena was only a dummy or a figurehead, the present author thinks that he is wrong. He may have been swayed by some tradition floating in his day about the authorship. On the facts available the work is Ballalasena's, though the latter derived his knowledge from the teachings of his guru and from the learned brāhmaṇas of his time whom he gathered together for the purpose of writing the work.

The Dānasāgara is a model of a systematic work. He mentions the works he consulted (mainly Purāṇas, Upapurāṇas, Smṛtis, the two epics and Gopatha-Brāhmaṇa) and sets out the works he did not draw upon and the reasons therefor. He briefly enumerates 1375 *dānas* and the 15 main sections of the work.

He names 13 Purāṇas, 8 Upapurāṇas and 28 Smṛtis and three specified works viz. the two epics and the Gopatha–

(*Continued on the next page*)

(Aniruddha).[1057] In the colophon he is styled mahārājādhirāja and niḥśaṅka-śaṅkara.

85. Harihara

From quotations in the Vivādaratnākara it appears that Harihara wrote on vyavahāra. For example, the Vivādaratnākara first quotes (on p. 220) the definition of ' saṁsaraṇa ' given by Bṛhaspati and then cites three verses of Kātyāyana defining a *catuṣaptha* and a *rājamārga* and prescribing punishments for causing obstruction and committing nuisance thereon. Then it notices that the verse ' yas-tatra ' cited by it from Kātyāyana is cited by Harihara as from Prajāpati when the topic immediately preceding is ' saṁsaraṇa '.[1058] The Vivādaratnākara quotes a sūtra of Śaṅkha-Likhita prescribing the punishment for sexual intercourse with a virgin against her will and Harihara's explanation of the word

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(*Continued from the previous page*)

Brāhmaṇa, in all 52 works. At the and of the work (on p. 72), he names 46 works the opinions of which he considered and composed the Dānasāgasa. The learned editor points this discrepancy in the Intro. (p. xxii).

The learned editor has spared no pains to make up the edition useful to scholars. I entirely agree with what he says about the late Professor Rangaswami Aiyangar's entirely rediculous remark about the Dānasāgara containing a reference to Kalpataru (the work of Lakṣmīdhara) in verse 3 of the introductory verses and his remarks about what the great historian Dr. R. C. Majumdar's reading ' sārasvata-brāhmaṇāḥ ' in verse 6 of the Introductory verses of the Dānasāgara (English Intro. p. xx foot-note 2). He has identified most of the quotations, but some have eluded him. For example on p. 17 the text quotes Vasiṣṭha's verse ' ye kṣāntadāntāḥ ...', but the editor does not note that it is Vasiṣṭha-Dharmasūtra VI. 25.

1057 अधिगतसकलपुराणस्मृतिसारः श्रद्धया गुरोरस्मात्। कलिकल्मषावसादं दाननिबन्धं विधत्ते नु ॥ ...श्रीबल्लालनरेश्वरो विरचयत्येतं गुरोः शिक्षया स्वप्रज्ञावधि दानसागरमयं श्रद्धावतां श्रेयसे ॥ verses 7 and 9 of दानसागर I. O. Cat. p. 542.

1058 हरिहरादिभिः संसरणानुवृत्तौ प्रजापतिरिति मस्तके दत्त्वा यस्तत्रेति वाक्यमवतारितमिह न फलतो विशेष इति। वि. र. p. 221.

dvyaṅgulaccheda '.[1059] From these it is clear that Harihara wrote some work on vyavahāra, which has not yet been recovered. He must have flourished earlier than 1300 A. D.

There is a commentary on the Pāraskaragṛhyasūtra composed by Harihara who is styled *agnihotrin* in the colophons. In one ms. copied in śake 1707 (1785-86 A. D.) he is described as the pupil of Vijñāneśvara. In the introductory second verse he says he relies on Vāsudeva. In the body of the work he refers (Gujarati Press edition) to Karkopādhyāya (p. 200), Kalpatarukāra, Reṇudīkṣita, and Vijñāneśvarācārya (p. 370). Therefore he is later than 1150 A. D. Harihara's views are mentioned by Hemādri,[1060] the Samayapradīpa[1061] and Acārādarśa of Śrīdatta and in the Smṛtisāra of Harinātha. Therefore this Harihara must be earlier than 1250 A. D. Whether he was really the pupil of Vijñāneśvara is doubtful. In his bhāṣya Harihara refers to words current in Kanoj.[1062] Hemādri mentions Harihara's explanation of *nepālakambala* wherein the latter says that it is well known among the northerners.[1063] Hariharapaddhati is frequently mentioned in the Smṛtitattva of Raghunandana; vide (vol. I.) Śrāddha p. 261, Āhnika p. 424, Malamāsa p. 745 (a verse is quoted); (vol. II.) Divya p. 593, Udvāha p. 132, Vrata p. 158 (name Harihara only). We have seen above that Harihara commented upon the Āśaucadaśaka of Vijñāneśvara. This fact together with his being not far from Vijñāneśvara's time may have led to the belief that he was a pupil of Vijñāneśvara. It appears probable that the jurist Harihara who flourished before 1300 and Harihara the bhāṣyakāra of Pāraskara

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1059 शङ्खलिखितौ–कन्यायामसकामायां द्व्यङ्गुलच्छेदो दण्डः। .. हरिहरस्तु द्व्यङ्गुलपरिमाणलिङ्गच्छेद इत्याह। वि. र. p. 402.

1060 तस्मात् त्रयोदशे श्राद्धं न कुर्यान्नोपतिष्ठते इत्येव बहुग्रन्थदृष्टः काश्मीरलिखितश्च पाठो ज्यायान्। तथा च हरिहरादिग्रन्थेष्वप्येवमेव पाठो गृह्यते। चतुर्वर्ग० (काल) vol. III. 2. p. 52; *vide* pp. 447, 483 of the same vol. for other references to हरिहर and also vol. III. 1. pp. 159, 1131, 1139, 1177, 1280.

1061 तत्र हरिहरो मेघादिच्छन्नस्यापि निमित्तत्वमाह ग्रासावच्छिन्नकालस्य गणितप्रमितत्वात्। समयप्रदीप (D. C. ms No. 371 of 1875–76 folio 52a).

1062 सभाविश्रामार्थं काष्ठपाषाणविन्यासविशेषः पट्टकः। पट्टहर इति कान्यकुब्जे प्रसिद्धः। p. 376 of हरिहर's पारस्करभाष्य (Gujarati press ed.).

1063 हरिहरेण तु पार्वतीयाजलोमसूत्रैर्निर्मितः कम्बलाकारः पट उदीच्येषु प्रसिद्ध इत्येवं व्याख्यातः। चतुर्वर्ग० III. 1. p. 1177.

who flourished between 1150 and 1250 A. D. are identical. The views ascribed to Harihara by Hemādri in his section on śrāddha are not found in the bhāṣya on Pāraskara. Therefore Hemādri is referring to some other work of Harihara. From a passage of Hemādri it appears that Harihara wrote after the Mahārnava[1064] (Prakāśa). Hemadri also tells us that Harihara refuted the views of Jayantasvāmī on a certain verse.[1065] The same Harihara who commented on Pāraskara also wrote a commentary on Kātyāyana's Snānavidhisūtra wherein he mentions the Kalpatarukāra (vide D. C. ms. No. 101 of 1891-95). Several Hariharas are known. There is Hariharabhaṭṭācārya, the father of the great Bengal writer Raghunandana. A Hariharācārya composed an astrological work Samayapradīpa in *śake* 1481 (1559-1560 A. D.).

86. The Smṛticandrikā of Devaṇṇabhaṭṭa

This is a well-known digest on Dharmaśāstra. An English translation of the portion of it which is concerned with *dāyabhāga* was published in 1867 by T. Krisnasvami Iyer at Madras. The text has been published by Mr. J. R. Gharpure (up to śrāddha) in Bombay and also in the Mysore Government Oriental Series (up to āśauca). In the following Mr. Gharpure's edition has been used and the Mysore edition for āśauca section.

The Smṛticandrikā published by Mr. Gharpure is a huge work of large size covering about 736 pages on the topics of some *saṁskāras* (88 pages), Āhnika (144 pages), Vyavahāra (332 pages), and Śrāddha (172 pages). According to the colophons at the end of the sections, it appears that the author was called Devaṇṇa-bhaṭṭopādhyāya, son of Keśavāditya-bhaṭṭopādhyāya. The fifth introductory verse asserts that all that he writes is based on authoritative texts and that he has stated nothing purely relying on his own ideas (or imagination).[1066]

1064 अथान्यान्यपि हरिहरेण कुहूग्रहणपराण्येवानिर्ज्ञातकर्तृत्वेन महार्णवलिखितत्वेन चोपालभ्य कैश्चिदुक्तानीत्युक्त्वोपन्यस्तानि। चतुर्वर्ग० III. 1. 183.

1065 इह जयन्तस्वामिमतं हरिहरेणोपन्यस्तम्। अग्न्यभावे तु विप्रस्येति श्लोकस्य कदाचित्कचिदसंनिहिताग्निः साग्निरेव विषयः। ...तदेतज्जयन्तस्वामिसंमतं त्रैवर्णिकमात्रविषयत्वमस्य तेनैव दूषितम्। चतुर्वर्ग० III. 1. 1339.

1066 स्वाभिप्रायेण हि मया न किंचिदिह लिख्यते। किं तु वाचनिकं सर्वमतो ग्राह्यैव निर्भयैः॥ 5th Intro. verse. ग्राह्या referring to the word स्मृतिचन्द्रिका in the preceding line.

The Smṛticandrikā is a very extensive digest. It is almost the earliest (except the Kalpataru) among digests on dharmaśāstra of which mss. have yet been discovered. The printed text deals with the topics (kāṇḍas) of *Saṁskāra, Āhnika, Vyavahāra, Śrāddha, Āśauca.* It appears that he worte on prāyaścitta also. In the colophons of mss. of the work the name of the author is variously written as Devaṇṇa, Devaṇa, Devananda or Devagaṇa (vide I. O. Cat. pp. 405–406). He is also described therein as the son of Keśavādityabhaṭṭa and as a *Somayājī*.

The Smṛticandrikā quotes most profusely from numerous smṛtikāras and affords valuable assistance in reconstructing some of the smṛtis and checking mss. and editions thereof. For example, it quotes about 600 verses from Kātyāyana on *vyavahāra* and about the same number from Bṛhaspati. From Manu and Nārada more verses are quoted than even from Kātyāyana and Bṛhaspati. Among works, commentators and authors of digests named by it the following may be noted : Aparārka, Karmapradīpa which is the same as Gobhilasmṛti (II. 126–127) with slight variations (Anand. ed.), Devarāta, Devasvāmī, Āpastambakalpabhāṣyārthakāra (Āśauca p. 84), Dhāreśvara, Dharmabhāṣya, Dhūrtasvāmī, Pradīpa, Bhavanātha, Bhāṣya on Āpastamba Dharmasūtra, Dharmadīpa or Pradīpa (Āśauca p. 63), Bhāṣyārthasaṁgrahakāra, Manuvṛtti, Medhātithi, Mitākṣarā, Rāmāyaṇa (four verses), and Varāhamihira (one verse), Vaijayantī (a lexicon), Viśvarūpa, Viśvādarśa (Āśauca p. 164), Śambhu, Śrīkara, Śivasvāmī, Smṛtibhāskara, Smṛtyarthasāra. He mentions a Bhaṭṭācārya on Āśauca (p. 1, 2), probably Śrīnivāsa, the author of Śuddhidīpikā who worte about 1159–60 A. D. (JASB 1915 p. 334). He quotes a passage from the work of an author, whom he styles Guru (probably his own teacher or father).[1067] The Smṛticandrikā often criticizes these works and authors and advances its own views after considering the positions of others. Devaṇṇabhaṭṭa was a southern writer and his work is according to judicial decisions of great authority in southern India.[1068] But it has been held that in

1067 ततश्च द्वादशरात्रादिष्वप्येतत्सूचितमिति गुरुणा व्याख्यातं ततश्च दशमेहनि यदि दिवाशौचोत्पत्तिस्तदापि द्वाभ्यामित्येतद्वेदितव्यमित्येतदन्तेन ग्रन्थेन। स्मृतिच० (आशौच p. 63).

1068 Vide 11 Moo. I. A. p. 487, 2 Mad. H. C. R. p. 206 at p. 209, I. L. R. 3 Mad. 290 (P. C.) at p. 302, I. L. R. 33 Mad. 439 and I. L. R. 44 Mad. 753 (P. C.) for the high authority of the स्मृतिचन्द्रिका in southern India.

spite of its high authority it cannot override the Mitākṣarā even in the Madras Presidency.[1069]

The Smṛticandrikā quotes from 23 Purāṇas and Upapurāṇas i. e. from more Purāṇas than even Aparārka. They are set out in the note below.[1070]

For the Āśauca-kāṇḍa of the Smṛ. C. I had to use the Mysore University's edition of 1921 (203 pages). It starts with the verse of Śaṅkha that the following religious acts are stopped while the āśauca (impurity on account of death) exists, viz. religious gifts and their acceptance, *homa* (worship of Fire), study of the Veda and rites for one's deceased ancestor (except the offering of piṇḍas to the recently dead person for whose sake āśauca is observed). It quotes immediate performance of purificatory rite for one day, three days, four days, six days, ten days, twelve days, a fortnight, a month and until death. It deals with impurity on birth also and concludes with the putting into the Ganges or some holy place the ashes of the dead and with Śrāddha at Gayā.

The contents of the Smṛticandrikā are: various Dharmas, such as those of *varṇas*, āśramas; usages of countries; saṁskāras, garbhā-dhāna, puṁsavana, jātakarma, nāmakaraṇa, cūḍākaraṇa, upanayana, marriage, etc., duties of student-hood and holidays; daily duties such as *śauca*, ācamana, brushing the teeth, bathing, *saṁdhyā*, *śrauta* and *smārta* rites; duties of householder; the five daily *yajñas*; rules about taking food, forbidden food; procedure of law-courts, means of proof, ordeals, the various titles of law such as deposit, partnership, *dāyabhāga*; detailed rules about śrāddha, its various kinds, persons entitled to perform śrāddhas, the brāhmaṇas proper to be invited at śrāddha etc.

1069 Vide I. L. R. 3 Mad. 265, 269 (barren daughter not excluded by a daughter having sons), I. L. R. 35 Mad 152 at p. 160, for this proposition.

1070 The names of the Purāṇas quoted by Smṛ. C. are अग्नि (once) आदि, आदित्य, कालिका (only two verses), कूर्म, गरुड, नारदीय, नृसिंह, पद्म, ब्रह्मपुराण, ब्रह्मवैवर्त, ब्रह्माण्ड, भविष्य, भविष्योत्तर (once), मत्स्य, मार्कण्डेय, वामन, वायु, वाराह, विष्णु, विष्णुधर्मोत्तर, लिङ्ग, स्कन्द.

The Smṛticandrikā refers to Vijñāneśvara with great respect.[1071] Yet there are several interesting points on which the Smṛticandrikā differs from the Mitākṣarā. The Smṛticandrikā questions (vide note 825 above) the statement of the Mit. that unequal distribution by the father of ancestral property among his sons should not be resorted to, as it has come to be abhorred by the people. The Smṛticandrikā does not approve of the definition of *dāya* given by the Mit.[1072] The Smṛticandrikā does not accept Vijñāneśvara's explanation of the word 'apratiṣṭhitā' occurring in the sūtra of Gautama, but upholds Aparārka's explanation of it (vide note 1031 above). The Smṛticandrikā favours the theory of spiritual benefit in matters of succession and therefore among daughters prefers one that has sons over another daughter who is sonless.[1073] It criticizes the reasons advanced by the Mit. for preferring the mother over the father as an heir to their deceased son and says that both parents succeed together.[1074] Though the Smṛticandrikā in this way in some cases criticizes the Mit., it generally follows its lead. It holds, just as the Mit. does, that sons acquire by birth ownership in ancestral property. The author asserts that he puts forward no imaginary views but only such views as are based on (authoritative) texts.[1075]

As the Smṛticandrikā names the Mit., Aparārka and Smṛtyarthasāra, its upper limit cannot be placed earlier than 1150 A. D.

1071 व्याख्यातं चान्यथा विज्ञानेश्वरपादैः । मातरि पूर्वं प्रमीतायां ... पक्षिणीं क्षिपेदिति । स्मृतिच० (आशौच p. 64). This is a quotation from मिताक्षरा on याज्ञ. III. 20.

1072 न च दायशब्देन यद्धनं स्वामिसंबन्धादेव निमित्तादन्यस्य स्वं भवति तदुच्यत इति दायादिशब्दनिरूपणार्थं मिताक्षरायामुक्त युक्तम् । एवं हि पत्युः स्वं पतिसंबन्धादेव निमित्तात्पत्नीस्वं भवतीति तस्यापि दायत्वापत्तिः । ततश्च अदायाः स्त्रिय इति श्रुतिविरोधो दुर्वारः स्यात् । अस्मन्मते तु विभागार्हं स्वं स्वामिसंबन्धादेवं निमित्तादन्यस्य स्वं भूतं दायशब्दार्थ इति विभागानर्हं पत्नीस्वं न दायः । स्मृतिच० II. pp. 267–268.

1073 एवं च दुहितृषु संतानमुखेनादृष्टोपकारसंबन्धेनासन्नता । स्मृतिच० II. p. 295.

1074 च शब्देन सूचितस्य दौहित्रस्यानन्तरमेव मातापितरौ समसमये धनभाजौ तयोरवान्तरक्रमन्यायाभावादित्यवगन्तव्योभिप्रायः । अन्यैः पुनरन्यथोत्प्रेक्षितम् । पिता सपत्नीपुत्रेष्वपि साधारणः &c. स्मृतिच० II. p. 297 ; vide note 825 above for the full quotation.

1075 सर्वलोकहितार्थाय क्रियते स्मृतिचन्द्रिका ॥ स्वाभिप्रायेण हि मया न किंचिदिह लिख्यते । किं तु वाचनिकं सर्वमतो ग्राह्यैव निर्भयैः ॥ Intro. verses.

Their Lordships of the Privy Council say in *Buddhasingh vs Laltusingh*[1076] that Devanandabhaṭṭa is supposed to have been a contemporary of Aparārka. But this supposition is not quite correct. Since Aparārka is quoted several times as an authority to be preferred even to the Mit., it looks more probable that there is some distance of time between Aparārka and Devaṇṇabhaṭṭa. Hemādri quotes the views of the Smṛticandrikā probably oftener than those of any other *nibandhakāra*. In one place[1077] he does not approve of the explanation given by the Smṛticandrikā of a verse occurring in the Mahābhārata about a man with male issue performing śrāddha on the thirteenth *tithi*. In another[1078] place Hemādri refers to the view of the Smṛticandrikā on the question whether the *śrāddha* on *amāvāsyā* is optional with śrāddha in dark half. Therefore it follows that the Smṛticandrikā must have been composed at least a generation earlier than Hemādri i. e. before 1225 A. D. The Smṛticandrikā is frequently quoted by the Sarasvatīvilāsa, the Vīramitrodaya and other digests.

Several authors composed works styled Smṛticandrikā, e. g. there is a Smṛticandrikā of Śukadeva-miśra (I. O. Cat. p. 471 No. 1549), another by Āpadeva (Mitra's Notices, vol. VI, p. 301), another by Vāmadevabhaṭṭācārya (Mitra's Notices, vol. IX. p. 137).

1076 L. R. 42. I. A. 208 at p. 223.

1077 यत्तु महाभारते दानधर्मेषु–ज्ञातीनां तु भवेच्छ्रेष्ठः कुर्वन् श्राद्धं त्रयोदशीम् । नावश्यं तु युवानोस्य प्रमीयन्ते नरा गृहे ॥ –इति पुत्रमरणरूपस्य दोषस्यापस्तम्बाद्युक्तस्य निराकरणं कृतं तदपि नात्यन्तकृतम् । ...यत्त्ववश्यं न म्रियन्त एवेति स्मृतिचन्द्रिकाकारस्य व्याख्यानं तदयुक्तम् । चतुर्वर्ग० (काल) vol. III. 2. p. 482; the स्मृतिच० does quote the text of the महाभारत and remarks, ' अवश्यं निश्चितं न म्रियन्त इत्यर्थः ' p. 369. The passage is found in Anuśāsana 87. 16 (Bombay edition) and is read as 'avaśyaṁ tu yuvānosya ' &c.

1078 यन्निगमस्मरणं–अपरपक्षे यदहः संपद्येताममावास्यायां विशेषेणेति तत् पृथक्त्वेपि उभयपक्षाविरोधीति न विकल्पे प्रमाणमिति स्मृतिचन्द्रिकाकारः । चतुर्वर्ग० III. 2. 461; the स्मृतिच० does contain the text quoted and remarks, अतो यत्कश्चिदुक्तममावास्याश्राद्धमपरपाक्षिकेण श्राद्धेन विकल्प्यत इति तदपास्तम् । II. p. 399.

87. Haradatta

Haradatta's fame stands very high as a commentator. He wrote a commentary called Anākulā on the Āpastamba-gṛhya-sūtra (D. C. Ms. No. 2 of 1866–68), a commentary on the Āpastambīya-mantra-pāṭha (vide Dr. Winternitz's ed. of 1897, p. XIII.), a commentary called Anāvilā on the Āśvalāyana-gṛhya-sūtra (published in the Trivandrum Series), a commentary called Mitākṣarā on the Gautamadharmasūtra and a commentary named Ujjvalā on the dharmasūtra of Āpastamba. His commentaries are very good models of ideal commentaries. His commentary on the dharma-sūtra of Gautama (printed by the Ānandāśrama Press, Poona) is more concise than that on the Dharmasūtra of Āpastamba (large extracts of which were published by Bühler in his edition in the B. S. Series, the whole being printed by Halasyanath Sastri at Kumbhakonam and in the Mysore Government Oriental Library Series). In his commentary on the Dharmasūtras he quotes verses from numerous smṛtis and from the purāṇas but hardly ever mentions by name any commentator or *nibandhakāra*. In his Anāvilā (page 9) he quotes the views of a Bhāṣyakāra who is probably Devasvāmin and mentions also a Caṇḍogagṛhyabhāṣya-kāra (on I. 2. 3). In his commentaries on both the Dharmasūtras he frequently quotes the opinions of previous commentators with the words 'anye,' 'aparaḥ,' 'kecit;' *vide* G. Dh. S. II. 28, VII. 4 and 14, IX. 52, XI. 17, XII. 32 and 33, XXIV. 5, XXVI. 9, XXVIII. 7 and 44; Āp. Dh. S. I. 1. 4. 24, I. 2. 5. 2 and 18, I. 3. 10. 4, I. 3. 11. 20, I. 5. 15. 20 etc. From the fact that he mentions two interpretations on Āp. Dh. S. I. 2. 5. 2. with the words 'apara āha' and 'ityanye' and several interpretations on II. 7. 17. 22 it follows that he had before him two or three commentaries on Āp. Dh. S. In Bühler's edition Haradatta on Āp. Dh. S. I. 1. 2. 38 appears to refer to a gṛhya-vṛtti, but in the Kumbhakonam edition the reading is different (viz. *gṛhye gatam*). He is very careful to point out the un-Pāṇinean forms in the sūtras of Gautama[1079] and Āpastamba, explains at great length all grammatical matters and generally prefers readings that are in consonance with the rules of Pāṇini. He very often says that the

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1079 e. g. on गौ. ध. सू. XXV. 8 he says 'वाङ्मनसोरिति पाठोसभ्यं न रोचते। अचतुरेति समासान्तविधिप्रसङ्गात्।

text of the sūtras, particularly of Āpastamba, as handed down by oral tradition was either wrong or followed Vedic usage as regards grammar.[1080]

From various references Haradatta seems to have been an inhabitant of Southern India or was at least very familiar with its usages. On Gautama XI. 20 he instances several usages of the Colas. On Gautama XV. 18 he gives a synonym in the Draviḍa language for[1081] a skin disease called 'Kilāsa.' On Āp. Gṛ. S. VI. 6 (the sūtra 'nadīnirdeśaśca' etc.) he gives Kāverī and Vegavatī as instances. On Āp. Dh. S. II. 11. 29. 15 (last sūtra) he refers to certain practices of the Draviḍas observed when the Sun is in Aries or Virgo.[1082] The Vīramitrodaya classes Haradatta and the Smṛticandrikākāra among southern *nibandhakāras.*[1083] From his remark on Āp. Dh. S. II. 7. 17. 25 (the sūtra 'anyatra rāhudarśanāt') that the northerners do not recite that sūtra it appears that he affirms that he was a southerner.

Haradatta seems to have been a great devotee of Śiva. He begins his commentary on Gautama, on Āśvalāyana-gṛhya and Āp. Gṛ. with an obeisance to Rudra and his commentaries on Āp. Dh. S. and on the Āpastambīya-mantra-pāṭha (otherwise called Ekāgnikāṇḍa, 25th and 26th *praśnas* of Āpastamba-kalpa) with an obeisance to Mahādeva. Burnell (Tanjore mss. cat. p. 170) tells us that according to tradition in Southern India, Rudradatta, the commentator of the Āp. Śrauta-sūtra, is the same as Haradatta. In his commentary on Āp. Gṛ. S. I. 13. 5 (ghoṣavad caturakṣaraṁ vā) he gives as instances of the names of males Hara, Rudra, Deva, Haradatta and Bhavanāga. In the colophons the Anāvilā is described as the work of Haradattācārya-miśra.

1080 e. g. on आप. ध. सू. I. 11. 31. 21 'प्रायत्यब्रह्मचर्यकालिचर्यया च' he says 'प्रायत्यब्रह्मचर्याभ्यां काले चर्यया च । अयं तावदर्थानुरूपः पाठः । अधीयमानस्तु प्रमादश्छान्दसो वा ।'. Vide remarks on आप. ध. सू. II. 2. 5. 2 and II. 3. 7. 7 also.

1081 किलासः त्वग्दोषो वललीति द्रविडानां प्रसिद्धः ।

1082 तत्र द्रविडाः कन्यामेषस्थे सवितर्यादित्यपूजामाचरन्ति भूमौ मण्डलमालिख्येत्यादीन्युदाहरणानि ।

1083 Vide वीर० p. 705 शङ्खग्राहिकया यत्र कण्ठोक्तः पत्नी दुहितर इत्यादौ यासां स्त्रीणां धनाधिकारस्तासामेव । अन्यासां तु श्रुतिमनुवचनाभ्यां दायग्रहणनिषेध एवेति स्मृतिचन्द्रिकाकारहरदत्तादीनां दाक्षिणात्यनिबन्द्धृणां जीमूतवाहनादिपौरस्त्यसर्वनिबन्द्धृणां सिद्धान्ताच्च ।

Haradatta (on Āp. Dh. S. I. 8. 22. 1-2) has a disquisition on the correct knowledge and realization of the self (Ātman). He quotes Muṇḍakopaniṣad II. 9 (bhidyate &c.), Chān. Up. VI. 24. 3 and Yāj. Smṛti I. 8 (*ayam tu paramo dharmo yad yogenātma-darśanam*), puts the Advaitavedānta view in a nutshell, narrates the story of a prince brought up since boyhood among Śabara (bhil) children regarding himself as a śabara, but the truth dawns upon him when his mother tells him who he really was; and quotes four Śardūlavikrīḍita verses on the same story and the moral.[1084]

Ghose in his Hindu Law (3rd ed. Intro. p. xv) says that, like Medhātithi, Haradatta denies the heritable rights of widows and must have come before Vijñāneśvara and not after. But Ghose appears to be wrong. Haradatta first says that according to the *ācārya* (i. e. Āpastamba) the *sapiṇḍas* of the deceased who took the property were obliged to maintain the widow of the deceased, while the view of Gautama was that the widow took, on failure of male issue, an equal share along with the *sapiṇḍas*, and then Haradatta says that he himself liked the latter view.[1085] He often gives interesting information. On Gautama XVII. 33 he tells us that *asafoetida* is eaten by all, even though it is a matter for consideration whether being the exudation of a tree, it is to be regarded as due to cutting (and so forbidden).[1086] On Āp. Dh. S. II. 2. 5. 14 he cites as an example of reviling (*ā-krośa*) the

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1084 'तदेवं स्वभावतः स्वच्छोप्यात्मा प्रकृत्यादावभेदमापन्नः तद्धर्मो भवति । एवं तद्विकारेण महता तद्विकारेणाहङ्कारेण । इत्यशरीराद् द्रष्टव्यम् । ...यथा शबरादिभिर्बाल्यात्प्रभृति स्वसुतैः सह संवर्धितो राजपुत्रस्तज्जातीयमात्मानमवलोकयन् मात्रा स्वरूपे कथिते लब्धस्वरूप इव भवति । तथा प्रकृत्या वश्ययैव स्वरूपान्तरं नीत आत्मा मातृस्थानीयया तत्त्वमसीति श्रुत्या स्वभावं नीयते । यदेवंविधं परिशुद्धं वस्तु तदेव त्वमसि, यथा मन्यसे 'मनुष्योऽहं दुःख्यहम्' इत्यादि न तथेति । ...ननु 'तत्त्वमसि' इति ब्रह्मणा तादात्म्यमुच्यते । को ब्रूते नेति । ब्रह्मापि नान्यदात्मनः । किं पुनरयमात्मा एक आहोस्विन्नाना । किमनेन ज्ञानेन । त्वं तावदेवंविधश्चिदेकरसो नित्यनिर्मलः कलुषवस्तुसंसर्गात्कलुषतामिव गतः । तद्वियोगश्च ते मोक्षः । त्वयि मुक्ते यद्यन्ये सन्ति ते संसरिष्यन्ति । का ते क्षतिः । अथ न सन्ति तथापि कस्ते लाभ इत्यलमियता ।' Then follow four verses on the same.

1085 On आप. ध. सू. II. 6. 14. 2 'पुत्राभावे यः प्रत्यासन्नः सपिण्डः' he says 'भार्या तु रिक्थग्राहिणः सपिण्डाद्या रक्षेयुर्न तु दायग्रहणमित्याचार्यस्य पक्षः । ...गौतम पुत्राभावे पत्न्याः सपिण्डादिभिः समांशमाह । ...वयमप्येतमेव पक्षं रोचयामहे ।'.

1086 हिङ्गुस्तु निर्यासो व्रश्चनप्रभवो न वेति चिन्त्यम् । सर्वथा शिष्टा अपि भक्षयन्ति ।

following : ' the Taittirīya is a Śākhā that is *ucchiṣṭa* (the leavings of food eaten), the Yājñavalkya and other Brāhmaṇa works are modern '.[1087] On Gautama IV. 5 he says that what distinguishes the Prājāpatya form of marriage from the Brāhma and others is that there is in the former a stipulation that the husband is not to enter into another order of life (*āśrama*) nor is he to marry another woman.[1088] On Āp. Dh. S. I. 4. 12. 15 he says that whereas in the case of marriage with a paternal aunt's or maternal uncle's daughter, the act springs from the fact that one is pleased thereby, there is no necessity to infer a *śāstra* (a Vedic passage) once existing but now lost (in support of such usage).[1089]

The date of Haradatta is a rather difficult problem. Bühler (S. B. E. vol. II. p. XLIII) at first thought that Haradatta probably wrote in the 16th century, but in his 2nd edition of the Āp. Dh. S. he says (p. VIII) that the Munich ms. of the Ujjvalā written in Poona about 1600 A. D. shows the interpolated text found in all Devanāgarī copies and that therefore Haradatta is older than at least 1450-1500 A. D. The Vīramitrodaya[1090] frequently cites the Mitākṣarā of Haradatta on Gautama. Nārāyaṇabhaṭṭa (born in 1513 A. D.) in his Prayoga-ratna quotes Haradatta's comment on Gautama VIII. 14-22 about saṁskāras and his son Śaṅkarabhaṭṭa names both the Mitākṣarā and the Ujjvalā of Haradatta in his Dvaitanirṇaya. The Prayogapārijāta of Nṛsiṁha, which is quoted in the Prayogaratna of Nārāyaṇabhaṭṭa and is therefore not later than the first quarter of the 16th century, cites Haradatta's explanation of Āp. Gṛ. S. (on ' pravāsād-etya putrasya śiraḥ parigṛhya japati ' etc.) and contrasts it with Nārāyaṇa's view. The Subodhinī of Viśveśvarabhaṭṭa (about 1375 A. D.) on Mit. (Yāj. II. 132) quotes certain smṛti passages as found in the vṛtti of Āpastamba which are found in Haradatta's gloss.[1091]

1087 तैत्तिरीयमुच्छिष्टशाखा याज्ञवल्क्यादीनि ब्राह्मणानीदानीन्तनानीत्यादय आक्रोशाः ।

1088 नाश्रमान्तरं प्रवेष्टव्यं नापि स्त्र्यन्तरमुपयन्तव्यमिति मन्त्रेण समयः क्रियते । एष ब्राह्मादेः प्राजापत्यस्य विशेषः ।

1089 यत्र पितृष्वसृमातुलसुतापरिणयनादौ प्रीत्युपलब्धितः प्रवृत्तिर्न तत्रोत्सन्नपाठं शास्त्रमनुमीयते प्रीतेरेव प्रवृत्तिहेतोः संभवात् ।

1090 Vide वीर० pp. 169, 655.

1091 पूर्वाभावे परः पर इति रिक्थग्रहणक्रमोपि दर्शितो वाक्यशेषे स्मृत्यन्तरेष्वन्यथा दर्शितः। तथाहि आपस्तम्बवृत्तौ स्मृत्यन्तरसंग्रहः। औरसः पुत्रिकाबीजक्षेत्रज्ञौ

(*Continued on the next page*)

Hence it follows that Haradatta cannot be later than about 1300 A. D. The fact that Haradatta hardly ever names any commentator except perhaps Devasvāmin, the Bhāṣyakāra of Āpastamba-gṛhya, and that he holds antiquated views about the widow's right to succeed to her deceased husband's estate are strong arguments in favour of the view that Haradatta is comparatively an early writer. Hardly any writer after Vijñāneśvara assigns the same position to the widow as Haradatta does. Hence it appears that Haradatta could not have flourished much later than 1100 A. D. So he must be placed between 1100–1300 A. D., very probably near the earlier limit than the later one.

One important question is as to the identity of Haradatta, the commentator of the Dharma and Gṛhya sūtras and Haradatta, the author of the Padamañjarī, a commentary on the Kāśikā of Vāmana and Jayāditya. Bühler felt uncertain about the identity. Śaṅkarabhaṭṭa in his Dvaita-nirṇaya speaks of Haradatta as expounding[1092] a *kārikā* of Hari (Vākyapadīya III. p. 260, Benares ed.) and also speaks of Haradatta as the author of the Ujjvalā and the Mitākṣarā without making any distinction between the two. This shows that he regarded the two as identical. Haradatta in his commentaries on the Dharmasūtras gives far more attention to grammar than almost any other commentator of Dharmaśāstra.[1093] His grammatical disquisition on Āp. Dh. S. I. 2. 5. 18 ('plāvanam ca nāmno' etc.) is almost identical with the Padamañjarī on Pāṇini VIII. 2. 83 ('pratyabhivādeśūdre'). On Āp. Dh. S. II. 7. 17. 17 he quotes a verse as from the grammarians for defining the location of the *udīcyas*.[1094] The Mādhavīya Dhātu-

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(Continued from the previous page)

पुत्रिकासुतः। पानर्भवश्च कानीनः सहोढो गूढसंभवः। दत्तः क्रीतः स्वयंदत्तः कृत्रिमश्चापविद्धकः। यत्र क चोत्पादितश्च स्वपुत्रा दश पञ्च चेति। सुबोधिनी. This occurs in हरदत्त's comment on आप. ध. सू. II. 6. 14. 1 (Bühler's ed. of 1894, p. 81).

1092 तदुक्तं हरिणा—गुणक्रियायां स्वातन्त्र्यात् प्रेषणे कर्मतां गतः। नियमात्कर्मसंज्ञायाः स्वधर्मेणाभिधीयते ॥ अस्यार्थो हरदत्तेन विवृतः। द्वैतनिर्णय.

1093 Vide comment on आप. ध. सू. I. 2. 5. 1 (तदतिक्रमे विद्याकर्म निःस्रवति) where हरदत्त says 'स्रवतेः सकर्मप्रयोगो भाष्ये दृष्टः स्रवत्युदकं कुण्डिकेति' where he refers to the महाभाष्य of पतञ्जलि (*vide* Keilhorn, vol. II. p. 69).

1094 Vide note 102 on p. 67.

vṛtti mentions the Padamañjarī. From this it follows that the Padamañjarī was composed before 1300 A. D. Dr. Belvalkar places Haradatta, the author of the Padamañjarī, about 1100 A. D.[1095] The learned editor of the Anāvilā in the Trivandrum Series points out that, as Haradatta is quoted in the Puruṣakāra which in its turn is mentioned in the Dhātu-vṛtti of Mādhava and as Śaraṇadeva, the author of the Durghaṭa-vṛtti, who wrote in *śake* 1095, cites the Jainendra and Kaiyaṭa but not Haradatta nor the Padamañjarī, Haradatta wrote about the close of the 12th century A. D. These circumstances render it highly probable (if not certain) that Haradatta, the commentator of the Dharmasūtras, is the same as the author of the Padamañjarī and that he flourished between 1100 and 1300 A. D. and probably about 1200 A. D. The Smṛticandrikā twice refers to the bhāṣya of the Āpastamba-dharma-sūtra.[1096] Haradatta's commentary is styled *vṛtti* and not bhāṣya and the citations do not occur in his work. Hence it appears that the Smṛticandrikā did not know Haradatta's works and the latter could not have flourished much earlier than the Smṛti-candrikā.

In the Padamañjarī Haradatta is said to have been the son of Padma (Rudra)-kumāra, younger brother of Agnikumāra and a pupil of Aparājita.[1097] In his Padamañjarī Haradatta employs the word 'kūcimañcī' which is a Telugu word.[1098] The Bhaviṣyottarapurāṇa printed in Grantha characters contains 12 chapters (54th to 65th) and the Śivarahasya printed in the said characters has one chapter (17th) which set out the life (*carita*) of a Haradattācārya. It is stated there that Haradattācārya's original name was Sudarśana, that he was the son of Vāsudeva and that

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1095 Systems of Sanskrit Grammar, pp. 39–40.

1096 अत्र हि अधिकारत इति हेतुबलात् अन्येत्यादिपक्षत्रयं पूर्वपक्षत्वेनोपन्यस्तमित्युक्तं तद्भाष्ये । स्मृतिच० I. p. 25 (on आप. ध. सू. II. 6. 15. 19-23); अत एव जीवन्पुत्रेभ्यो दायं विभजेदित्यापस्तम्बसूत्रं व्याचक्षाणेन तद्भाष्यकारेण पुत्रेभ्य एव दायं विभजेन्न स्त्रीभ्यो दुहितृभ्य इत्युक्तम् । स्मृतिच० II. p. 300.

1097 Vide Report on the search of Sanskrit and Tamil mss. for 1893–94 by S. Seshagiri Sastri pp. 13–20 and pp. 171–178 (extract).

1098 या पुनर्देशभाषाभिः संज्ञाः कूचिमञ्चीत्यादयो न तासां साधुत्वम् । p. 16 of the Report on Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastri.

he died 3979 years after Kaliyuga began[1099] (i. e. 878 A. D.). This Haradattācārya, being the son of Vāsudeva, was not the same as the author of the Padamañjarī, who was the son of Padmakumāra. This earlier Haradatta may probably be the same as the Haradattācārya cited as an authority in the Sarvadarśana-saṁgraha on the Nakulīśa-pāśupatadarśana.[1100] Dr. Jolly (R. u. S. p. 33) identifies without sufficient foundation the Haradattācārya of the Sarvadarśana-saṁgraha with Haradatta, the commentator of Āpastamba and Gautama.

A work called Harī-hara-tāratamya and another called Caturvedatātparya-saṁgraha are ascribed to a Haradatta. Of the latter there is a ms. in the Deccan College collection (No. 109 of 1871–72), which contains 154 verses of fine penmanship. The first and last are given below.[1101] Whether these two works were composed by Haradatta, the commentator of the Dharma-sūtras, it is difficult to say. In the latter work the author sings a hymn of praise to Śiva as the supreme deity, points out how the Vedic *mantras* refer to him, how the various rites are meant for him, refers to the mythological representations of Śiva as *Kirāta*, or as wearing skin etc. All the verses upto 143 are in the Vasantatilakā metre, while towards the end there are a few verses in other metres such as Śikhariṇī and Rathoddhatā. He was a staunch Śaivite,[1102] though the hymn breathes a spirit of tolerance and sympathy for different religious and philosophical

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1099 कल्यादौ च चतुःसहस्रसहिते यत्रैकविंशोनके पुष्ये मासि विलम्बिनाम्नि खमगादष्टप्रजो मौद्गलः । पञ्चम्यां सितपक्षके भृगुदिने सद्यात्मजोद्दत्कटे कंसग्रामनिवासिभिः सुदर्शनः सार्धं विमानोज्ज्वलः ॥ कंसग्राम is in the Tanjore District.

1100 तत्र विधीयमानमुपायफलं लाभः । ज्ञानतपोनित्यत्वस्थितिशुद्धिभेदात् पञ्चविधः । तदाह हरदत्ताचार्यः । ज्ञानं तपोथ नित्यत्वं स्थितिः शुद्धिश्च पञ्चमम् । &c. सर्वदर्शनसंग्रह pp. 162–63 (Govt. Oriental Series, Poona).

1101 यस्मै नमो भवति यस्य गुणाः समग्रा नारायणोपनिषदा यदुपासनोक्ता । यो नः प्रचोदयति बुद्धिमधिकर्ता यस्तं त्वामनन्यगतिरीश्वर संश्रयामि ॥ first verse; अघटितघटनापटवे प्रकटितकरुणाय सिन्धुभृते । वटतरुमूलस्थितये विघटिततमसे महेश्वराय नमः ॥ last verse.

1102 Verses 144–145 are विधातारं कश्चिद्व्रजति भजते कश्चन हरिं सुरानन्यानन्ये जगति सफलाः सर्वविषयः । तथापि त्वद्भक्ते शिव ननु यदा चर्मवदिति श्रुतो मन्त्रो देवान्तरभजनदैन्यं न सहते ॥ शशेः शृङ्गं पुष्पं नभसि मृगतृष्णासु सलिलं प्रसूतिर्वन्ध्यायामनवधिकमायुस्तनुभृताम् । विमुक्तिर्वा देवान्तरभजनलभ्या पशुपते न शक्यं नः संभावयितुमपि सर्वं विमृशताम् ॥

systems. He refers to the Maitrāyaṇa Śruti, Talavakāra Brāhmaṇa, Kātyāyana gṛhya, Bhagvadgītā, the Purāṇas as supplementing the Vedas (vedopabṛṁhaka), the Sāṁkhya and Yoga.

88. Hemādri

Hemādri and Mādhava are the Castor and Pollux in the galaxy of *dākṣiṇātya* writers on Dharmaśāstra. Hemādri is a very voluminous writer. He is the author of the Caturvarga-cintāmaṇi, an encyclopædia of ancient religious rites and observances. From ancient times in India the goals of human life (puruṣārthas) were said to be four viz. Dharma, Artha, Kāma and Mokṣa (and were spoken of as 'Caturvarga'). Mokṣa could be attained only by a few men but as to the other three (spoken of as Trivarga) all could secure them, according to their abilities and activities (vide Manu II. 224). This subject of Puruṣārthas has been dealt with at some length in H. of Dh. Vol. II. pp. 2-11, Vol. III. pp. 8-10 and 241-43 and Vol. V. pp. 1626-1632. According to the statements contained in the work itself the author intended to treat Dharmaśāstra in five sections, called vrata, dāna, tīrtha, mokṣa and pariśeṣa.[1103] The Pariśeṣa-khaṇḍa was divided into four parts, viz., Devatā, Kālanirṇaya, Karmavipāka, Lakṣaṇasamuccaya.[1104] The Caturvarga-cintāmaṇi has been published in the Bibliotheca Indica Series. Four volumes containing 6 parts and covering about 6000 pages have been so far printed. The second and third volumes have two parts each. The fourth volume which deals with *prāyaścitta* does not appear to be the work of Hemādri.[1105] The work so far published is concerned with *vrata*, *dāna*, *śrāddha* and *kāla* (latter two being parts of the Pariśeṣa-khaṇḍa). That portion of the Caturvarga-cintāmaṇi which was intended to treat of *tīrtha* and *mokṣa* has not yet come to light. It is extremely doubtful whether the author

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1103 खण्डानि चास्मिन्व्रतदानतीर्थमोक्षाभिधानि क्रमशो भवन्ति । यत्पञ्चमं तत्परिशेषखण्डमखण्डितो यत्र विभाति धर्मः ॥ चतुर्वर्ग० vol. II. part I verse 16; खण्डैश्चतुर्भिर्व्रतदानतीर्थमोक्षाभिधैर्वर्गचतुष्कमुक्त्वा । विरच्यते तत्परिशिष्टवस्तुव्यावर्णनार्थं परिशेषखण्डम् ॥ vol III. part I verse 25.

1104 तत्रादौ देवताकाण्डं ततः कालविनिर्णयः । विपाकः कर्मणां पश्चाल्लक्षणानां समुच्चयः ॥ महाप्रकरणानीह चत्वार्येतान्यनुक्रमात् ॥ चतुर्वर्ग० III. 2. verse 26.

1105 It begins ' अथेदानीं हेमाद्रिकारेण लोकोपकारार्थं &c.'.

was able to carry out his gigantic scheme Mss. of portions of the great work are described in the catalogues under vairous names, e. g. I. O. Cat. No. 1379, p. 407 on *śāntikapauṣṭikāni* is the same subject that is treated in *vratakhaṇḍa* pp. 1003ff., though there are considerable variations between the Ms. and the printed text.

Hemādri's is a standard work on the subjects with which he deals. He quotes most profusely from smṛtis and purāṇas and names a host of writers. He appears to have been a profound student of the Pūrvamīmāṁsā. The discussions in his work, particularly on śrāddha and kāla, cannot be well understood without thorough acquaintance with the numerous *nyāyas* of the mīmāṁsā which he employs at every step. To illustrate this a few instances may be cited at random. On pp. 137, 143, 156, 159 of his Kālanirṇaya (vol. III part 2) he makes use of four different nyāyas of the *mīmāṁsā*.[1106] The eminent commentators and *nibandhakāras* on dharmaśāstra and other works named by him are given below.[1107] It is somewhat remarkable that though he quotes Aparārka and the Smṛti-candrikā scores of times he hardly ever mentions by name the Mitākṣarā of Vijñāneśvara. Though he does not promise a treatment of vyavahāra, here and there he makes sallies into the domain of vyavahāra. For example, he quotes the well-known sūtra of Gautama (10. 39) on the sources

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1106 तेन ज्योतिष्टोमादिवत्-एकस्य तूभयत्वे संयोगपृथक्त्वमिति न्यायेन नित्यत्वमपि स्वीक्रियते। p. 137; this refers to जैमिनि IV. 3. 5-7; भोजनप्रतिषेधस्य नित्यजन्माष्टमीव्रतस्तुत्यर्थता वेदितव्या (applying the न्याय based on न पृथिव्यामग्निश्चेतव्यः) p. 143; this refers to जैमिनि I. 2. 5 and 18 and शाबरभाष्य thereon; 'पुरोडाशं चतुर्धा करोति आग्नेयं चतुर्धा करोति' p. 156 (this is उपसंहारन्याय in जै. III. 1. 26-27); यानि पुनर्वाक्यानि व्रतशब्दवन्ति दृश्यन्ते तानि न निषेधपराणि नोद्यन्तमादित्यं वीक्षेतेतिवत्। p. 159 (this is पर्युदास).

1107 अपरार्क (very frequently), आपस्तम्बधर्मसूत्रभाष्य, कर्कोपाध्याय (frequently quoted), गोविन्दराज, गोविन्दोपाध्याय, त्रिकाण्डमण्डन, देवस्वामी (frequently), निर्णयामृत, न्यायमञ्जरी, पण्डितपरितोष, पृथ्वीचन्द्रोदय, बृहत्कथा, बृहद्वार्तिक, भवदेव, मदननिघण्टु, मधुशर्मा, मेधातिथि, वामदेव, विधिरत्न, विश्वप्रकाश, विश्वरूप, विश्वादर्श, शङ्खधर (very frequently), शम्भु, वृद्धशातातपभाष्यकार, शिवदत्त, श्रीधर, सोमदत्त, स्मृतिचन्द्रिका (very frequently), स्मृतिप्रदीप, स्मृतिमहार्णवप्रकाश (or स्मृतिमहार्णव or महार्णव very often), स्मृत्यर्थसार, हरिहर (very frequently).

of ownership and holds a lengthy discussion thereon.[1108] In another place he digresses into the question of the various kinds of *strīdhana* and their devolution (vol. III, part 1, pp. 530–531). He was of opinion that everyone, to whatever *śākhā* he may belong, should perform śrāddha in accordance with the directions thereon in all śākhās, kalpa and gṛhya sūtras, smṛtis, purāṇas and usages.[1109] He makes the important statement[1110] that a person following any particular Vedic śākhā may enter into alliance by marriage with any other person of the same country following another Vedic *śākhā*.

Hemādri gives some account of himself in his work. The Mss. present great variations from the printed text. He belonged to the Vatsagotra.[1111] He was the grandson of Vāsudeva and the son of Kāmadeva. The introductions to the *khaṇḍas* contain fulsome praise of Hemādri. One verse says that Hemādri scored out by showering wealth on poor people the lines that Brahmā had drawn on their forehead at the time of their birth (foredooming them to eternal poverty) and that Brahmā acquiesces in such conduct of Hemādri.[1112] Another verse says that none existed, exists or will exist surpassing Hemādri.[1113] He describes himself as in charge of the imperial

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1108 चतुर्वर्ग० vol. III. part 1, p. 525 where he says 'स्वामिसंबन्धेनैव निमित्तेन यदन्यदीयं द्रव्यमन्यस्य संभवति (स्वं भवति ?) स दायः।'; here evidently he has in view the मिताक्षरा.

1109 सर्वशाखागृह्यकल्पसूत्रस्मृतिपुराणेतिहासाचारावगतधर्ममात्रयुक्तमेव सर्वैः श्राद्धं कर्तव्यमिति स्थितम्। चतुर्वर्ग० III. 1. p. 753. The discussion is started on p. 748.

1110 आर्यावर्तेषु च समानदेशवासिनां नानाशाखाध्यायिनामप्युपलभ्यन्त एव परस्परमनवगीयमानाः सर्वतो विवाहसंबन्धाः। .. अतो न कन्यादाने नापि हविर्दाने स्वशाखीयद्विजनियम इति सिद्धम्। vol. III. 1. p. 381.

1111 तेषामेव शिरोमणिर्विजयते विश्वाभिधानो मुनिः॥ गोत्रे तस्य बभूव निर्मलगुणश्रेणीभृतामग्रणीर्विद्याचारविवेकविक्रमनिधिः श्रीवासुदेवः कृती। verses 1 and 2 of vol. III. 1. The D. C. ms. No. 312 of 1884–87 reads **वत्साभिधानो** मुनिः and it appears that विश्वाभिधानो of the printed text is a mistake.

1112 लिपिं विधात्रा लिखितां जनस्य भाले विभूत्या परिमृज्य दुष्टाम्। कल्याणिनीमेष लिखत्यथैनां चित्रं प्रमाणीकुरुते विधिश्च॥ vol. I, verse 15, vol. III. 1. verse 17.

1113 नैवासीन्न च वर्तते न भविता हेमाद्रिसूरेः परः। vol. I. verse 20, vol. III. 1. verse 22.

records of Mahādeva, the Yādava king of Devagiri (modern Daulatabad).[1114] In the colophons and the body of the work also he is described as the *karaṇādhīśvara* of Mahādeva, as highly honoured by the king and as a minister (*mantrin*) of the king.[1115] He gives in the introduction to the Vratakhaṇḍa a detailed pedigree of the Yādavas of Devagiri. In the section on kāla (vol. III, part 2) he starts with Saṅghaṇa (i. e. Siṅghaṇa of the inscriptions), then speaks of his son Jaitrapāla (i. e. Jaitugi), his son Kṛṣṇa (or Kanhara) and lastly of Mahādeva, son of the younger brother of Kṛṣṇa. This is not the place to go into the genealogy of the Yādavas. There are some discrepancies between the genealogy as presented by Hemādri and as gathered from the inscriptions and numerous copperplate grants of the Yādavas. Vide Bombay Gazetteer, vol. I, part 2, pp. 248–249 for Hemādri and pp. 268–275 for extracts from the Vratakhaṇḍa, pp. 252 and 519 for two pedigrees of the Devagiri Yādavas and pp. 511–534 for history. The following may be consulted for the principal grants of the Yādavas:— Ind. Ant. vol. 17, p. 117 (Kalasbudruk plate of Bhillama dated *śake* 948 or 1025 A. D.), E. I. vol. III p. 110 (Bahal inscription of Siṅghaṇa dated *śake* 1144), E. I. vol. III pp. 217–18 (Gadag inscription of Bhillama dated *śake* 1113 i. e. 1191 A. D.), Ind. Ant. vol. 14, p. 68 (grant of Kṛṣṇa or Kanhara dated 1249–50 A. D.), Ind. Ant. vol. 14, p. 314 (Paithan plate of Rāmacandra dated *śake* 1193), E. I. vol. XIII, p. 198 (Thana plate of Rāmacandra dated *śake* 1194 i. e. 1272 A. D.), E. I. vol. XIX, p. 20 (Mamdapur inscription of Kanhara dated *śake* 1172 i. e. 1250 A. D. wherein his younger brother Mahādeva is described as *yuvarāja*). Mahādeva reigned from 1260 to 1271 and Rāmacandra, the son of Kṛṣṇa, from 1271 to 1309 A. D. Since in the Caturvarga-cintāmani Hemādri is said to be the keeper of the state-records of Mahādeva, that work must have been

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1114 अस्ति शस्तगुणस्तोमः सोमवंशविभूषणम् । महादेव इति ख्यातो राजराजेव भूतले॥ ...तस्यास्ति नाम हेमाद्रिः सर्वश्रीकरणप्रभुः। निजोदारतया यश्च सर्वश्रीकरणप्रभुः॥ vol. I. verses 6 and 13. करण means a document. श्रीकरण may also mean 'writing the word śrī' (on official documents).

1115 The colophon is श्रीमहाराजाधिराजश्रीमहादेवस्य समस्तकरणाधीश्वरः &c. महादेवमहीपालमान्यो हेमाद्रिरादरात्। करोति निपुणं पुण्यमश्नौकरणनिर्णयम् ॥ vol. III. 1. p. 1318.

composed at some time between 1260 and 1270 A. D. There are contemporary records available showing that Hemādri was in high favour not only with Mahādeva but also with his successor Rāmacandra. The Thana plate of Rāmacandra (dated *śake* 1194, i. e. 1272 A. D.) records the grant of a village called Vaul in Sāsaṭi (modern Sāsṭi in the Thana District) to thirty-two brāhmaṇas by Acyuta Nāyaka of the Gautama gotra and descendant of Jalhaṇa, who was the governor of Konkan, and describes[1116] Hemādri as one who had attained a preeminent position in the government through the favour of Rāmacandra and as one who was in charge of all (state) records and was the foremost minister.

Hemādri is frequently cited by Raghunandana in his Smṛti-tattva and rarely criticized; vide (vol. I). Tithi pp. 1, 11, 16, 18, 120; Śrāddha pp. 285, 286; Jyotistattva 678, Mala° 755, 836; Saṁskāra 891; (vol. II) Ekādaśī 37, 44, 90 (cr.), Udvāha 145, Śuddhi 273, 339 (mentions Pariśeṣakhaṇḍa) 356.

Vide a paper in J. O. R. (Madras) vol. XII pp. 46–60 by Dr. P. Srinivasachar on the Yādavas of Devagiri, that shows that the last dated Inscription of Kṛṣṇa is dated 12th April 1259, that Mahādeva succeeded him and that some time elapsed between the death of Mahādeva and the accession of Rāmacandra, and that Hemādri was in great favour with both Mahādeva and Rāmacandra. The pedigree (relevant to this writer) is Bhillama-Jaitugi—Siṅghaṇa (and also Siṁha, Siṁhaṇa, Siṁhala)-Jaitugi II-Kṛṣṇa (also written in Inscriptions as Kanhāra, Kanharadeva, Kandharadeva, dates ranging from *śake* 1169 to 1175) and Mahādeva who succeeded Kṛṣṇa; (Kṛṣṇa's son Rāmacandra or Rāmarāya, one date is *śake* 1199)—Śaṅkaradeva succeeded in *śake* 1232 (1310–11 A. D.) and was killed by Malik Kafar two years later. Vide JBBRAS vol. XII pp. 1-50 (by Dr. Fibet). It is probable that Mahādeva, brother of Kṛṣṇa, succeeded because Kṛṣṇa's son Rāmacandra was very young.

Hemādri is credited with a commentary on Śaunaka's Praṇavakalpa.[1117] He appears to have written a śrādha-kalpa according

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1116 इत्यादिसमस्तबिरुदावलिविराजमाने सकलभूवलयमनुशासति यदुकुलकुमुदचन्द्रे श्रीरामचन्द्रनरेन्द्रे तथैतत्प्रसादावाप्तनिखिलराज्यधुरीणतां वहति समस्तहस्तिपकाध्यक्षे ... समस्तकरणाधिपत्यमङ्गीकुर्वाणे च निर्जितझाडिमण्डले मन्त्रिचूडामणौ गुणरत्नरोहणाद्रौ हेमाद्रौ &c. E. I. vol. XIII at p 202.

1117 I. O. Cat. p. 594 No. 1808.

to the rules of Kātyāyana which is distinct from his Śrāddha-khaṇḍa (vide Calcutta Sanskrit College mss. cat., vol. II, p. 163, No. 217 and Stein's cat. p. 105). Hemādri also wrote a commentary[1118] called Kaivalyadīpikā on the Muktāphala of Vopadeva, the famous author of the Mugdhabodha grammar. The Muktāphala embodies the philosophy of the Bhāgavata purāṇa in 19 adhyāyas and 784 verses (and a few lines in prose in 5th and 6th chapters). Vopadeva was a friend and protege of Hemādri, who wrote several works at the encouragement of the latter. He says that he wrote the Harilīlā (published in the Calcutta Oriental Series No. 3), an index of the Bhāgavata for pleasing the minister Hemādri.[1119] Verse 54 in the Upasaṁhārādhyāya in the edition of the Muktāphala expressly states that Hemādri induced Vopadeva, son of the physician Keśava and pupil of the scholar Dhaneśa, to compose the Muktāphala. Verse 53 also is interesting:—द्वे एव चित्रे **रामस्य** सिन्धुर्बद्धः पुराधुना। **हेमाद्रिः** स्वमुपानीतः **सूर्यावर्तप्रदक्षिणः**॥. Rāma means Dāśarathi Rāma and Rāmacandra (Yādava king). Hemādri means mountain Meru and also the author Hemādri.[1120]

There is a learned commentary on the Raghuvaṁśa by a Hemādri. Mr. P. K. Gode (in ABORI vol. XIV pp. 126–128) adduces arguments for establishing that the commentator is different from the author of the Caturvarga-cintāmaṇi. There is a commentary on this work called Viveka with which both

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1118 टीकां मुक्ताफलस्येमां नाम्ना कैवल्यदीपिकाम्। हेमाद्रिः कटके चक्रे कामराजस्य (? रामराजस्य) वेश्मनि॥ इति श्रीमत्प्रौढप्रतापचक्रवर्तिमहाराजाधिराजसोमवंशोद्भवरामराजमन्त्रिवर्यहेमाद्रिदेवविरचिता मुक्ताफलटीका समाप्ता। Mitra's Notices, vol. IV. pp 67–68 No. 1466. The मुक्ताफल with the com. of हेमाद्रि has been published in the Calcutta Oriental Series No. 5 (1920). This edition reads रामराजस्य.

1119 श्रीमद्भागवतस्कन्धाध्यायार्थादि निरूप्यते। विदुषा वोपदेवेन मन्त्रिहेमाद्रितुष्टये॥ ms. in Bhadkamkar collection. the last verse is यस्य व्याकरणे वरेण्यघटनाः स्फीताः प्रबन्धा दश प्रख्याता नव वैद्यकेऽपि तिथिनिर्धारार्थमेकोऽद्भुतः। साहित्ये त्रय एव भागवततत्त्वोक्तौ त्रयस्तस्य च भूगीर्वाणशिरोमणेरिह गुणाः के के न लोकोत्तराः॥ This verse occurs at the end of the मुक्ताफल also.

1120 सूर्यावर्तप्रदक्षिणः also has two senses viz. 'round which (Meru) revolves the sun' and also the author हेमाद्रि (to whom also the word सूर्या० applies viz **सूरिषु** विद्वत्सु **आवर्ताः** आवृत्तिं गताः **प्रकृष्टाः दक्षिणा** यस्य).

Hemādri and Madhusūdana-Sarasvatī had something to do.[1121] Hemādri also wrote a commentary called Āyurvedarasāyana on the Aṣṭāṅgahṛdaya of Vāgbhata.

Altogether Hemādri was a towering personality. His name is associated throughout the Maratha Country with the construction of numerous temples having a peculiar style of architecture. He is also credited with having invented the Modi script. Within a few decades his Caturvarga-cintāmaṇi, particularly its *dāna* and *vrata* sections, came to be looked upon as the standard work in the whole of the Deccan and southern India. Mādhava in his Kālanirṇaya (p. 67) expressly mentions the Vratakhaṇḍa of Hemādri as an authority. This work was composed about 1340 A. D. In an inscription of Bhāskara *alias* Bhavadūra, son of Bukka I, dated *śake* 1291 (i. e. 1369 A. D.) the king is described as making various gifts following the composition of Hemādri.[1122] This is obviously a reference to his *dānakhaṇḍa* and establishes that long before 1369 A. D. Hemādri had become a standard author in the Telugu country. The Vanapalli plate of Anna-Vema dated *sake* 1300 (about 1380 A. D.) describes Vema as giving the various gifts in Hemādri and his son as one who observed the *vratas* and *dānas*[1123] described by Hemādri. Pedda-Komaṭi-Vema is described in a grant of *śake* 1344 as eager in bestowing gifts described in the rules of Hemādri.[1124] Hemādri is quoted in the Madanapārijāta,[1125] the Dvaitanirṇaya of Śaṅkarabhaṭṭa, the Nirṇayasindhu and other works.

1121 The ms. in the Bhadkamkar collection folio 5 has 'इति श्री हरिलीलायां मधुसूदनसरस्वतीनिर्मितं प्रथमस्कन्धविवरणम्'. A ms. in the Bombay Asiatic Society Library ascribes the com. to हेमाद्रि and says मधुमूदनसरस्वती saw it through 'हरिलीलाविवेकोयं रामराजस्य वेश्मनि । कटके रचयांचक्रे तुष्ट्यै हेमाद्रिणा सताम् ॥ सरस्वतीश्रीमधुसूदनेन निर्व्यूढमेतद्बुधमोदनेन । जनः समस्तोपि रसायनेन व्रजेशभक्तिं व्रजतादनेन ॥ (BBRAS cat. p. 329 No. 1157).

1122 हेमाद्रिकृतिमार्गेण कुर्वन्दानान्यनेकशः । E. I. vol. XIV p. 102.

1123 हेमाद्रिदानान्यकरोदशेषाण्यभुङ्क्त भूमिं द्विजभुक्तशेषाम् । and हेमाद्रिदानव्रती. Vide E. I. vol. III. pp. 59 and 61.

1124 हेमाद्रिकल्पोदितदानदक्षः । E. I. vol. XI. p. 325.

1125 ये तु षट्त्रिंशन्मतेपि विचिकित्सन्ते तेषामपरार्कविज्ञानेश्वरचन्द्रिकाकारहेमाद्रिप्रभृतयः प्रतिभटीकर्तव्याः । मदनपारिजात p. 536.

89. Kullūkabhaṭṭa

Kullūka's commentary on the Manusmṛti styled the Manvarthamuktāvali is the most famous of all commentaries on Manu. It has been printed several times. In the following the Nirṇayasāgara edition of 1909 has been relied upon. Kullūka's commentary is concise and lucid and his remarks are always to the point. He avoids all unnecessary discussions and is never prolix. He was not however original. He drew upon the commentaries of Medhātithi and Govindarāja and incorporated a great deal from them into his own work without acknowledgment. For example, on Manu XI. 95 he simply summarises the remarks[1126] of Govindarāja and cites only one out of the several quotations that are found in Govindarāja's Manu-ṭīkā. He severely criticizes both Medhātithi and Govindarāja, particularly the latter. He frequently pours ridicule on the latter (vide note 903[a] above). At the end of his commentary he says[1127] that Medhātithi's skill lay in expounding what texts were authoritative and of substance and what were not so. Govindarāja in concise words explained the hidden meaning of the brief text (of Manu), while Dharaṇīdhara had his own method of explanation which was independent of previous tradition; and therefore he undertook to write a commentary that would clearly set forth the real meaning of Manu. He was very proud of his achievement and says that neither Medhātithi nor Govindarāja nor other commentators explained in the way he did and that explanatory material like his would be difficult to find else-

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1126 'पुंस एव ब्राह्मणस्य मद्यप्रतिषेधो न स्त्रिया इत्याहुस्तदसत्। सुरालशुन…अभक्ष्याणि स्युः ब्राह्मणी सुरापी भवति नैनां देवाः पतिलोकं नयन्ति इहैव सा दुर्मतिः क्षीणपुण्या अप्सु जलोद्भवेति शुक्तिका वा पतिलोकं न सा याति.. इति शङ्खवसिष्ठयाज्ञवल्क्यै-र्ब्राह्मण्या अपि निषेधस्मरणात्'। गोविन्दराज on मनु XI. 95; 'अत्र केचित्... ब्राह्मणस्य पुंस एव मद्यप्रतिषेधो न स्त्रिया इत्याहुस्तदसत् पतिलोकं न सा याति... सूकरी चोपजायते इति याज्ञवल्क्यादिस्मृतिविरोधात्।' कुल्लूक.

1127 सारासारवचःप्रपञ्चनविधौ मेधातिथेश्चातुरी स्तोकं वस्तु निगूढमल्पवचनाद्गोविन्द-राजो जगौ। ग्रन्थेऽस्मिन्धरणीधरस्य बहुशः स्वातन्त्र्यमेतावता स्पष्टं मानवमर्थतत्त्व-मखिलं वक्तुं कृतोयं श्रमः ॥. Vide his remarks about धरणीधर on मनु II 83 and IV. 50 'धरणीधरेण तु एकाक्षरपरं ब्रह्म प्राणायामपरं तपः इति पठितं...मेधातिथिप्रभृतिभिर्वृद्धैरलिखित यतः लेखनात्पाठान्तरं तत्र स्वतन्त्रो धरणी-धरः' and परंपरीयमाम्नायं हित्वा विद्वद्भिरादृतम्। पाठान्तरं व्यरचयन्मुधेह धरणीधरः ॥.'

where.[1128] He not only criticizes Govindarāja severely but also points out the mistakes of Medhātithi (as on Manu I. 71 and 103, II. 101).[1129] He notices the explanations of Medhātithi and Govindarāja hundreds of times, discusses various readings and his commentary deserves to a considerable extent the eulogy pronounced by Sir William Jones[1130] "At length appeared Cullūca Bhaṭṭa, who, after a painful course of study and the collation of numerous manuscripts, produced a work of which it may perhaps be said very truly that it is the shortest yet the most luminous, the least ostentatious yet the most learned, the deepest yet the most agreeable, commentary ever composed on any author, ancient or modern."

Among the authors and works quoted by him (besides the usual smṛtis) are the following:—Garga (on II. 6), Govindarāja, Dharaṇīdhara, Bhāskara (bhāṣyakāra of the Vedāntasūtras, on I. 8 and 15), Bhojadeva (on VIII. 184), Medhātithi, Vāmana (author of the Kāśikā), Bhaṭṭavārtika-kṛt (on XII. 106), Viśvarūpa (the commentator of Yājñavalkya, on II. 189 and V. 68). The Viśvarūpa that he quotes on Manu V. 215 is the lexicographer and not the jurist as Aufrecht (in his great catalogue) appears to hold.

He gives us a little information about himself in the introductory verse.[1131] He came of a Vārendra Brāhmaṇa family of Bengal (Gauḍa) residing in Nandana and was the son of Bhaṭṭa Divākara. He wrote his commentary in Kāśī in the company of

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1128 प्रायश्चित्ते बहुमुनिमतालोचनाद्यन्मयोक्तं सद्व्याख्यानं खलु मुनिगिरां तद्भजध्वं गुणज्ञाः । नैतन्मेधातिथिरभिदधे नापि गोविन्दराजो व्याख्यातारो न जगुरपरेप्य-न्यतो दुर्लभं वः ॥ last verse of chap. XI.

1129 चतुर्युगैरेव द्वादशसंख्यैर्दिव्यं युगमिति तु मेधातिथेर्भ्रमो नादर्तव्यः । on मनु I. 71; on मनु I. 103 मेधातिथि remarks that 'adhyetavyam' and 'pravaktavyam' are not *vi this* but only '*arthavādas*' and Kullūka remarks 'अनुवादमात्रमेतदिति...मेधातिथेर्मतम् । तन्न मनोहरम्'। It is possible that Kullūka had before him a defective ms. reading about Medhātithi's bhāṣya on Manu I. 71.

1130 *Vide Pedda Ramappa* v. *Bangari Seshamma* I. L. R. 2 Mad. 286 at p. 291.

1131 गौडे नन्दनवासिनाम्नि सुजनैर्वन्द्ये वरेन्द्र्यां कुले श्रीमद्भट्टदिवाकरस्य तनयः कुल्लूकभट्टोऽभवत् । काश्यामुत्तरवाहिजह्नुतनयातीरे समं पण्डितैस्तेनेयं क्रियते हिताय विदुषां मन्वर्थमुक्तावली ॥

Pandits. On Manu VI. 14 he mentions the names of certain vegetables that were current in Malwa and among the Vāhīkas.[1132]

It appears that Kullūka also composed a digest called Smṛtisāgara. A Ms. of a portion of it called Śrāddhasāgara exists in the Calcutta Sanskrit College (Cat. vol. II. p. 405, No. 446). In this his Āśaucasāgara and Vivādasāgara are referred to.

I secured a transcript of the ms. of the Śrāddhasāgara in the Calcutta Sanskrit College through the kindness of the Principal. The Śrāddhasāgara deals with the following subjects:— definition of śrāddha; whether it is of the nature of *yāga*, dāna and homa; various kinds of śrāddhas such as nitya, naimittika &c.; the proper and improper places for śrāddha; the proper times for śrāddha; Aṣṭakā-śrāddha; śūdras can perform aṣṭakā and other śrāddhas; intercalary month; who are paṅkti-pāvana brāhmaṇas; meaning of nimantraṇa and āmantraṇa; the number of brāhmaṇas to be invited; the *darbhas;* śrāddhadevatās; the sacred thread etc.

The Śrāddhasāgara is full of Pūrvamīmāṁsā discussions. The author says that he wrote it and the other two works (Vivādasāgara and Āśaucasāgara) at the order of his father. He quotes profusely from the Mahābhārata, the Mahāpurāṇas and Upapurāṇas and from the dharmasūtras and metrical smṛtis. He names the Kalpataru oftener than any other *nibandhakāra*. The other authors and works named are: Bhojadeva, Halāyudha (probably the author of Prakāśa on the Śrāddhakalpasūtra of Kātyāyana), Jikana, Kāmadhenu, Medhātithi, Śaṅkhadhara. In one place we have a reference to Prabhākara and Kamalākara-bhaṭṭa (on Kāla and Kāma being devatās) and in another place to Gauḍa-Maithila-Mayūkha-bhaṭṭāḥ (which are probably marginal notes creeping into the ms. or refer to authors other than the well-known ones). He refers to the opinion of his own *guru* in opposition to that of the Kalpataru.

The date of Kullūka cannot be settled with certainty. Bühler held that he lived probably in the 15th century (S. B. E. vol. XXV. p. CXXXI). Ghose (Hindu Law, 3rd edition p. XVI) and M. M. Chakravarti (JASB 1915, p. 345) are of the same opinion. In I. L. R. 48 Cal. 643 Sir Asutosh Mukerji places Kullūka in the 15th century (at p. 688). As Kullūka mentions Bhojadeva,

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1132 भूस्तृणं मालवदेशे प्रसिद्धं शाकं शिग्रुकं वाहीकेषु प्रसिद्धं शाकम् ।

Govindarāja, Kalpataru and Halāyudha he is certainly later than about 1200 A. D. Raghunandana[1133] several times mentions Kullūkabhatta (and sometimes criticizes him also); vide (vol. I) Śrāddha 225 (Cri. on Manu III. 257), 226, Āhnika 353, 454; Prāyaścitta 472, 530; Saṁskāra 893, 894, 903; (vol. II) Udvāha p. 144. The Daṇḍa-viveka of Vardhamāna quotes Kullūka about fifty times and oftener than any other work or author except Ratnākara. Śrīnātha's com. on the Dāyabhāga refutes the view of Kullūka. The Śrāddha-kriyā-kaumudī of Govindānanda refers to Kullūka's explanation of the word 'ākāṅkṣan' as 'Vīkṣamāṇaḥ' in Manu III. 258. The Rājanīti-ratnākara of Caṇḍeśvara quotes the explanation of Kullūka.[1134] Therefore Kullūka must have flourished before 1300 A. D. Kullūka in his by no means small work nowhere refers to the Dāyabhāga, though he himself came of a Bengal family. This silence is explicable in two ways. As we have seen, Kullūka wrote in Kāśī and not in Bengal. Therefore if he flourished not long after Jīmūtavāhana, it is quite natural that writing in Benares he had not heard of the Dāyabhāga or read it. It has been shown above that Jīmūtavāhana probably wrote about 1100–1150 A. D. Therefore Kullūka flourished between 1150 and 1300 A. D. and probably wrote about 1250 A. D. M. M. Chakravarti is not sure as to how early Kullūka flourished but opines that he could not have flourished later than the first quarter of the 15th century (JASB 1915, p. 345 n. 1).

90. Śrīdatta Upādhyāya

Mithilā has made extremely valuable and substantial contributions to Dharmaśāstra Literature. From the days of the Yājñavalkya smṛti down to modern times the land of Mithilā has produced writers whose names are illustrious. Śrīdatta Upādhyāya

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1133 एको लुब्धस्तु साक्षी स्यादिति कुल्लूकभट्टधृतपाठः, एको लुब्धस्त्वसाक्षी स्यादिति जीमूतवाहनधृतपाठस्तु न युक्तः। व्यवहारतत्त्व (vol. II. p. 213); समांशाः समभागा एव भवेयुर्नोद्धारः कस्यचिद् देय इति कुल्लूकभट्टः। दायतत्त्व (vol. II. p. 193).

1134 अत एव कुल्लूकभट्टः–राजशब्दोपि नात्र क्षत्रियजातिपरः किं त्वभिषिक्तजनपदपालयितृपुरुषपरः। राजनीतिरत्नाकर (ed. by Mr. Jayasval, 1924) p. 2. These are the words of कुल्लूक on मनु. 7 1.

is one of the earliest among the mediaeval Maithila *nibandhakāras*. He is the author of several works which will be briefly noticed.

The Ācārādarśa of Śrīdatta was printed in Benares at the Divakara Press and by the Veṅkateśvara Press in Bombay in *saṁvat* 1961. It is a manual of the daily religious duties of the followers of the white Yajurveda (Vājasaneyins),[1135] such as *ācamana*, brushing the teeth, morning bath, *saṁdhyā*, *japa*, *brahmayajña*, *tarpaṇa*, daily worship of gods, *vaiśvadeva*, feeding guests etc. Among the works and writers named are the following[1136]:— Ācāra-cintāmaṇi, Kalpataru, Kāmadhenu, Kālikāpurāṇa, Gaṇeśamiśra, Rājā (probably Bhojadeva), Smṛtimahārṇava, Harihara and Halāyudha-nibandha. There is a commentary on this work called Ācārādarśabodhinī composed by Gaurīpati or Gaurīśa, son of Dāmodara Maithila, at Benares in 1640 A. D. (Dr. Bhandarkar's report, 1883-84, p. 347). In this work he uses several vernacular words; e. g. he says that 'Śāla' tree is known as Sagavana[1137] (in the vernacular).

Śrīdatta's work called 'Chandogāhnika' was printed by the Nirṇayasāgara Press (Bombay, 1930). It summarizes at the end the principal topics viz. rinsing the mouth, bath, morning *sandhyā*, five daily yajñas, bhojana (midday meal), resting thereafter, evening sandhyā, evening meal, repeating the Veda, going to bed. In the Introductory verse he states: looking into the smṛtis, Purāṇas, Gṛhyasūtras and the nibandhas of Bhūpāla (i. e. king Bhoja) and Gopāla (the author of the Kāmadhenu) I shall set out the *āhnika* (daily rites prescribed) for Sāmavedins. At the end also he states that he studied all the nibandhas of Bhūpāla and others. It is a small work (63 printed pages), but it quotes, besides the well-known sūtras, smṛtis and the Mahābhārata the following works : Karmapradīpa (frequently pp. 19, 47, 50, 53, 60), Kāmadhenu (pp. 5, 7, 8, 12, 46 &c.), Kalpataru (pp. 4, 5, 36, 58, 63 &c.), Chandoga-

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1135 अहोरात्राश्रितो धर्म इह वाजसनेयिनाम् । निवध्यते निबद्धो यो धर्मशास्त्रनिबन्धृभिः ॥ 2nd intro. verse in D. C. Ms. No. 342 of 1875-76; समूलवचनाभोगो मीमांसान्यायनिर्मलः । श्रीदत्तेन सतामेष आचारे दर्पणः कृतः ॥

1136 Vide for गणेशमिश्र and राजा 'अशिरस्कं मार्जनमिति गणेशमिश्राः' folio 15 b of आचारादर्श (D. C. Ms. No. 342 of 1875-76); 'इति राजाद्यलिखितं मैत्रायणीयगृह्यपरिशिष्टवचनं न प्रमाणमित्याहुः' folio 26 a; 'इदं च बौधायनवाक्यं राजाद्यलिखितमपि बहुजनसंमतत्वाल्लिखितम् ।' folio 29 a.

1137 'शालवृक्षः सगवन इति प्रसिद्धः' folio 9 b of the आचारादर्श. Compare Marathi 'सागवान'.

paddhati (p. 53), several Purāṇas (such as Narasiṁha, Devī, Nandi, Padma, Brahma, Bhaviṣya, Mārkaṇḍeya, Matsya, Liṅga, Vāmana, Varāha, Vāyu, Viṣṇu, Skanda), Mahārṇavaprakāśa (pp. 4, 15), Mitākṣarā (p. 31), Ratnakaraṇḍikā (p. 11), Yogi-yājñavalkya (many verses quoted on pp. 9, 10, 13, 17, 19, 27, 41, 44), Haribhakti (p. 36), Haribhaktidīpikā (p. 37), Smṛtimañjūṣā (p. 2 said to be Dakṣiṇadeśīya). He referes to his own work 'Śrāddhakalpa' (p. 53). For a small work like the Chandogāhnika the author quotes a very large number of authorities. It may be noted that this work specifies (on pp. 45–46) at some length the *Aparādhas* that Bhāgavatas should not be guilty of and explains the word Bhāgavata in several ways.

The Pitṛbhakti is a manual on the Śrāddha rites for students of the Yajurveda. It was based[1138] on the Kātīyakalpa with Karka's bhāṣya thereon and on the works of Gopāla and Bhūpāla (i. e. Bhojadeva). It is frequently quoted in the Śrāddhaviveka of Rudradhara. Among the writers named are (besides those that occur in the Ācārādarśa also): Pitṛhitākaraṇikāra, Nārāyaṇa-vṛtti (on Āśvalāyana Gṛ. S.), Mitākṣarā, Ratnakaraṇḍikā, Vidhi-puṣpamālā (26 a), Śubhākara, Smṛtimañjarī, Smṛtimañjūṣā, Halāyudha's Śrāddhādhyāya. This work first treats of the details of the *Pārvaṇaśrāddha*, then of ekoddiṣṭa, of the monthly śrāddhas, the śrāddha on the 11th day after death, of Sapiṇḍī-karaṇa, of ābhyudayika śrāddha. It then proceeds to consider the definition of śrāddha.

The Śrāddhakalpa was composed by him for the Sāma-vedins. It is referred to in his Samayapradīpa[1139] and Pitṛbhakti (folio 33b).

1138 कातीयकल्पं सहकर्कभाष्यं गोपालभूपालमतादि दृष्ट्वा। सतां च वाच्यानि निशम्य सम्यग्यजुर्विदां श्राद्धविधिं विधास्ये ॥ first verse of पितृभक्ति (D. C. Ms. No. 152 of 1892–95). The first verse of Chandogāhnika is :— स्मृतीः पुराणानि विलोक्य गृह्यं **भूपालगोपाल**निबन्धनं च। छन्दोगकृत्यानि दिनेन यानि नत्वा हरिं तत्र वदामि सारम् ॥ The Śrāddhakalpa begins : स्मृति-गृह्यपुराणानि भूपगोपालसंमतम्। सतां मतानि चालोक्य छन्दोगश्राद्धमुच्यते ॥ अथापराधाः। भेरीशब्दमकृत्वा तु भगवत्प्रतिबोधनम्।... भगवच्छास्त्राणि त्यक्त्वा वाक्यान्तरभाषणम्। इति एते चापराधा भागवतानामेव श्रुताः। भागवतपदं भगवद्भक्तवाचि योगात्। केचिद्भगवद्दीक्षाजन्यसंस्कारशाली भागवत इत्याहुः। अन्ये तु भगवत्प्रासादप्रतिमापूजाधिकृतो भागवतः। छन्दोगा० pp. 45–46.

1139 'निर्णीतमस्माभिः श्राद्धकल्पे' समयप्रदीप folio 49 a (D. C. Ms. No. 371 of 1875–76).

The Samayapradīpa treats of the proper times for various *vratas*.[1140] It is divided into three chapters (*paricchedas*). The first is called Samayapariccheda and dilates upon the definition of *vrata*, on the procedure about fasts, *nakta* and the *vratas* of Gaṇeśa and other deities, the second is called Saṁvatsara-kṛtya-pariccheda and treats of *vratās* from the *pratipadā* to the *amāvāsyā* in the several months and the third is called prakīrṇaka (miscellaneous) dealing with the *vratas* on *saṅkrānti* (the Sun's passage into another Zodiacal sign) etc. In this work Śrīdatta often refers to the views of the Gauḍas and contrasts them with his own. He also refers to Gauḍanibandha. No other writers or works except those that are already enumerated under Ācārādarśa and Pitṛbhakti are named in this work. On folio 7a there is a name which is somewhat indistinct and appears to be 'Mitāmitrādibhiḥ'. The Samayapradīpa is mentioned in the Kṛtya-ratnākara (pp. 400, 479, 505) of Caṇḍeśvara and in Śūlapāṇi's Durgotsava-viveka[1141] Śrīdatta is more frequently quoted in the Śrāddhakriyā-kaumudī of Govindānanda than almost any other author or work.

As Śrīdatta names the Kalpataru, Harihara and Halāyudha's work on śrāddha he must have flourished later than 1200 A. D. As Caṇḍeśvara mentions his Samayapradīpa, Śrīdatta must have flourished before the first quarter of the 14th century. If Gaṇeśamiśra mentioned in the Ācārādarśa be the same as Gaṇeśvaramiśra, the author of Sugatisopāna and uncle of Caṇḍeśvara (which appears extremely probable), then Śrīdatta flourished a short time before Caṇḍeśvara and must have composed his works between 1275 and 1510 A. D.

Śrīdatta affords hardly any information about himself or his family. But as he refers to certain writers by the general word 'Gauḍāḥ' (pakvatailam na duṣyatīti Gauḍāḥ p. 12 of Chandogāhnika) it may be assumed that he was not a Gauḍa but a Maithila.

1140 श्रीदत्तेन व्रतादीनां सारमाकृष्य लिख्यते । verse 2 of समयप्रदीप.

1141 समांसरुधिरदानमाह श्रीदत्तोपाध्यायकृतसमयप्रदीपे भविष्यपुराणम् । दुर्गोत्सवविवेक p. 21 (Calcutta Sanskrit Sahitya Parishad ed.).

He was liberal enough to assert that a śūdra[1142] can perform Vaiśvadeva and the offering of *bali*, but he cannot adopt the procedure of Śākala as it includes Vedamantras; he can, however, perform those rites with 'namaḥ' as the Mantra and relies on Yāj. I. 12 and Viṣṇupurāṇa in support. The Samayapradīpa of Śrīdatta is quoted by Raghunandana in (vol. I), Mala° p. 839 and (vol. II) in Ekādaśī p. 44.

It appears that there was another Maithila writer called Śrīdattamiśra, son of Nāgeśvaramiśra, who composed the Ekāgnidānapaddhati and one or two other works (Hp. Nepal cat. p. 129). The Nepal Ms. of the Ekāgnidāna-paddhati was copied in La-Sam 299 (Lakṣmaṇasena era 299, i. e. 1418 A. D.). Vide Hp. Nepal cat. XII, 45 and 129. So this Śrīdatta flourished towards the end of the 14th century in the reign of Devasiṁha son of Bhaveśa. Vide JASB for 1915 pp. 379–381 and 388–390 for Śrīdatta.

91. Caṇḍeśvara

Caṇḍeśvara is the most prominent figure among Maithila *nibandhakāras* on Dharmaśāstra. He compiled an extensive digest called Smṛtiratnākara or simply Ratnākara. This digest was divided into seven sections viz. on kṛtya, dāna, vyavahāra, śuddhi, pūjā, vivāda and gṛhastha.[1143] Out of these the Vivāda-ratnākara dealing with dāyabhāga and the other titles of law (*vyavahārapadas*) has been printed in the B. I. Series and has been translated into English by Mr. G. C. Sarkar and by Mr. Justice Digambara Chatterjee. The Vivādaratnākara of Caṇḍeśvara and the Vivādacintāmaṇi of Vācaspati are of para-

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1142 शूद्रस्यापि वैश्वदेवबलिकर्मणी बोद्धव्ये। शाकलकल्पस्तु तस्य न सम्भवति वेदमन्त्रान्तर्भावात्। शूद्रस्यानधिकारो वेश्वदेवादाविति तु भ्रमः। दानं दद्याच्च शूद्रोपि पाकयज्ञैर्यजेत च। इति विष्णुपुराणवचनात्। भार्यारतिः ... नमस्कारेण पञ्चयज्ञान्न हापयेत्। इति याज्ञवल्क्यवचनाच्च पञ्चयज्ञाधिकारस्य स्फुटमवगमादिति। छन्दोगाह्निक 52. रघुनन्दन in तिथि (Vol. I. p. 24) accepts this view of the Chandogāhnika.

1143 श्रीकृत्यदानव्यवहारशुद्धिपूजाविवादेषु गृहस्थकृत्ये। रत्नाकरा धर्मभुवो निबन्धाः कृतास्तुलापूरुषदेन सप्त॥ verse towards the end of the विवादरत्नाकर; last verse of दानरत्नाकर (D. C. Ms. No. 114 of 1884–86, where we have धर्मसु ये निबद्धाः कृताः श्रीचण्डीश्वरमन्त्रिणा ते).

mount authority in matters of Hindu Law in Mithilā (modern Tirhut) so far as British Indian Courts are concerned.[1144]

The Kṛtya-ratnākara deals in 22 *taraṅgas* with the discussion of *Dharma* (its real nature, its rewards, means of knowing it and the occasions for it), the various vratas and observances in the several months from *Caitra*, the observances in the intercalary month, various *vratas* on the several days of the week, the Sun's passage into a new sign, eclipse on the new-moon day etc. This work is referred to in his Dānaratnākara, which in its turn is quoted in the Gṛhastha-ratnākara.[1145] The work was printed in the Bibliotheca Indica Series in 1926. He belittles Kalpataru, Kāmadhenu and Pārijāta. This was probably the first of the seven Ratnākaras, since it is mentioned first in the verse quoted below[1146] and since it has a very large number of Introductory verses.

The Gṛhastha-ratnākara is a very extensive work in 68 *taraṅgas* on the duties of householders. The work was printed in the Bibliotheca Indica Series in 1928, while the first vol. of H. of Dh. was in the Press. It is a large work in 591 pages. It has only two Introductory verses, the last quarter of the 2nd saying that this Ratnākara is full of Mīmāṁsā. Verses (3–20) enumerate briefly the topics of the 68 *taraṅgas* (waves i. e. chapters) of this (Ratnākara which word also means 'sea'), which are :

1144 *Vide* 11 Moo. I. A. 139 at p. 174; I. L. R. 20 All. 267 (P. O.) at p. 290; I. L. R. 10 Cal. 392 at p. 399; I. L. R. 12 Cal. 348 at p. 351.

1145 अत्रोक्तमपि यद्दानं कृत्यरत्नाकरे पुनः । मासादिकृत्यसामस्त्यं गौरवात्तदुदीरितम् ॥ Intro. verse in दानरत्नाकर (D. C. Ms. No. 114 of 1884–86); असत्प्रतिग्रहाश्चान्यस्माभिर्दानरत्नाकरे देयादेयतरङ्गे प्रदर्शिताः । गृहस्थरत्नाकर folio 76 a

1146 The verses in the Kṛtyaratnākara 24 and 25 are बिभ्राणः **कल्पवृक्षं** क्वचन परिसरे **कामधेनुं** दधानः क्वाप्यन्तः **पारिजातं** क्वचिदपि च दधद्दोषयादोविमुक्तः। **श्रीमच्चण्डेश्वरेण** श्रुतिनिगमविदा तन्यते तेन तद्वद् विष्णुव्यासादिवाक्यस्फुरदमृतमयः **कृत्यरत्नाकरो**ऽयम् ॥ यस्मिन्न किंचिदपि शंसति **कामधेनु**र्यत्रेष्टमल्पमपि **कल्पतरु**र्न दत्ते । धत्ते न गन्धमपि कंचन **पारिजात**स्तत्सर्वमेव विविनक्ति नयप्रवीणः ॥. The words कल्पतरु, कामधेनु and पारिजात are paronomastic i. e. they are names of specific literary works and have also other meanings. A similar verse occurs at the end of the Vivādaratnākara p. 670 (vide note 893 above).

what girls may be chosen or not chosen for marriage; examining the guṇas (qualities) of the proposed bridegroom, proper order of choosing a girl from the several varṇas; the proper ages of girls and bridegrooms; order of persons entitled to give away a girl in marriage; when a girl can choose her own husband; different forms of marriage and their merits and demerits; passing over a wife by marrying another girl; condemnation of a younger brother marrying before an elder one; setting up *gṛhya* fire and performing the worship of fire; worship of gods and officiating as a priest; *āhnika* (daily observances from morning onwards such as *ācamana*, brushing the teeth, morning bath, *sandhyā* observance, the five daily yajñas, honouring guests, rules about food to be taken or not to be taken; observances for women; the proper observances and actions for brāhmaṇas and for men of the three other varṇas; maintaining oneself in calamities; the observances of *snātaka*; about *Yama* and *Niyama*; impurity on birth and death; what tends to the ruin of families; proper abode or house for a married man; what a house-holder should speak or not utter or what he should not look at; abstaining from adultery; avoiding mixture of castes, paying off debts, listening to Mahābhārata &c., actions proper for Kṣatriyas, Vaiśyas and Śūdras; the observances of a *snātaka*; *yama* and *niyama*; *śauca*; the observances of *brahmacarya*; what ruins families; proper abode for a gṛhastha; what a gṛhastha should or should not speak, or should or should not see; things not to be given to *śūdras*; the avoidance of anger, adultery and intermixture of castes (*saṁkara*); requiting of debts etc.

The Dānaratnākara contains 29 *taraṅgas* and deals with the following subjects :—meaning of *dāna*; what may or may not be gifted; fit objects of charity : the gifts called *mahādānas*; gifts of a thousand cows and heaps of corn; various gifts, such as those of food, books; gifts appropriate to certain months, *nakṣatras* and *tithis*; miscellaneous gifts; dedication of wells and tanks for public use; planting of trees.

The Vivādaratnākara is an extensive work (671 pages in print) in 100 *taraṅgas* on civil and criminal law and deals with the 18 titles of law such as *dāyabhāga* (on partition and inheritance), ṛṇādāna (recovery of debts) and others. It formed the basis of the Vivādacandra of Misarumiśra, the Vivāda-cintāmaṇi

of Vācaspati and the Daṇḍaviveka of Vardhamāna. It is mentioned in his own Gṛhastharatnākara.[1147]

The Vyavahāraratnākara deals with judicial procedure, such as the plaint, the reply, the burden of proof, means of proof, judgment etc. Vide Mitra's Notices, vol. VI. p. 66, No. 2036.

The Śuddhiratnākara is in 34 *taraṅgas* and deals with impurity on birth and death, persons who have to observe no āśauca, meaning of *sapiṇḍa,* rites on death up to the end of the period of mourning, purifications of food and various substances. Vide Mitra's Notices, vol. VII. p. 149, No. 2384 and I. O. Cat. p. 412, No. 1389.

For the Pūjāratnākara, vide Mitra's Notices, vol. III, p. 162, No. 2398.

It is desirable to mention in one place the references to the several Ratnākaras in Raghunandana's Smṛtitattva.

Kṛtyaratnākara- (vol. I) *Tithi* 85, *Jyotistattva* 688, Mala° 768, Gṛhastha-R. in vol. I, Tithi p. 120, Prāyaścitta 509, 520, (vol. II) Udvāha p. 146; Dāna-R. - by Raghu°, vol. I in Prāyaścitta p. 478, Jyotistattva 689, (vol. II, Vyavahāra, p, 214; Vivāda-R. in vol. II, Udvāha p. 39, Śuddhi p. 236; Pujāratnākara in (vol. I) Tithi 102, 129, Āhnika 397; (vol. II), Maṭha pp. 627, 631; Śuddhiratnākara; (vol. I) Mala° p. 795, (vol. II) Śuddhi p. 301.

Besides this digest Caṇḍeśvara compiled several other works.

Kṛtyacintāmaṇi is one of such works. It is a question when it was composed. In his Gṛhastharatnākara he says that certain architectural and decorative constructions called Śrīvṛkṣa, Vardhamāna and Nandyāvarta have been spoken of by him in the Kṛtyacintāmaṇi.[1148] But the Kṛtyacintāmaṇi says that he has already composed the seven ratnākaras[1149].

1147 इत्यादीनि चान्यानि पुत्रदेशे विवादरत्नाकर एवास्माभिर्वर्णितानीति । गृहस्थरत्नाकर folio 133 b.

1148 श्रीवृक्षवर्धमाननन्द्यावर्ताः प्रासादविशेषाः सुवर्णदार्वादिनिर्मिताः कृत्यचिन्तामणावस्माभिरुक्ताः । folio 113a of D. C. Ms. No. 44 of 1883-84. It should be noted that in the printed Gṛhastha-ratnākara the words quoted are श्रीवृक्ष ... निर्मिताः कृत्यरत्नाकरादावस्माभिरुक्ता ज्योतिःशास्त्रप्रसिद्धाः । pp. 550–1; so it is likely that some scribe wrote 'कृत्यचिन्तामणावुक्ताः'

1149 आम्नायस्मृतिनिर्णयाय कृतवांस्तान्सप्तरत्नाकरान् । Intro. verse 12 of कृत्यचिन्तामणि (I. O. Cat. p. 511, No. 1261).

The Kṛtyacintāmaṇi is divided into sections called prakāśas. It deals with astronomical matters in relation to the performance of several religious ceremonies and saṁskāras, such as *tārāśuddhi*, the intercalary month, garbhādhāna, sīmantonnayana, birth of a child on the Mūla nakṣatra, the rites on the 6th day after birth, nāmakaraṇa, the movements of Saturn, Sun's passage from one sign into another, the results of eclipses etc. The Kṛtyacintāmṇi expressly states that it was composed after all the seven Ratnākaras. The Kṛtyacintāmaṇi is frequently quoted by Raghunandana; vide (vol. I) Tithi pp. 21, 36, 44; Śrāddhah 282, Jyotistattva pp. 583, 594, 606, Saṁskāra 920; (vol. II) Kṛtya pp. 426, 473, Mala p. 616.

Another work of Caṇdeśvara, the Rājanītiratnākara, was published at Patna (1924) by Mr. K. P. Jayasval with a learned introduction dealing with the personal history of Caṇḍeśvara, his relations with the Maithila kings and the mediaeval Indian literature on politics. It appears that Caṇḍeśvara did not contemplate the writing of a work on politics when he compiled his great digest. He wrote the work at the command of the king Bhaveśa or (Bhaveśvara) of Mithilā.[1150] The work contains 16 *taraṅgas* (waves, i. e. chapters) on the following subjects:—definition of a king, different grades of kings, the eighteen vices or calamities for kings, duties of kings; the characteristics and duties of amātyas (councillors); the characteristics of *purohita*; the characteristics and duties of a prāḍvivāka (Judge); the members of the hall of justice (sabhyas), their number and qualifications; concerning forts; the time and place and accessories of the settlement of royal policy; concerning the state treasury; the army; the commander-in-chief and the discipline of the army; ambassadors, allies, and spies; the general obligations of kings, conflict of Dharmaśāstra and Arthaśāstra, the six *guṇas*—saṁdhi etc., the maṇḍala of kings; the king's power of punishment; abdication by king, the heir-apparent, impartibility of the kingdom; the eldest son's right to succeed, the seven constituent elements of the state; obligation towards the poor, the helpless etc.; the coronation of the heir-apparent or his investiture.

1150 राज्ञा भवेशेनाज्ञप्तो राजनीतिनिबन्धकम्। तनोति मन्त्रिणामार्यः श्रीमान् चण्डेश्वरः कृती॥ 2nd intro. verse राजनीतिर०.

There are two more works composed by Caṇḍeśvara viz., the Dānavākyāvali and the Śivavākyāvali. Vide I. O. Cat. p. 1409, No. 3724 for the latter and Harapiasad Shastri's Cat. (1925) vol. III No. 2393 pp. 465-66 for the Dānavākyāvali. Raghunandana quotes Dānavākyāvali in (vol. II) Udvāha p. 138 (which is most probably this work of Caṇḍeśvara).

Caṇḍeśvara names in his works, particularly in the Kṛtyaratnākara and the Vivādaratnākara, a host of writers and works. In his great digest he drew largely upon five predecessors and incorporated often without acknowledgment much or almost all that was valuable in them. These five predecessors were the Kāmadhenu, the Kalpataru, the Pārijāta, the Prakāśa (i. e. Smṛti-mahārṇava) and Halāyudha, all of which he quotes scores of of times. At the end of the Vivādaratnākara he boasts that whatever is of the essence in the above five works and even more is comprehended in his single work the Ratnākara.[1151] Dr. Jayasval rightly points out (in Intro. to Rājanītiratnākara p. *p.*) 'From Lakṣmīdhara's Kalpataru on Vyavahāra Caṇḍeśvara borrows into his Vivādaratnākara practically the whole book'. The boastful references to himself and highly slighting remarks about Kāmadhenu, Kalpataru and other works which occur in his works are felt by modern readers as very objectionable and offensive, since he appropriates without express acknowledgement the valuable parts of such works as the Kāmadhenu, Kalpataru and others.

In several papers Mr. (now Dr.) Bhabatosh Bhattacharya attempts to show Caṇḍeśvara's indebtedness to others (vide the following) and also offers some other matters about Caṇḍeśvara and others : (1) Caṇḍeśvara's indebtedness to Ballālasena' in I. C. vol. XI pp. 141-44; (2) Caṇḍeśvara's indebtedness to Śrīdatta in N. I. A. (Poona Vol. V No. 2 pp. 36-38); (3) The Dānasāgara and Dānaratnākara' in the Proceedings of the 15th All-India Oriental Conference (Bombay) pp. 281-83; (4) Supplementary portion of Gṛhastharatnākara in I. C. vol. XIII pp. 79-84; (5) Caṇḍeśvara's own account of himself

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1151 कल्पद्रुमे वाप्यथ पारिजाते हलायुधे वाप्यथवा प्रकाशे । यत्सारमस्मादधिकं च यत्त-द्दधाति रत्नाकर एक एव ॥ यं कामधेनुरनुयाति सकल्पवृक्षो (क्षा ?) यं सेवते निजफलाय स पारिजातः । तं वैरिगोत्रभिदनुच्चसहस्रदृष्टिं चण्डेश्वरं तुलयितुं कतमे भवन्तु ॥ (Vide notes 840 and 893 for these two verses).

and his patron Harisiṁhadeva inthe Proceedings of All-India Oriental Conference at Tirupati (1940) pp. 171-175. I have to protest against a careless remark of the writer on p. 171 'Though the Gṛhastharatnākara of Caṇḍeśvara was published in 1928 he has not utilized the printed edition, but consulted the incomplete Deccan College Ms. of the same, which has only folios 30, 72-113 and has thus failed to supply the additional information contained in its Introductory verses'.

Here the writer has done an injustice to me. The first volume of the 'History of Dharmaśāstra' was published at Poona by the Bhandarkar Oriental Research Institute in August 1930. It contains 760 pages, the first 466 pages being more important than the rest; the remaining pages contain long lists of the works and authors on Dharmaśāstra. In the first part of 1926 was published by the same Institute the Vyavahāramayūkha edited by me (text and exhaustive notes). That is, the work of writing and seeing through the press the first volume of the H. of Dh. was at the most spread over about four years and a half from 1926. Caṇḍeśvara's career and works are dealt with in pp. 366-372. The pages must have been written in the last months of 1927 or the first part of 1928. The press was in Poona and I, who examined three proofs of each form, was in Bombay and this took time. There are several fallacies in Mr. Bhattacharya's remarks. A work in Sanskrit published in Calcutta in 1928 may not be known at all elsewhere for years, unless the publisher sends of his own accord copies or advertisements to different parts of India or unless writers or libraries and learned societies in other provinces place general orders with publishers in Calcutta to send books published by them. The only Library in Bombay in those days that contained a large number of Sanskrit Mss. or printed Sanskrit works was that of the Asiatic Society; but even that Society had and has limited resources, as it was and is a general library and hardly ever placed general orders for Sanskrit works with publishers in other and distant parts of India. There are thousands of authors and works in Sanskrit on Dharmaśāstra (as pp. 507-760 of the first volume will indicate). I selected only 113 out of them for treatment in 466 pages and relied on printed works and Mss. available chiefly in Bombay and Poona. I nowhere promised that I would scour all Sanskrit Mss. or printed works in

the whole of India and elsewhere. In this particular instance there is nothing to show that the work was even printed when I wrote the pages on Caṇḍeśvara or sent them to the Press in Poona.

Among the authors and works mentioned in his seven ratnākaras, those mentioned below deserve to be noted.[1152] In I. L. R. 12 Cal. 348 (at p. 356) the learned judges appear to hold that the Pārijāta mentioned in the Vivādacintāmaṇi is the Madanapārijāta. But this is obviously a mistake (vide pp. 655–56 above on Pārijāta), Besides these in his Rājanītiratnākara he names Kāmandaka, Kullūkabhaṭṭa, Pallava and Pallavakāra, Śrīkara. What is printed as Naṭasūtra in the Vivādaratnākara (p. 477) is really Lāṭa (i. e. Lāṭyāyana Śrautasūtra). Caṇḍeśvara mentions many vernacular words (e. g. Krityaratnākara pp. 109, 111, 306, 338, 443).

We learn a great deal about the family and personal history of Caṇḍeśvara from his works. The Vivādaratnākara in the introduction and in the colophon tells us that Caṇḍeśvara was a *mantrin* (a minister), was entrusted with the office of minister for peace and war, that he conquered Nepal and weighed himself against gold on the banks of the Vāgvatī in *śake* 1236 (1314 A. D.).[1153] There are more or less similar colophons at the end of

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1152 असहाय, उदयकर (commentator of मनु, vide विवादरत्ना० pp. 453, 560, 590), कल्पतरु, कामधेनु, कृत्यसमुच्चय, गोपाल, ग्रहेश्वरमिश्र (वि. र. p. 46), जिकनीयनिबन्ध, दानसागर (folio 15a दानर०), देवेश्वरधर्माधिकरणिक, पारिजात, प्रकाश, प्रतिमासंग्रह, भर्तृयज्ञ (गृहस्थर० p. 471 on गौतमधर्मसूत्र), भाष्यकार (of शङ्खलिखित), भागुरि (वि. र. p. 104), भूपाल, भूपालकृत्यसमुच्चय, भूपालपद्धति, माधवस्वामी (गृहस्थर० 116 a), मिश्र (वि. र. p. 595) मिताक्षरा, मुरारिराज, मेधातिथि, राजमार्तण्ड, लक्ष्मीधर, वर्षदीपिका, वसन्तराज, विश्वरूपाचार्य, व्रतसागर, श्रीदत्त, समयप्रदीप, सागर (दानरत्नाकर 10 b), स्मृतिरत्नविवेक, स्मृतिमहार्णवप्रकाश, हरिहर, हलायुधनिवन्ध. The कृत्यसमुच्चय, भूपालपद्धति and भूपालकृत्यसमुच्चय seem to be the same work. The work called Pallava (on Rājanīti) is frequently mentioned in the Rājanītiratnākara on pp. 35, 41, 52, 53, 72, 84 and Pallavakāra is mentioend on pp. 18, 79.

1153 **श्रीचण्डेश्वरमन्त्रिणा** मतिमतानेन प्रसन्नात्मना **नेपालाखिलभूमिपालजयिना** धर्मेन्दुदुग्धाब्धिना । **वाग्वत्याः** सरितस्तटे सुरधुनीसाम्यं दधत्याः शुचौ मार्गे मासि यथोक्तपुण्यसमये दत्तस्तुलापूरुषः ॥ 3rd Intro. verse; at the end we have रसगुणभुजचन्द्रैः संमिते शाकवर्षे सहसि धवलपक्षे वाग्वतीसिन्धुतीरे । अदित तुलितमुच्चैरात्मना स्वर्णराशिं निधिरखिलगुणानामुत्तमः सोमनाथः ॥ इति सप्रक्रियमहासान्धिविग्राहिकठक्कुरमन्त्रिवरश्रीवीरेश्वरात्मजसप्रक्रियमहासान्धिविग्राहिकठक्कुरश्रीचण्डेश्वरविरचिते विवादरत्नाकरः संपूर्णः ।

the Rājanītiratnākara and the other ratnākaras. The grand-father of Caṇḍeśvara was Devāditya,[1154] who was minister of Harasiṁhadeva of Tirhut and who belonged to the Kārṇāṭa family. Two families ruled over Mithilā viz. the Kārṇāṭa dynasty from 1097 A. D. to 1324 A. D. followed by the Kāmeśvara dynasty. The first started with Nānyadeva and ended with Harisiṁhadeva (vide JBORS vol. IX p. 300 ff. and vol. X. p. 37 and JBRS vol. 43 for 1957 pp. 1–6 by Dr. R. C. Majumdar and 'Kārṇāṭa rulers of Mithilā' in the same volume pp. 61–63 by Mr. Kamal Narain Jha). Harisiṁhadeva had to retire before the Delhi Sultan Ghiasuddin Tughlak and established himself in Nepal which happened in December 1324 A. D. as the note from the Pañji historian of Mithilā (vide note 1161 below) shows and ruled there for several years.

The correct name of the king was Harisiṁhadeva, though the printed Kṛtyaratnākara exhibits the name as Harasiṁhadeva (Intro. verse 4). It would be seen from the genealogy that Vidyāpati, famous for his *padas* in Maithilī, was the son's son of Jayadatta, a first paternal cousin of Caṇḍeśvara. Vidyāpati in his Puruṣaparīkṣā, 2nd tale (Subuddhakathā) narrates the story of Harisiṁhadeva. There is great confusion about the birth-date of Vidyāpati, some saying, that he was born in 1340, while others hold that his birth was in 1380 A. D. or 1390 A. D. Most hold that he died in 1448 A. D. It is unnecessary to give more details about him here. Vide I. A. vol. 14 pp. 182–196 by Dr. Grierson, vol. 28 pp. 57–58; 'Poems of Vidyāpati' in Devanāgarī by Khagendranath Mitra with a valuable Introduction of 132 pages, reviewed in J. G. J. R. I. Vol. X pp. 175–196. Dr. Jayakant Mishra's 'History of Maithilī Literature' vol. I describes on pp. 130–196 the period 1350–1450 A. D. as the age of Vidyāpati Thakur. Besides his famous lyrical poems in Maithilī some Sanskrit works are ascribed to him viz. Varṣakṛtya (which Raghu° in Mala° in vol. I p. 823 mentions as Vidyāpati's), Gaṅgāvākyāvali (Raghu° vol. I. pp. 39, 79 and 259 mentions a work of this name but its author is not named), Dānavākyāvalī (vol. II

1154 आसीन्मैथिलतीरभुक्तिविषये मन्त्रप्रभावाद्भुतः ... **देवादित्य** इति त्रिलोकमहितो **मन्त्रीन्द्रचूडामणिः** ॥ 2nd intro. verse to कृत्यचिन्तामणि (I. O. Cat. p. 511, No. 1621); अस्ति श्रीहरसिंहदेवनृपतिर्निःशेषविद्विषिणां निर्माथी मिथिलां प्रशासदखिला कार्णाटवंशोद्भवः । verse 4 of कृत्यरत्नाकर.

Udvāha 138, author not named), Durgābhaktitaraṅgiṇī (mentioned in vol. I Tithitattva pp. 81, 83, 96, no author named), Saivasarvasvasāra, Vibhāgasāra, Gayāvākyāvalī and four more (which have hardly any bearing on Dharmaśāstra). Of these Gaṅgāvākyāvalī, and Śaivasarvasvasāra are attributed to queen Viśvāsadevī and Dānavākyāvalī to queen Dhīramati. Vide new I. A. vol. VII pp. 49-57 by G. C. Basu and Mr. Bhabatosh Bhattacharya's paper in the Proceedings of All-India Oriental Conference at Benares (in 1943-44) vol. II. pp. 288-297. The grant of the village Bisapī to Vidyāpati (now held by scholars as spurious) is set out by Grierson on p. 191 of his paper in I. A. vol. 14 pp. 182-196 on 'Vidyāpati and his Contemporaries' and Grierson in I. A. vol. 28 pp. 57-58 states that the grant is dated in La. Saṁ. 292 i. e. 1400-1 A. D. i. e. he holds that La. Saṁ. started in 1109 A. D. (vide above p. 733 for La. Saṁ.) and he sets out the Kāmeśvara dynasty as follows. Pañjīkāras mention four rulers after Viśvāsadevī, but as Vidyāpati does not mention them they are omitted here.

KĀMEŚVARA

Bhogīśvara (died in La. Saṁ. 251)	Bhavasiṁha or Bhaveśa
Gaṇeśvara (d. in La. Saṁ. 252)	Devasinha died (in La. Saṁ. 293).
Kīrtisiṁha (Kīrtilatā was written by Vidyāpati in his honour) = Queen Viśvāsadevī.	Śivasiṁha (married several times, one of the queens being Lachima and he took additional title of Rūpanārāyaṇa, and founded a city called Śivasiṁhapura, also known as Gajarathapura.

There is no unanimity about the chronology of the rulers of the Kārṇāṭa dynasty.

The last three of the Kārṇāta Dynasty are stated to have been Rāmasiṁha, Śaktisiṁha and Harisimha. But even here there is a difficult problem. In the Inscription of Pratāpamalla (I. A. vol. IX pp. 184, 188, 189) a king named Bhūpālasiṁha is shown as having ruled between Śaktisiṁha and Harisiṁha. The present author need not deal with that question here. We know from the Kṛtyaratnākara (2nd Intro. verse quoted in note 1154)

that Devāditya, the grand-father of Caṇḍeśvara, was the chief minister of the king. After Devāditya his son Vīreśvara became chief minister and Caṇḍeśvara, the eldest son of Vīreśvara, held several offices such as chief justice, also minister for peace and war and chief minister (vide note from Mitra's Notices vol. VI p. 67). As Caṇḍeśvara weighed himself against precious metals in *śake* 1236 (1314 A. D.), it follows that he must have been for at least several years a favourite minister of the king Harisiṁhadeva, to whom the Pañjī historians of Mithilā assign a reign of 20 years i. e. Harisiṁhadeva began to rule about 1304 A. D. Harisiṁhadeva, being defeated, went to Nepal and the Delhi emperor put in his place Kāmeśvara Rājapaṇḍita.[1155] One of the sons of Devāditya was Vīreśvara who was also a minister for peace and war of the same king and is said to have made grants to learned Brāhmaṇas in Rāmapura (i. e. Simraon in Champaran District) and other cities (verse 10 of Kṛtyaratnākara). Mr. Jayasval points out in his introduction to the Rājanīti-ratnākara (j) that the correct name of the king was Harisiṁhadeva. Another son of Devāditya was Gaṇeśvara who was younger than Vīreśvara and who was also a great minister and author of Sugatisopāna. A copy of this work bears the date *La-saṁ* (Lakṣmaṇasena era) 224 (i. e. 1343-44 A. D.).[1156] In the colophon of this work Devāditya is called 'mahāmatta' (mahāmātra) and Gaṇeśvara is styled mahārājādhirāja. In the Śrāddhaviveka of Rudradhara the Sugatisopāna is said to be the work of one who was *pratihastaka* (deputy) of Bhavaśarma[1157] Caṇḍeśvara was the son of Vīreśvara and like his father and grandfather became minister of Harisiṁhadeva. This must have happened about 1310 A. D., as he weighed himself in 1314 A. D. The Kṛtyaratnākara (verse 15) says that he touched the very idol of Paśupati in Nepal and worshipped it after conquering the country.

1155 Vide a learned paper by Dr. Radhakrishna Choudhary on 'Harisiṁhadeva' of Mithilā in ABORI vol. XLII pp. 123-140 and Dr. Jayakanta Mishra's 'History of Maithilī Literature' (Allahabad, 1949 Vol. I Appendix I) on the Kāmeśvara dynasty beginning with Rāja-paṇḍita Kāmeśvara Thakkura.

1156 Vide cat. of Nepal palm-leaf and paper mss. p. 132 (Haraprasad Sastri).

1157 श्राद्धविवेक p. 4 (Benares ed. of 1920 संवत्) 'इति सुगतिसोपानादौ भवशर्मप्रतिहस्तकग्रन्थे क्रमः ।'

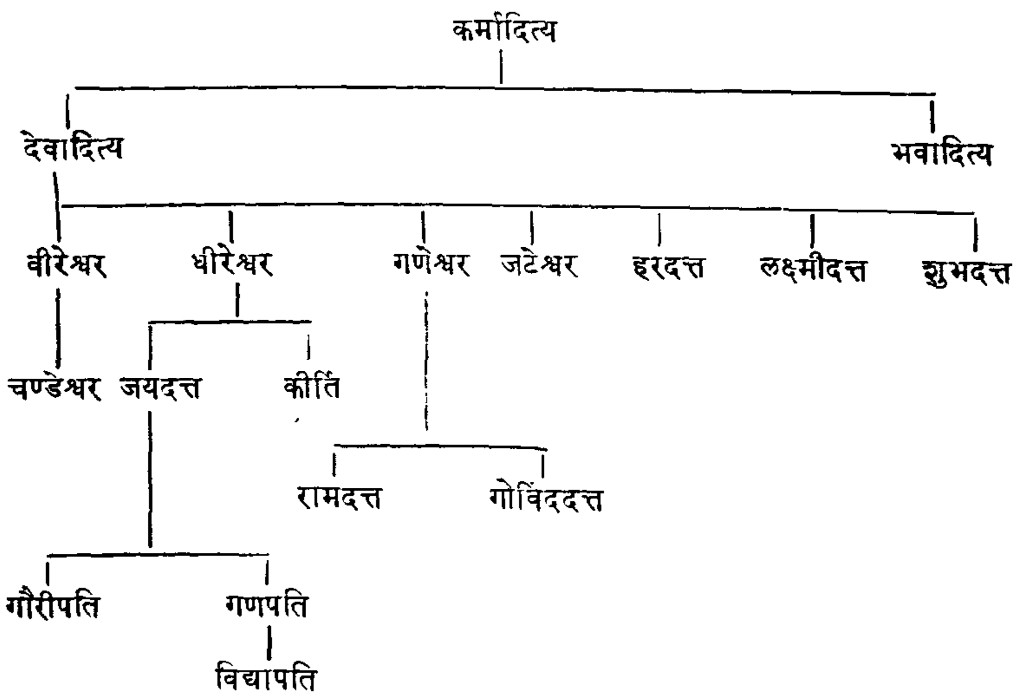
From the Vyavahāraratnākara it appears that Caṇḍeśvara was Chief Judge as well as Minister for peace and war.[1158] Caṇḍeśvara and his ancestors are highly praised for their liberality[1159] In the Dānaratnākara (verse 2 at the end) he is said to have rescued the earth submerged in the flood of Mlecchas.[1160] This probably refers to the defeat of some Mahomedan generals. Harisiṁhadeva was routed by Ghiasuddin Tughlak in 1324 and retired from Tirhut into[1161] Nepal. Hence it follows that the seven

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1158 निर्णीय व्यवहारसागमदृशा यः प्राड्विवाकः स्फुरन्
विचारचारुधिषणो धर्मं नयत्युन्नतिम् ।
तेनायं गुरुसन्धिविग्रहधुरां धौरेयसंनीतिना
श्रीचण्डेश्वरमन्त्रिणा विरचितः प्राज्ञेषु रत्नाकरः ॥

Mitra's Notices, vol. VI. p. 67. The second pāda has four syllables less.

The genealogy of Caṇḍeśvara is set out below :



1159 यस्य दानातिरेकेण लोके निर्जितगौरवः। कल्पद्रुमः पारिजातः कामधेनुः क्वचित् क्वचित् ॥ 4th verse at end of दानरत्नाकर, Mitra's Notices, vol. VI. p. 135; verse 21 of कृत्यरत्नाकर says that चण्डेश्वर dug a large lake in अभिरामपुर.

1160 मग्ना म्लेच्छमहार्णवे वसुमती येनोद्धृता लीलया.

1161 The Pañji historian of Mithilā thus describes the departure of हरसिंहदेव 'बाणाब्धियुग्मशशिसंमितशाकवर्षे पौषस्य शुक्लनवमीरविसूनुवारे ॥ त्यक्त्वा सुपट्टनपुरीं हरसिंहदेवो दुर्दैवदेशितपथोथ गिरिं विवेश ॥'

Ratnākaras, some of which (like vivāda and dāna) refer to his weighing himself against gold in 1314 A. D. and his high position at the court of Harisiṁhadeva, were composed between 1314 and 1324 A. D. His Rājanītiratnākara was composed at the command of Bhaveśa. This last belonged to the line of the Kāmeśvara dynasty which began to rule Tirhut in the third quarter of the 13th century, in 1370 A. D. according to Mr. Jayasval (introduction to Rājanītiratnākara, *r*). Therefore the literary activities of Caṇḍeśvara extended over about 50 years from 1314 and the Rājanīti-ratnākara was probably his last work composed at a very advanced age. For the somewhat controversial and confused chronology of the Tirhut kings of the Kārṇāṭa and Kāmeśvara dynasties, vide Hp. cat. (Introduction p. 31); Grierson in Ind. Ant. vol. 14, pp. 182–196 and Ind. Ant. vol. 28, p. 57; JASB 1915 pp. 407–433 (M. M. Chakravarti); JBORS vol. IX, p. 300 and X, p. 37 (Jayasval).

Caṇḍeśvara exercised very great influence over Maithila and Bengal writers. Misarumiśra, Vardhamāna, Vācaspati-miśra and Raghunandana[1162] very frequently quote him. The Vīramitrodaya (p. 181) calls the Ratnākara 'Paurastya-nibandha' (eastern digest).

92. Harinātha

Harinātha is the author of a digest called Smṛtisāra on several topics of dharmaśāstra. No part of this work has been yet printed. In the India Office there are two mss. of the Smṛtisāra (I. O. Cat. p. 448, No, 1488 and p. 449, No. 1489). The first cites 67 authorities (*pramāṇakāḥ*) on Dharmaśāstra, out of which the Karmapradīpa, the Kalpataru, the Kāmadhenu, Kumāra, Gaṇeśvaramiśra, Vijñāneśvara, Vilamba (?), Smṛtimañjūṣā and Harihara deserve special mention. This ms. contains the portion of the Smṛtisāra on the saṁskāras, rites on death, śrāddha and

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1162 The दानरत्नाकर is mentioned by रघु॰ in स्मृतितत्त्व (vol. I) in प्राय॰ p. 478; the पूजार॰ (in vol. I) तिथितत्त्व pp. 102 and 129, आह्निक-तत्त्व p. 397; शुद्धिरत्नाकर (vol. I) मलमास p. 795, (in vol. II) शुद्धितत्त्व p. 301; कृत्यरत्नाकर is mentioned by Raghu. in (vol. I) Tithi p. 85, Jyotistattva p. 688 and Mala. on p. 768; the गृहस्थरत्नाकर (vol. I) Tithi p. 120, Prāyaścitta pp. 509, 520; (vol II) Udvāha p. 146.

prāyaścitta. The other ms. deals with the principal topics of vivāda (various titles of law) and vyavahāra (judicial procedure), viz. partition, father's share on partition, larger share to the eldest son, persons excluded from partition and inheritance, impartible property ; *strīdhana*; the several kinds of sons ; succession to the property of the sonless ; re-union ; gambling and prize-fighting and other titles of law ; various methods of *daṇḍa* (punishment) ; the various units of measure etc. ; judicial procedure i. e. the plaint, the reply, the means of proof, viz. documents, witnesses, possession, reasoning, oaths and ordeals ; review of judgment ; minority and dependence ; rules about succession according to various authors. This last portion appears to be a sort of supplement, wherein the views of Bālarūpa, Pārijāta, Halāyudha, Kalpataru and of the Smṛtisāra itself on the order of succession to a man dying sonless are set forth. Viśvarūpa and Śrīkara are named in the summary of Bālarūpa's views and the Prakāśa at a later stage (folio 148 b). Bhavadeva-nibandha is also expressly named on possession.

No information is given in the mss. about Harinātha himself. He is styled in the colophons ' mahāmahopādhyāya. ' In several places he refers to the views of the Gauḍas on *ācāra* ; e. g. he cites the view of the Gauḍas that on a fasting day or śrāddha day one should not employ the twig used in dantadhāvana and that when there is Ekādaśī on two days a house-holder should observe a fast on the first and a *yati* on the second. It appears that he was not a Gauḍa but rather a Maithila.

The India Office ms. of the *vivāda* portion of the Smṛtisāra is dated *saṁvat* 1614 (i. e. 1558 A. D.). Another ms. of the same portion (vide Mitra's Notices, vol. V, p. 232, No. 1913) was copied in Lakṣmaṇa *saṁvat* 363 i. e. 1469–1470 A. D. Śūlapāṇi quotes the Smṛtisāra in his Durgotsavaviveka. Misarumiśra in his Vivādacandra several times refers to the opinions of the Smṛtisāra.[1163] Hence it follows that the Smṛtisāra was composed

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1163 e. g. न वाधे: कालसंवोधान्निसर्गोस्ति न विक्रय इति वचनात् कालसंबोध: कालावस्थान निसर्गोत्र व्यधिकरणम् । भोग्याधिविषयमिति स्मृतिसार: । folio 5a of विवादचन्द्र (D. C. ms. No. 57 of 1883–84); अत एव स्मृतिसारे यदा पितैव केनचित्पुत्रेण संसर्गो (संसृष्टो ?) तदा तद्धनं संसृष्टपुत्रो गृह्णीयान्नासंसृष्टपुत्र: संसृष्टिनस्तु संसृष्टीत्यविशेषेणाभिधानादित्युक्तम् । folio 37 b; vide also 57 b for another reference to स्मृतिसार.

before the last quarter of the 14th century. Caṇḍeśvara in his voluminous work nowhere refers to Harinātha nor does the latter refer to him. Hence they were probably contemporaries or not separated by any appreciable interval of time. As Harinātha mentions the Kalpataru and Harihara, he must be later than about 1250 A. D. If Gaṇeśvaramiśra[1164] mentioned by Harinātha be the author of the Sugatisopāna (which is extremely probable) who was an uncle of Caṇḍeśvara, then Harinātha cannot be earlier than about 1300 A. D. Harinātha is mentioned in the Daṇḍaviveka p. 251 and on p. 326 and the latter refers to the author of Smṛtisāra on pp. 141, 197, 282, 284. Raghunandana in Smṛtitattva, (vol. I) Tithi p. 85, criticizes the meaning of Vāruṇa given by Harinātha; Prāyaścitta p. 536 (mentioned as Harināthopādhyāya); Vol. II. Ekādaśī pp. 7, 105, Udvāha p. 108, Śuddhitattva 240 (as against Bhavadevabhaṭṭa). The Smṛtisāra is several times mentioned as an authority in the Śrāddhaviveka of Rudradhara (Benares S. Series on pp. 14, 48, 50), who is frequently mentioned by Raghunandana in the Smṛtitattva (vol. I.) Tithi pp. 136, 137, 186, Śrāddha p. 226, Prāyaścitta p. 542. The Smṛtisāra is mentioned by the Vivādacintāmaṇi[1165] by Vācaspati-miśra (on p. 36 of the edtion of 1837). Therefore Harinātha flourished sometime between 1300–1400 A. D.

There are several works styled Smṛtisāra e. g. of Keśavaśarmā (Mitra's Notices, vol. II. p. 76), of Yādavabhūṣaṇa-bhaṭṭācārya (Mitra's Notices, vol. IV p. 213 No. 1642), of Devayājñika (D. C. Ms. No. 266 of 1884-87 and 344 of 1886-92, the latter being called Smṛtisārasaṃgraha). Hence it often becomes difficult to say in the case of later works, what particular Smṛtisāra is being quoted.

1164 श्वः कर्तास्मीति निश्चित्य दाता विप्रान्निमन्त्रयेत्। निरामिषं सकृद्भुक्त्वा सर्वभुक्तजने गृहे। असंभवे परेद्युर्वा ब्राह्मणास्तान्निवेदयेत्॥ अत्र गणेश्वरमिश्राः। इदं वाक्यं निरामिषसकृद्भोजनविशिष्टं निमन्त्रणविधायकमतो निमन्त्रणाङ्गानि निरामिषसकृद्भोजनादीनि श्रुतिबलात्। स्मृतिसार (I. O. ms. No. 1488).

1165 पुत्रदारसर्वस्वप्रतिश्रुतेषु चतुर्ष्वपि स्वातन्त्र्ये सत्यपि वचनबलादेव दानबाध इति। स्मृतिसारमते तु सर्वस्वे दानं सिध्यतेव स्वतन्त्रस्वामिकृतत्वात्, किंतु दातुः प्रत्यवायो निषिद्धाचरणादिति। विवादचिन्तामणि p. 36. In Srimati Sabitri v. Mrs. F. A. Savi. (I. L. R. 12 Patna, p. 359 at p. 513) this view of the Smṛtisāra is referred to and discussed.

93. Mādhavācārya

A vast mass of literature has accumulated on the history of Sāyaṇa, Mādhava, Vidyāraṇya, the foundation of Vijayanagara, the relations of these three with the founding of the city of Vijayanagara and their relations with the kings of Vijayanagara, the identity of Mādhava and Vidyāraṇya and so on. It is not possible to discuss the whole mass of evidence. Attention will have to be fixed in this work mainly on the contributions of Mādhavācārya to Dharmaśāstra.

It must be stated that sectarian zeal, local patriotisms, personal inclinations and prejudices appear to have played havoc with the Mss, of the works of Sāyaṇa and Mādhava and inscriptions and copperplates relating to them. An instance may be cited to illustrate this. There are only six introductory verses in the bhāṣya on the Ṛgveda. Attempts appear to have been made to tamper with verses 3 and 4 (as shown in the note).[1166] As to serious disputes between persons belonging to different religions persuasions, reference may be made to the petition made by Jains that the *bhaktas* (Vaiṣṇavas) were killing them (Vide Prof. B. R. Salatore's Vol. I. p. 103).

1166 Vide the review of 'Vijayanagara-Origin of the City and the Empire' by Dr. N. Venkataramanayya in J. A. H. R. S. Vol. IX. pp. 49-54 (by K. Iswara Dutt), in which it is pointed out that there are three main theories viz. (1) Hoysala origin propounded by messrs Krishna Swami Aiyyangar and Krishna Shastri; (2) the Canarese sources advocated by Father Heras and Mr. Hayavadana Rao and (3) the Āndhra origin sponsored by Vincent Smith and Dr. Venkataramaniah. यत्कटाक्षेण तद्रूपं दधद् बुक्कमहीपतिः। आदिशन्माधवाचार्यं वेदार्थस्य प्रकाशने ॥ ये पूर्वोत्तरमीमांसे ते व्याख्यायति सङ्ग्रहात्। कृपालुर्माधवाचार्यो वेदार्थं वक्तुमुद्यतः ॥ verses 3 and 4 of the Intro. to the bhāṣya of Ṛ V. Saṁhitā. It will be seen that some Mss. used by the editors of the Poona Vaidika Saṁśodhana Maṇḍala read in verse 3 सायणाचार्यं for माधवाचार्यं and in verse four सायणाचार्यो for माधवाचार्यो and four mss. read two more verses after verse 3 as follows — स प्राह नृपतिं राजन् सायणार्यो ममानुजः। सर्वं वेत्त्येष वेदानां व्याख्यातृत्वेन मुज्यताम्॥ इत्युक्तो माधवार्येण वीरबुक्कमहीपतिः (अन्वगात्। v. l. अन्वशात्) सायणाचार्यं वेदार्थस्य प्रकाशने ॥

Mādhavācārya is the brightest star in the galaxy of *dākṣiṇātya* authors on dharmaśāstra. His fame stands only second to that of the great Śaṅkarācārya. He had a most versatile genius and either himself wrote or inspired his brother Sāyaṇa and others to write voluminous works on almost all branches of Sanskrit literature. As an erudite scholar, as a far-sighted statesman, as the bulwark of the Vijayanagara kingdom in the first days of its foundation, as a *saṁnyāsin* given to peaceful contemplation and renunciation in old age, he led such a varied and useful life that even to this day his is a name to conjure with. Among his numerous works two deserve special mention here, viz., the Parāśara-mādhavīya his commentary on the Parāśarasmṛti and the Kālanirṇaya.

The Parāśara-mādhavīya has been published several times, the edition in the B. I. Series and in the Bombay Sanskrit Series being the best known. In the following the Bombay edition has been used. This work is very extensive and occupies about 2300 printed pages in the Bombay edition. It is not a mere commentary on Parāśara's text, but is in the nature of a digest of civil and religious law. The original smṛti of Parāśara contains no verses on *vyavahāra* but Mādhavācārya hangs on the slender peg of a single verse of Parāśara[1167] calling upon the king to rule his subjects with righteousness, has treatise on *vyavahāra* that covers a little over a fourth part of the whole commentary (vide note 491 above on Parāśara). The Parāśara-mādhavīya is a work of authority on modern Hindu Law in southern India.[1168] His style is lucid and he generally avoids lengthy and abstruse discussions. Besides numerous śmṛtikāras and purāṇas he names the following authors and works—Aparārka, Devasvāmin, Purāṇasāra, Prapañcasāra, Medhātithi, Vivaraṇakāra (on the Vedāntasūtra), Viśvarūpācārya, Śambhu, Śivasvāmin, Smṛticandrikā. The Parāśara-mādhavīya was amongst his earliest works. He tells us that there was no commentary on Parāśara before him.[1169] Raghunandana in Āhnikatattva (vol. I. p. 382) expressly says 'iti Parāśarabhāṣye

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1167 पराशरस्मृति I. 58 is : **क्षत्रियो** हि प्रजा रक्षन् शस्त्रपाणिः प्रचण्डवत्। विजित्य परसैन्यानि **क्षितिं धर्मेण** पालयेत् ॥

1168 2 Mad. H. C. R. p. 206 at p. 217; 11 Moo. I. A. p. 487 at p. 508; I. L. R. 35 Mad. 152 at p. 156.

1169 पराशरस्मृतिः पूर्वैर्न व्याख्याता निबन्धृभिः। मयातो माधवार्येण तद्व्याख्यायां प्रयत्यते ॥ 9th Intro. verse.

Mādhavācāryaḥ'. The Parāśarabhāṣya is mentioned by Raghunandana in (vol. I.) Tithi pp. 24, 63, Āhnika pp. 343, 359 also.

The Kālanirṇaya of Mādhavācārya has been published several times. In the following the B. I. edition has been used. He states that he wrote this work after he composed his commentary on the Parāśarasmṛti.[1170] The work is divided into five *prakaraṇas*. The first (Upodghāta) deals with a scholastic disquisition on *kāla* (time) and its real nature; the 2nd (called *vatsara*) speaks of the year, its various lengths according as it is *cāndra*, *sāvana* or *saura*, of the two *ayanas*, of the seasons and their number, of the months (*cāndra*, *saura*, *sāvana* and *nākṣatra*) of the intercalary months, and the religious acts allowed and forbidden in intercalary months, of the two *pakṣas* (fortnights); the third *prakaraṇa* (pratipat-prakarana) deals with the meaning of the word *tithi*, duration of a *tithi*, the fifteen *tithis* of a *pakṣa*, two kinds of *tithis*, viz. śuddhā (i. e. not intermixed with another *tithi* on the same day) and *viddhā* (intermixed with another *tithi* on the same day), rules about the preference of the first *tithi* for particular religious rites and observances (for Gods and Manes) when intermixed with the preceding and following *tithis*, the fifteen *muhūrtas* of the day and of the night; the *fourth* (dvitīyādi-tithi-prakaraṇa) extends the application of the rules about *pratipad* to the *tithis* from the second to the fifteenth and decides on what *tithi* (whether inermixed with the preceding or the following) certain *vratas*, such as Gaurīvrata on the third, Janmāṣṭamī on the 8th, were to be performed; the *fifth* (*prakīrṇaka* i. e. miscellaneous) deals with rules about the determination of *nakṣatras* for various acts, the *yogas* and *karaṇas* and rules about saṁkrānti and eclipses and the actions proper for them.

The Kālanirṇaya besides the names of numesous sages, purāṇas, astronomical and astrological writers mentions the following works and authors :—Kālādarśa (p. 83), Bhoja (as having composed in Āryā metre a work on the Śaiva *āgama*), Muhūtra-vidhāna-sāra (p. 341). Vaṭeśvarasiddhānta, Vāsiṣtha

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1170 व्याख्याय माधवाचार्यो धर्मान्पाराशरानथ । तदनुष्ठानकालस्य निर्णयं वक्तुमुद्यतः ॥ 4th Intro. verse of कालनिर्णय.

Rāmāyaṇa, the Siddhānta-śiromani (of Bhāskarācārya), Hemādri (p. 67 his *vratakhaṇḍa* and *Dānakhaṇḍa*).

The vesres (Kārikās) in the Kālanirṇaya are collected together and sometimes treated as a separate work. Vide Prof. Velankar' s Cat. of the Sanskrit Mss. in the B. B. R. A. S. (pub. in 1925) No. 676 and also his Cat. of the Desai collection of Sanskrit Mss. Nos. 197-199 (pub. in 1953).

The Kālanirṇaya was published by the A. S. B. (Calcutta) in 1889, also in the Kashi Sanskrit Series of Benares in 1936 and was also published with the commentary of Lakṣmīdevī Pāyaguṇḍe.

It should not be supposed that Sāyaṇa single-handed composed the Vedabhāṣyas. He was probably the chairman of the committee of scholars gathered for carrying out the work of the several bhāṣyas. From the cnlophons of his several works it appears that he was minister under four kings, viz Bukka I, Kampaṇa, Saṅgama II and Harihara II. The Mysore Archaeological Report for 1908 para 54 states (under date 1386 A. D.) that Harihara II gave in the presence of Vidyāraṇya a copperplate grant to three scholars who were the promoters (*pravartaka*) in the matter of the commentaries on the four Vedas, their names being Nārāyaṇa Vājapeyayājin, Narahari Somayājin and Paṇḍari Dīkṣita. Father Heras admits that he himself referred to Vidyāraṇya as the great helper of Harihara in the foundation of Vijayanagara, but later he grew wiser and says that it was his mistake (vide 'Beginnings' &c. p. 14).

Even Father Heras concedes that the stone inscription in E. C. VI Sgi of 1346 A. D. is genuine. It records a grant, after obeisance to Vidyātīrtha, by Harihara of nine villages to Bhāratītīrtha Śrīpāda, his disciples and others and 40 brāhmaṇas residing in that *tīrtha* of Śringerī. Father Heras (on pp. 19-28 of his work) gives a catalogue of 196 inscriptions from 1336 A. D. to 1669 A. D. Father Heras summarises on p. 18 of his work the principal, historical events in the life of Vidyāraṇya connected with Vijayanagara. In 1347 Vidyāraṇya was a minister of Mārapa in the kingdom of Banavāsi-twelve thousand; in 1356 he was at Benares, but had to return to Vijayanagara as he was ordered to do so by his guru Vidyātīrtha; in 1368 he was a great minister (Mahāpradhāna) of Bukka I; in 1380 he is

mentioned as *Jagadguru*; his teachings benefitted Harihara II in 1384; in 1386 he died at Hampi and an inscription of Harihara II contains a funeral eulogy of the learned *Guru.* Heras insists that he was not Jagad-guru in 1346 or 1356. He further holds that Vijayanagara was purposely corrupted into Vidyānagara; only 54 out of 196 Inscriptions exhibit this form of Vidyānagara; while 111 all give the name Vijayanagara and only 31 refer to the ancient name of the city. Father Heras rounds off the examination of the several inscriptions and grants with the following conclusion (p. 34 of 'Beginning &c.'): 'Hence it may be concluded that the ascetics of the Sringerimath fabricated the story of Vidyāraṇya as the founder of the city and Empire of Vijayanagara in the beginning of the 16th century. And it seems most probable that the fabrication of the whole story and the falsification of a great number, if not of all the spurious grants above referred to, was perpetrated during the rule of Ramchandra Bhāratī who directed the Śringerī Maṭha from 1508 to 1560". This is not the place to enter upon an examination of Father Heras' reasons for this conclusion. But I cannot avoid the temptation of quoting one of the reasons set forth by Heras as it is well worth quoting. It is: 'Finally such religious ascetics and recluses psychologically are persons often inclined to fabricate such fables'. Then he winds up with the remark 'Hence that fabrication of a story which one may derive a profit from - provided no harm should result from the concoction to a third person - is always attractive to such religious recluses'. This is a grand generalisation of Father Heras. He adduces no evidence except his *ipse dixit*; comment is superfluous. I hope that Heras would have agreed to apply that dictum to the priests of all religions, as an English poet says 'the priests of all religions are the same'.

In this History of Dharmaśāstra the discussion of the vexed question of the connection of Mādhava-Vidyāraṇya with the founding of Vijayanagara is not necessary or relevant. The only important question for the History is the identity of Mādhava and Vidyāraṇya. That Vidyāraṇya presided over the Śriṅgerī Maṭha is admitted even by Father Heras. That Mādhava became a Sannyāsin and became known as Vidyāraṇya is a tradition of long standing. There is some literary evidence also to substantiate this.

Vidyāraṇya is the author of several works such as the Jīvanmukti-viveka and the Pañcadaśī. The former of these two has several Introductory verses, one of which (verse 9) [1171] says that some *sannyāsins* are called 'Kuṭīcaka' or 'Bahūdaka'; they are 'tridaṇḍins', but the 'paramahaṁsa' is different and that the first two have been dealt with by us (me) in the commentary on Parāśara-smṛti, while the *Paramahaṁsa* would be expatiated upon in this work (i. e. Jīvanmukti-viveka).

Other questions are : (1) Who founded Vijayanagara and (2) whether Mādhava is identical with Vidyāraṇya. From the days of Sewell, who wrote the book 'Forgotten Empire' on Vijayanagara Empire, many works and papers on the subject of the founder or founders of Vijayanagara have appeared. Vide, the example, 'The origin of the city of Vijayanagara and Empire' by Dr. N. Venkata Ramanayya (University of Madras 1933), Dr. B. R. Salatore on 'Rajguru of the founders of Vijayanagara and the Pontiffs of Śringerī Maṭha' in J. A. H. R. vol. IX part 4 pp. 33–42 and his two volumes on 'Social and Political Life in the Vijayanagara Empire' (1934, in obout 1000 pages); Journal of Mythic Society, vol. 27 pp. 54–107 (foundation of Vijayanagara); 'Founders of Vijayanagara' by S. Srikantayya (1938); Mr. Gopinath Rao in E. I. vol. XV pp. 10–15. Mr. Srikantayya observes on p. 43 'Who founded Vijayanagara? The question still remains unanswered'.

On the question of the identity of Mādhava and Vidyāraṇya a few references are given here. In I. H. Q. vol. VI pp. 701–717 and vol. VII p. 78 ff. Mr. R. Ramrao tries to negative the identity. In I. H. Q. vol. VIII pp. 611-644 K. Markandeya Sastri replies at length to R. Ramrao. R. Rarmrao returns to the charge in I. H. Q. vol. X pp. 801–810; Journal of Indian History vol. XII pp. 241–250 (Doraiswamy Iyengar rejects the identity of Mādhava and Vidyāraṇya). The present author holds that Mādhava and Vidyāraṇya are identical.

1171 कुटीचको बहूदकश्चेत्युभावेतौ त्रिदण्डिनौ ॥... एतेषां तु समाचाराः प्रोक्ताः **पाराशर-स्मृतौ** ॥ **व्याख्यानेऽस्माभि**रत्रायं परहंसो विविच्यते ॥ verses 9 and 11 of जीवन्मुक्तिविवेक. The last verse of जीव० is : जीवन्मुक्तिविवेकेन तमो हार्दं निवारयन् । पुमर्थमखिलं देयाद्विद्यातीर्थमहेश्वरः ॥

There are, apart from traditions and chronicles several inscriptions that bear on the connection of Mādhavācārya or Vidyāraṇya with the several kings of Vijayanagara. Father Heras in his work called 'Beginnings of Vijyanagar History' goes so far as to say that practically all inscriptions relating to the Vidyāraṇya tradition or to the connection of Vidyāraṇya with Harihara and Bukka in political and imperial undertakings are spurious or must be certainly looked upon with suspicion. His remarks are very sweeping and cannot be accepted as embodying the truth. At least about 200 inscriptions and grants relating to Vijayanagara are known. The scholars must try to separate the spurious ones from the others. There is no reason to damn all grants and Inscriptions referring to Vidyāraṇya. He was a Sannyāsin and had renounced the world. It is too much to suppose that he forged grants. If one holds that he did so, then the question arises, for what benefit or for whose benefit? Besides copperplate grants can be easily fabricated and passed off; but Incriptions on stone are generally in public places such as roads, temples, tops of hills, where all members of the public can observe them everyday. A scholar must think long before damning an inscription on stone as a forgery.

There is no doubt that in the 13th century A. D. and afterwards Hindu society in South India was ridden with the wrangles and quarrels of the followers of Śaṅkarācārya, Mādhavācārya, Rāmānujācārya and of Lingayats and Jains and that individuals of some persuasions tampered with mss. to bolster up their individual preferences, leanings and beliefs. This may be illustrated by citing the Introduction of Sāyaṇācārya's bhāṣya as done above.

Sāyaṇācārya's bhāṣya[1172] on the Yajurveda-saṁhitā is once mentioned by Raghunandana (vol. I, Śrāddha p. 277 as quoted below). But Mādhavācārya is frequently quoted by him. For example, the Kālamādhavīya is quoted very often as on (vol. I) Tithi pp. 1, 6, 8, 16, 33, 48, 60 as Kālamādhavīya or Mādhavācārya, Śrāddha p. 283; the Parāśarabhāṣya of Mādhavācārya is mentioned in (vol. I) Āhnika on pp. 336, 382 and simply as

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1172 यथा पवित्रे स्थो वैष्णव्या इत्यत्र पवित्रासि वैष्णवीति० सायणाचार्यव्याख्याने। श्राद्धतत्त्व p. 277 (vol I) 'पवित्रे स्थो वैष्णव्यौ' is a mantra of the Śuklayajurveda (Mādhyandina I. 12 and Kāṇva-saṁhitā I. 16)

Mādhavācārya also in many places e. g. (vol. I), 'Mala pp. 771, 781, 794 (definition of the word Mantra).

A good deal about the family and personal history of Mādhavācārya can be gleaned from the above mentioned two works and other treatises of Mādhavācārya. From the Parāśara-mādhavīya we[1173] learn that he was the son of Māyaṇa and Śrīmatī, that Sāyaṇa and Bhoganātha[1174] were his younger brothers, that he was a student of the black Yajurveda and of the Baudhāyana-sūtra-caraṇa and belonged to the Bhāradvāja-gotra. The introductory verses and the colophon of the Prāyaścitta-sudhānidhi[1175] of Sāyaṇa corroborate most of these particulars. A verse at the beginning of the Kālanirṇaya tells us that Vidyātīrtha, Bhāratītīrtha and Śrīkaṇṭha were his

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1173 श्रीमती जननी यस्य सुकीर्तिर्मायणः पिता। सायणो भोगनाथश्च मनोबुद्धी सहोदरौ ॥ यस्य बौधायणं सूत्रं शाखा यस्य च याजुषी। भारद्वाजं कुलं यस्य सर्वज्ञः स हि माधवः ॥ Intro. verses 6 and 7 of पराशरमाधवीय.

1174 Bhoganātha was a learned man in his own way. Vide I. A. vol. 45 pp. 22-24 in R. B. R. Narasimhachar's paper. He wrote six works viz रामोल्लास, त्रिपुरविजय, उदाहरणमाला, महागणपतिस्तोत्र, शृङ्गारमञ्जरी, गौरीनाथाष्टक. He was the composer of the Bitragunta grant of *śake* 1278 (1356 A. D.), published in E. I. vol. III. pp. 21-34. In the Alaṃkāra-sudhānidhi (vide 'Indian Culture' vol. VI. pp. 439-447 by Mr. P. L. Sastry) composed by Sāyaṇa the Udāharaṇamālā of Bhoganātha is cited. He composed the Bitragunta grant and describes himself as the '**narmasaciva**' of king Saṅgama (II). To translate the word 'Narmasaciva' as simply 'jester' is not quite accurate (as the editor of the Inscription does) The idea is : the very learned brothers Sāyaṇa and Mādhava (both ministers) were far above playfulness or the cracking of jokes with the king, but Bhoganātha, a poet, being young and less learned than the other two, could, be intimate with the king. The verse quoted in I. A. vol. 45 p. 24 from the Alaṃkāra-sudhānidhi indicates this : अन्योन्यप्रणयापराधनिभृतव्यापारदीनात्मनोर्देवीसङ्गमयोः पराङ्मुखतयाप्येकासने तस्थुषोः। मध्ये **सायण**मन्त्रिणा न भणितं श्रीभोगनाथेन वा नोक्तं नर्मसखीजनेन च तदप्यन्योन्यमुद्वीक्षितम् ॥

1175 यस्य मन्त्रिशिरोरत्नमस्ति मायणसायणः। य ख्यातिं रत्नगर्भेति यथार्थयति पार्थिवीम् ॥ and the colophon इति माधवभोगनाथसहोदरस्य मायणनन्दनस्य सायणाचार्यस्य &c. Descriptive Cat. of Madras Govt. Sanskrit mss. vol. VII. p. 2620 No. 3490. The king referred to is सङ्गम.

teachers.[1176] The Parāśara-Mādhavīya highly eulogises[1177] Mādhava, compares him to divine and semi-divine councillors like Āṅgirasa of Indra and says that he was the hereditary teacher (*kulaguru*) and *mantrin* of king Bukkaṇa, (or Bukka). The colophons to the several works of Sāyaṇa, the younger brother of Mādhavācārya, show that these brothers were closely connected with four rulers of the Vijayanagar dynasty, viz. Bukka and his son Harihara, Kampa and his son Saṅgama. In the Yājñatantra-sudhānidhi[1178] (ms. in the Bhau Daji collection) Sāyaṇa, the author of the bhāṣyas on the Vedas, is said to be the *kulaguru* of Harihara, son of Saṅgama. In the Guruvaṁśa-kāvya (Vāṇīvilāsa Press ed.) it is said that Vidyāraṇya was the pupil of Vidyātīrtha, that he composed Veda-bhāṣyas and published them in the names of Sāyaṇa and Mādhava, that Harihara and Bukka were the most valiant of the five sons of Saṅgama (*v.* 48), that Vīra Rudra was the sovereign of Harihara and Bukka and was defeated by the *suratrāṇa* i. e. *sultan.* The same work says that Vidyāraṇya founded Vijayanagarī in *śake* 1258, Vaiśākha śuddha 7 Sunday (i. e. 30th April 1335 A. D.) and crowned Harihara king.[1178a]

Burnell in his introduction to the Vaṁśabrāhmaṇa started the theory that Sāyaṇa and Mādhava were identical and put forward an esoteric meaning on the verse that states that Sāyana and Bhoganātha were the younger brothers of Mādhava. But the facts as culled from the works of these two great men and the inscriptions of contemporary Vijayanagara kings are too strong for the

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1176 सोहं प्राप्य विवेकतीर्थपदवीमाम्नायतीर्थे परं मज्जन् सज्जनसङ्गतीर्थनिपुणः सद्वृत्ततीर्थं श्रयन्। लब्धामाकलयन्प्रभावलहरीं श्रीभारतीतीर्थतो विद्यातीर्थमुपाश्रयन् हृदि भजे श्रीकण्ठमव्याहतम् ॥ 2nd verse of कालनिर्णय.

1177 इन्द्रस्याङ्गिरसो नलस्य सुमतिः शैब्यस्य मेधातिथिर्धौम्यो धर्मसुतस्य वैन्यनृपतेः स्वौजा निमेर्गौतमिः। प्रत्यग्दृष्टिररुन्धतीसहचरो रामस्य पुण्यात्मनो यद्वत्तस्य विभोर्भूत्कुलगुरुर्मन्त्री तथा माधवः॥ 4th verse of परा. मा.

1178 तस्याभूदन्वयगुरुस्तत्त्वसिद्धान्तदेशिता। सर्वज्ञः सायणाचार्यो मायणार्यतनूद्भवः। उपेन्द्रस्येव यस्यासीदिन्द्रः सुमनसां प्रियः। महाक्रतूनामाहर्ता माधवार्यः सहोदरः॥ अधीताः सकला वेदास्ते च दृष्टार्थगौरवाः। त्वत्प्रणीतेन तद्भाष्यप्रदीपेन प्रथीयसा॥ Intro. verses 7, 8, 14.

1178a **नागेष्वर्कैर्मित इह शक** शालिवाहस्य याते धातर्यब्दे शुभसमुचिते मासि **वैशाख**-नाम्नि। शुक्ले पक्षे सुगुणपितृभे **सूर्यवारे** सुलग्ने सप्तम्यां श्री**विजयनगरीं** निर्ममे निर्ममेन्द्रः॥ गुरुवंशकाव्य VI. 8.

hypothesis of Burnell and make it look absurd. The whole subject about the relationship of Mādhava, Sāyaṇa and Bhoganātha has been carefully examined by Rao Bahadur R. Narsiṁhachar in Ind. Ant. vol. 45 pp. 1-6 and 17ff. and the theory of Burnell has been thoroughly refuted. Sāyaṇa and Bhoganātha were as real personages as Mādhavācārya himself. Mādhavācārya in his later years became a *saṁnyāsin* and was named Vidyāraṇya. To the items of evidence adduced by R. B. R. Narasiṁhachar for establishing the identity of Mādhava and Vidyāraṇya (Ind. Ant. vol. 45 p. 18) I may add one more. The Vīramitrodaya ascribes the commentary on Parāśara composed by Mādhava to Vidyāraṇya.[1179] It has however to be noted that the Guruvaṁśakāvya (Vāṇīvilās Press ed.) says (V. 41-44) that Vidyāraṇya was different from both Sāyaṇa and Mādhava.

Sāyaṇa[1180] was not only a very learned man and author of several works (besides the Vedabhāṣyas) but he also fought several battles. He composed several works enumerated in the note below.[1181]

In the bhāṣya on Parāśara he names three *gurus*, Vidyātīrtha, Bhāratītīrtha and Śrīkaṇṭha. He, however, says in his Anubhūtiprakāśa that Vidyātīrtha was his principal guru.[1182]

Vidyāraṇya was originally Mādhava. He is the author of the Jīvanmuktiviveka and of Pañcadaśī. The introductory verses 9-11 of the Jīvanmuktiviveka have been cited above. The com-

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1179 व्याख्याते चेदं शङ्खवचनं विद्यारण्यश्रीचरणैः पराशरस्मृतिटीकायां पैतृकद्रव्यविभागकाले स्वधृतालङ्कारादिकमपि कन्या प्राप्नोतीत्याह शङ्ख इति । वीर० p. 583; *vide* p. 672 'विद्यारण्यश्रीचरणोक्तं प्राग्लिखितं तस्मान्निरिन्द्रिया इत्यादिश्रुतिव्याख्याने तु स्त्रीणां दायग्रहणप्रतिषेधत्वमेवास्याः श्रुतेर्नास्तीति ।'. This refers to the remarks in परा मा. vol. III. p. 538.

1180 From E. I vol. III p. 70 and 71 it appears that in 1377 a gift was made to Sāyaṇa's three sons, Kampaṇa, Māyaṇa and Siṅgaṇa and that Sāyaṇa died in 1387.

1181 अलङ्कारसुधानिधि, आयुर्वेदसुधानिधि, पुरुषार्थसुधानिधि, प्रायश्चित्तसुधानिधि (called कर्मविपाक also), यज्ञतन्त्रसुधानिधि, सुभाषितसुधानिधि.

1182 अन्तः प्रविष्टः शास्तेति योऽन्तर्यामिश्रुतीरितः । सोऽस्मान्मुख्यगुरुः पातु विद्यातीर्थमहेश्वरः ॥ quoted from अनुभूतिप्रकाश of माधवाचार्य by Rao Bahadur R. Narasimhachar in I. A vol 45 p. 3. The Antaryāmi Śruti is Bṛhadāraṇyaka Upaniṣad III. 7. 1. 23 where the word 'antaryāmin' occurs many times.

mentary on Parāśarasmṛti (called Parāśaramādhavīya) is claimed to be his by Mādhavācārya (vide note 1170). Therefore Vidyāraṇya's words lead to the conclusion that he is identical with Mādhavācārya in a former stage of life (āśrama). Vide Rao Bahadur R. Narasimhachar's learned paper on 'Mādhavācārya and his younger brothers' in I. A. vol. 45 pp. 1-6 and 17-24.

Among the works of Mādhavācārya are the following: Parāśarasmṛtibhāṣya, Kālamādhava, Jīvanmuktiviveka, Pañcadaśī, Jaiminīya-nyāyamālāvistara, Vaiyāsika-nyāyamālāvistara. The Pañcadaśī has a commentary of Rāmakṛṣṇa (Nir. Press ed. of 1918). It is a famous work on the Advaita Vedānta. It is so called because it has 15 *Prakaraṇas*. It may also be noted that in the Nir. edition the work has 1501 verses. The longest Prakaraṇas are Tṛptidīpa with 298 verses and Citradīpa with 290. The shortest Prakaraṇa is 'Mahāvākya-viveka' with only eight verses. The Jīvanmuktiviveka has extensive quotations from the Upaniṣads and the Bhagavadgītā. It also quotes the following works and authors viz. Ānandabodhācārya (p. 8), Āryāpañcāśīti (p. 48), Upadeśasāhasrī (p. 6), Gauḍapādācārya (pp. 78, 108), Dakṣa p. 106 (two verses of which one is Dakṣasmṛti VII. 30), Patañjali (p. 39), Bhāgavata (p. 87), Manusmṛti (pp. 106 and 108 quote respectively VII. 10-11 and VI. 53-54), Medhātithi (9 verses on p. 109 about Yati, probably from his Smṛtiviveka not yet discovered), Yama (p. 108), Yogabhāṣya (pp. 64, 74), Yogasūtra (pp. 46, 67), Vākyavṛtti (p. 30 two verses), Vedāntasūtra (p. 30, IV. 1. 19).

It appears that Mādhavācārya regarded Vidyātīrtha, his principal guru, as an incarnation of God Maheśvara. Vide the verse quoted in the note below.[1183]

Besides being a *mantrin* of the Vijayanagara kings, it appears that Mādhavācārya performed some great vedic sacrifices, and made donations called 'Mahādānas'. In the

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1183 प्रणम्य **परमात्मानं श्रीविद्यातीर्थरूपिणम्** । वैयासिकन्यायमाला श्लोकैः **संगृह्यते** स्फुटम् ॥ first verse of the वैयासिकन्यायमाला (Ānandāśrama ed.). The जैमिनीय-न्यायमाला has several Introductory verses of which the last is the same as above (except this that the 2nd pāda begins with 'जैमिनीयन्यायमाला').

Yajñatantrasudhānidhi[1184] he is described by Sāyaṇa as 'Mahā-kratūnām-āhartā' and to have weighed himself against precious metals (tulāpuruṣadāna).

The chronology of the kings of Vijayanagara has been a fruitful source of controversy. It is not necessary to go into that chronology in great detail here. It may be studied in such works as Sewell's 'Forgotten Empire' and in E. I. vol. III. p. 36, E. I. vol. XIV p. 68, E. I. vol. XV p. 8. The following pedigree[1185] will be sufficient for the purpose of connecting Mādhava and his brothers with the kings of Vijayanagara. The earliest inscription is that of Harihara I dated *śake* 1261 (1339-40 A. D.) wherein Harihara is said to be a Mahā-maṇḍaleśvara and is spoken of as 'Śrī-Vīra-Hariyappa-Voḍeya'.[1186] The colophon of the Mādavīyā Dhātuvṛtti describes Mādhava as the great minister of Saṅgamarāja, the son of Kamparāja.[1187] The Biṭraguṇṭa grant in *śake* 1278 (1356 A. D.) by Saṅgama II at the request of his teacher Śrīkaṇṭhanātha shows that Bhoganātha[1188] who composed the contents of the grant was a *narmasaciva* (gay or humorous companion) of Saṅgama II. We saw above that Śrīkaṇṭha was a teacher of Mādhavācārya and that Bhoganātha was the youngest brother of Mādhavācārya. Bhoganātha in order to be a poet and a *narama-*

1184 स शक्रवन्महादानान्याम्नायोक्तान्यनुक्रमात्। तुलापुरुषदानेन भूसुरान् समतोषयत्॥ verse 10 of Intro. to यज्ञतन्त्रसुधानिधि ms in Bhau Daji collection of the Bombay Asiatic Society.

1185 सङ्गम I

- हरिहर I (śake 1261)
- कम्प or कम्पण
  - सङ्गम II (śake 1278)
- बुक्क I
  - हरिहर II (1379-1399 A. D.).
    - बुक्क II (śake 1328)
- मारप
- मुद्दप

1186 'महामण्डलेश्वरपूर्वपश्चिमसमुद्राधिपतिश्रीवीरहरियप्पवोडेय' Int. Ant. vol. X, p. 63.

1187 श्रीमत्पूर्वपश्चिमदक्षिणसमुद्राधीश्वरकम्पराजसुतसङ्गमराजमहामन्त्रिमायणपुत्रमाधव-सहोदरसायणाचार्यकृता माधवीया वृत्तिः।

1188 इति भोगनाथसुधिया सङ्गमभूपालनर्मसचिवेन। श्रीकण्ठपुरसमृद्धयै शासनपत्रेषु विलिखिताः श्लोकाः॥ E I. vol. III at p. 30.

saciva of a reigning sovereign must have been a grown-up man in 1356 A. D. and so Mādhavācārya must have been quite an elderly person about that time. The Kālanirṇaya tells us that in the cyclic year Īśvara following immediately after *śake* 1258 *śrāvaṇa* was an intercalary month and that in the cyclic year Bhāva that preceded *śake* 1258 (i. e. *śake* 1256) Phālguna was an intercalary month and then examines the intercalary months that occurred in the cyclic years up to Vikārī thereafter (i. e. up to *śake* 1281).[1188a] As the Kālanirṇaya examines the intercalary months from *śake* 1256 (i. e. 1334 A. D.) to *śake* 1281 (i. e. 1359 A. D.), it follows that it was either composed during these years or immediately after this period. The Parāśara-mādhavīya was composed before the Kālanirṇaya. Rao Bahadur Narsiṁhachar states that in a copperplate grant dated 1386 A. D. it is said that Harihara (II) gave in the presence of Vidyāraṇya-śrīpāda certain donations to three scholars who were the promoters (*pravartaka*) of the commentaries on the four Vedas (Ind. Ant. vol. 45 p. 19). Another inscription speaks of Vidyāraṇya in 1378 A. D.[1189] This shows that Mādhavācārya had become a *saṁnyāsin* at least in 1377 A. D. Tradition says that Vidyāraṇya died in 1386 A. D. at the ripe old age of 90. Therefore we shall not be far wrong if we place the literary activity of Mādhava-Vidyāraṇya between 1330–1385 A. D. From the remarks about intercalary months it appears that the Parāśara-mādhavīya and Kālanirṇaya were composed between 1335–1360 A. D. There was a tradition among *pandits* that it was Mādhavācārya who composed bhāṣyas on the Vedas and ascribed them to his brother Sāyaṇa. Kāśinātha, in his Viṭṭhala-ṛṁmantra-sāra-bhāṣya says so.[1190]

1188a तादृशं चाधिमासमुदाहरामः । अष्टपञ्चाशद्युक्तशतद्वयाधिके शकवर्षाणां सहस्रे गते सति समनन्तरभावी योयमीश्वरसंवत्सरस्तस्मिन्श्रावणमासोधिकः । ततः पूर्वभावी यो भावसंवत्सरस्तस्मिन् फाल्गुनमासोधिकः ... ननु अधिकमासस्य क्वचित्त्रिंशत्तमत्वं व्यभिचरति न्यूनाधिकसंख्याया अपि दर्शनात् । तथा हि यथोक्तेश्वरसंवत्सरोत्तरभाविनि चित्रभानुसंवत्सरे वैशाखमासोधिकः... तथा दुर्मुखसंवत्सरे श्रावणमासोधिकः । हेमलम्बिविलम्बिसंवत्सरद्वयव्यवहिते विकारिसंवत्सरे ज्येष्ठोधिकः । तथा च तत्र पञ्चत्रिंशत्त्वं संपद्यते । कालनिर्णय pp. 70–71.

1189 Epigraphia Carnatica, vol. VI. Koppa 30.

1190 कथं तर्हि माधवाचार्यैर्वेदभाष्यादिषु सायणादेः स्वभ्रातुर्नाम लिखितमिति चेत्कारुण्येन &c । folio 37 b of the विठ्ठलऋङ्मन्त्रसारभाष्य (D C. ms. No. 100 of 1869–70).

Great confusion has been caused by identifying Mādhava-Vidyāraṇya with another scholar named Mādhava who was also a *mantrin* of Bukka, who was a great warrior and was governor of Banavase and the country round Goa on the western coast. In a grant[1191] of the village Kucara, also called Mādhavapura, dated *śake* 1313 (1391 A. D.), it is said that he routed the armies of the Turuṣkas, wrested Goa the capital of Koṅkaṇa from them and re-established the temple of Saptanātha (i. e. Sapta-koṭīśvara). There is another inscription dated *śake* 1290 (i. e. 1368 A. D.) where the great minister (*Mahāpradhāna*) Mādhavāṅka is stated to have ruled over Banavase 12000 under king Bukkarāya (Ind. Ant. vol. IV, p. 206). Fleet is wrong in identifying the minister Mādhavāṅka with Mādhavācārya-Vidyāraṇya. Another grant from Goa (found by Dr. Bhau Daji) says that Mādhava-mantrin, son of Cauṇḍibhaṭṭa, established the *liṅga* of Saptanātha (JBBRAS Vol. 9, p. 228). Vide E. C. vol. VIII, Sorab No. 375 dated *śake* 1268 (Sunday Mādhava 30, i. e. 11th Feb. 1347), where we are told that Mādhavamantrin was governor of Candragutti, capital of Bānavase 12000, that he was minister of Mārapa, younger brother of Harihara I and that he was a disciple of Kriyāśakti, a Śaiva teacher. In E. C. vol. VII, Shikarpur 281 dated śake 1290 Kārtika bahula 8 (i. e. 15th November 1368) Mādhava is said to have been a son of the Cāuṇḍa of the Āṅgirasa gotra and a minister of Bukka I and his *guru* is said to have been Kāśīvilāsa Kriyāśakti.

From this it follows that the Mādhava *mantrin* who was a governor of Banavase and Goa and was living in 1391 A. D. was the son of Cauṇḍibhaṭṭa and cannot be identified with Mādhavācārya who was the son of Māyaṇa.

There is a ms. in the Bombay University Library of a work called Kālanirṇayakārikā in 130 verses, which contains the introductory verses of the Kālanirṇaya dealing with the contents, though in a somewhat different order. There are several commentaries on the Kālanirṇaya, viz. Kālanirṇayadīpikā by Rāmacandrācārya composed about 1450 A. D., a commentary called Lakṣmī

1191 गोवाभिधां कोङ्कणराजधानीमन्येन मन्येरुणदर्णवेन । प्रतिष्ठितांस्तत्र तुरुष्कसङ्घानुत्पाट्य दोष्णा भुवनैकवीरः ॥ उन्मूलितानामकरोत्प्रतिष्ठां श्रीसप्तनाथादिसुधाभुजां यः । JBBRAS vol. IV, p. 115 (text), p 107 (translation).

by Lakṣmīdevī,' wife of Vaidyanātha Pāyaguṇḍa. There is a Vivaraṇa of the Kālanirṇayadīpikā, by Nṛsiṁha, son of Rāmacandrācārya (vide D. C. Ms. No. 99 of 1871–72).

94 Madanapāla and Viśveśvarabhaṭṭa

The Madanapārijāta compiled under the patronage of king Madanapāla by Viśveśvarabhaṭṭa is a famous work. Like Bhoja, Madanapāla seems to have been a great patron of learning and several works are attributed to him. At least four works on dharmaśāstra are ascribed to him (i. e. were written under his patronage) viz. the Madanapārijāta, Smṛtimahārṇva or Madanamahārṇava, Tithinirṇayasāra and Smṛtikaumudī. Four more works are ascribed to Madanapāla that deal with subjects other than those of Dhasmaśāstra viz. Madanavinodanighaṇṭu, Sūryasiddhāntaviveka, Siddhāntagarbha and Yantraprakāśa.

The Madanapārijāta is an extensive work in 995 pages published in the B. I. Series (in 1893). There are 23 introductory verses, the first 13 of which give the genealogy of Madanapāla. In the printed edition these 13 verses are stated to have been added by *Purohita* Śrī-Rāmadeva. The last of the introductory verses states that the work was composed after a careful study of Hemādri, Kalpavṛkṣa (i. e. Kalpataru), Aparārka, Smṛticandrikā, Smṛtyarthasāra and Mitākṣarā.[1192] That Madanapāla was only the patron and not the real author of the work is made clear in several places. In the introductory verse 20 it is stated that the work was compiled through (lit. by the mouth of) learned men.[1193] In several places in the body of the work[1194] it is said that the author has explained the matter under discussion in his work called Subodhinī, a commentary on the Mitākṣarā. Therefore the Madanapārijāta was really composed by Viśveśvarabhaṭṭa, the author of the Subodhinī. The Madanapārijāta contains nine *stabakas* (bunches i. e. chapters) on brahmacarya, the

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1192 हेमाद्रिकल्पद्रुमसापरार्कस्मृत्यर्थसारान् स्मृतिचन्द्रिकां च। मिताक्षरादीनवलोक्य यत्नान्निबध्यते संग्रहतो निबन्धः॥

1193 श्रीमानयं मदनपूर्वकपारिजातनामाङ्कितं स्मृतिपथानुगतं निबन्धम्। वर्णाश्रमप्रमुखधर्मविवेचनाय विद्वन्मुखेन सुकृती मितमातनोति॥

1194 यथा चायमेव क्रमस्तथास्माभिरुपपादितो विज्ञानेश्वरटीकायां सुबोधिन्यां दायभागप्रकरणे। मदनपारिजात p. 654; vide p. 603 also for similar words.

dharmas of householders, the daily duties (*āhnika-kṛtya*), the *saṁskāras* from *garbhādhāna* onwards; impurity on birth and death, the purification of various substances (*dravyaśuddhi*), *śrāddha*, *dāyabhāga* (partition and inheritance) and *prāyaścitta*. The longest section is the 9th on 'Prāyaścittas and Karmaphala' (pp. 304), then comes the 7th section on 'śrāddha' (pp. 172), the 3rd section on 'Āhnika' covers pp. 142 and first on 'brahmacarya' is dealt with in 128 pages. The shortest is the 5th on 'āśauca' (in 28 pages); the 4th on *saṁskāras* also is a short one (only 33 pages). In the portion on the Dāyabhāga it very closely follows the Mitākṣarā.

The Madanapārijāta (after quoting a verse of Viṣṇu) on p. 654 propounds the somewhat startling proposition that even the Kānīna and other secondary sons (mentioned by Yāj. II. 128–132) succeed as heirs to a man's property (vide note below)[1195] and relies on Yāj. (II. 128–132), who enumerates twelve kinds of sons from *aurasa* to *apaviddha* and remarks that each of these succeeds to the father's property in the absence of any of the sons enumerated before him in the text. *Kānīna* is a son born to a man from an unmarried girl. Hence a Kānīna son would have succeeded before the *paunarbhava* and other sons named by Yāj. after him. The Manusmṛti (IX. 172) also refers to the *kānīna* son. Vijñāneśvara (in Mit. on Yāj. II. 132) contains the very words quoted in the passage as his opinion.

Vide also pp. 385, 603, 774 of the Madanapārijāta for references to Subodhinī. It may, however, be noted that the Subodhinī on the Vyavahāra section (p. 61 of Gharpure's ed.) states that all this about Kānīna and similar sons refers to other ages (*yugas*) and that in the Kali age only two kinds of sons (viz. *aurasa* and *dattaka*) are recognised. The style of the Madanapārijāta is simple. Its style is simple and lucid. Besides

1195 यत्तु विष्णुवचनम् — अप्रशस्तास्तु कानीनगूढोत्पन्नसहोढज्याः। पौनर्भवस्तु नैवेति (ते ?) पितृरिक्थांशभागिनः। – तदौरसे सति चतुर्थांशनिषेधपरम्। औरसाद्यभावे तु कानीनादीनामपि सकलपितृधनग्रहणमस्त्येव – पूर्वाभावे परः परः – इति वचनादिति **विज्ञानेश्वरमतम्**। यथा चायमेव क्रमस्तथास्माभिरुपपादितं **सुबोधिन्यां** दायभागप्रकरणे। मद. पा. p. 654.

the authors and works mentioned above, it cites those noted below.[1196]

There is a work called Mahārnava ascribed to Māndhātā, a son of Madanapāla. In several mss. of this work deposited in the Deccan[1197] College there are introductory verses giving the genealogy of Madanapāla that agree almost word for word with the introductory verses of the Madanapārijāta. Moreover two verses that speak of Viśveśvarabhaṭṭa occur here also as well as in the Madanapārijāta and Subodhinī. The Madanamahārṇava was edited by Pandit Embara Krishnamacarya and Mr. M. R. Nambiyar and was published in 1953 in the Gaekwad Oriental Series. It is a large work in 468 printed pages with an introduction (pp. 11–26) and a Sanskrit Index (pp. 27–40) of the

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1196 Hundreds of verses from Manu and Yāj. are quoted by the Madanapārijāta. Besides, several smṛtikāras, smṛtis and other authors are named and quoted; viz. Aparārka (p. 528), Ācārasāgara (58), Kalpataru (553, 595, 697), Gāṅgeya (96, twice), Guru (i. e. Prabhākara 89), Govindarāja (553–4), Caturviṁśatımata (638, 754, 834, 882); Camatkārakhaṇḍa (310 a verse), Cintāmaṇi (607 on Śrāddha), Dharmavṛtti (or–vivṛti, 753, 772), Nārāyaṇa (69, 71, 72, 565, all verses), Bādarāyaṇa (3 verses on pp. 186–187 on the Dvirāgamana-muhūrta of a newly married girl, two of which are in Śārdūla-vikrīḍita metre), Bhavadeva (89 on Vākyabheda), Maṇḍana-miśra (183, 185, two verses on *gauṇakāla* and gauṇamukhya-kāla), Yajñapārśva (161, two verses on bride having menses at or about the time of marriage ceremony), Ratnāvalī (607), Vijñāneśvara (536), Śivasvāmin (619), Viṣṇusamuccaya (291) Ṣaṭ-triṁśanmata (421 and on nine other pages), Sureśvara (186, two verses on *dvirāgamana*), Smṛticandrikā (528, 536), Smṛtimañjarī (of Govindarāja 534), Smṛtimahārṇava (93), Hemādri (536). The Cintāmaṇi here is the Caturvargacintāmaṇi of Hemādri.

1197 For the महार्णव vide D. C. ms. No. 131 of 1882–83 and Nos. 259 and 260 of 1886–1892. No. 260 does not contain the verses about the genealogy, but the two verses माता पुण्य० and मतिर्येषां (which are 21 and 22 in the मदनपारिजात) occur in all the three; in No. 131 and No. 259 the verse माता पुण्य० occurs in the introdoctory verses and the verse मतिर्येषां occurs at the end of the work and in No. 260 the two verses are the 2nd and 3rd of the introductory verses.

contents of the 40 chapters. One Ms. directly claims the work as Viśvesvarabhaṭṭa's while the others say that the work was compiled by Māndhātā, a son of king Madanapāla, through learned men. It begins by quoting in the second chapter thirty verses of the first chapter of the śātātapīya-Karmavipāka contained in Jivananda's Dharmaśāstra-saṅgraha (latter part pp. 435–455, in all about 187 verses in six chapters). The Ānandaśrama collection of Smṛtis has a Śātātapa-smṛti in six chapters but it contains about one hundred verses more than in Jivananda's text, as it adds in each chapter several verses. Karmavipāka means (literally) the fruition of one's evil actions. The central theory of Śātātapa is that those guilty of greater or lesser sins who do not undergo the appropriate prāyaścittas (penances) fall into hell for a time, are born again with certain signs (or defects) on their bodies, and that if they repent and undergo the prescribed penances, then those tell-tale signs disappear and that sins of former lives affect men by diseases, which disappear by *japa* (repetition of sacred text inaudibly) or by worship of deities or *homas* (offerings in fire) and by appropriate gifts. Thirteen diseases and physical affections such as leprosy, consumption, loss of sight are caused by what are called *mahāpātakas*; dropsy and other diseases are the outcome of *upapātakas*. Appropriate penances (prāyaścittas) remove the effects; so also do gifts of a cow (with calf) or a bull or gifts of ten *nivartanas* of land, dinners to brāhmaṇas, *japa* of *mantras* to Rudra &c. Śātātapa explains the well-known terms *Rudra, Mahārudra* and *Atirudra* and his words are followed by the Madanamahārṇava (vide note below).[1198]

In several other places also the Mahārṇava quotes passages from Śātātapa-Saṁhitā. For example, on p. 436 it quotes two

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1198 षडङ्गैकादशै रुद्रे रुद्रः समभिधीयते। रुद्रैस्तथैकादशभिर्महारुद्रः प्रकीर्तितः। एकादशभिरेतैस्तु अतिरुद्रश्च कथ्यते ॥ शातातपसंहिता II 37-38 (Ānandāśrama). These are quoted on p. 76 of मदनमहार्णव. The famous mantra of Rudra is : नमस्ते रुद्र मन्यव उतोत इषवे नमः। नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥ तै. सं. IV. 5. 11 and वाज. सं. 16. 1. सर्वकार्येष्वसिद्धार्थो गजघाती भवेन्नरः। प्रासादं कारयित्वा तु गणेशप्रतिमां न्यसेत् ॥ गणनाथस्य मन्त्रं तु मन्त्री लक्षमितं जपेत् ॥ शाता. संहिता II. 43-44 (Jīv. ed.) = II. 52-53 (of Ānandā. ed.). The mantra is गणानां त्वा गणपतिं हवामहे (ऋ. II. 23. 1). तै. सं. II. 3. 14. 3,

verses of Śātātapasaṁhitā[1199] (II. 43–44) for a penance in the case of one who kills an elephant.

The word Karmavipāka occurs in Yāj. III. 133 and in Anuśāsana-parva (144. 43 Ch. ed.) and Yogasūtra II. 17 (sati mūle *tadvipāko jātyāyurbhogāḥ*) i. e. sinners are born as different animals or worms etc. (Manu XII. 55–60 and Yāj. III. 207–216), they have a long or short life and fierce sufferings in hells (Manu IV. 88–90 and XII. 75, Yāj. III. 206). Vide for this doctrine H. of Dh. vol. IV. pp. 172–176. Vas. 20. 44 and Śaṅkha quoted in Mit. on Yāj. III. 216 hold that the murderer of a brāhmaṇa is afflicted with leprosy (brahmahā-kuṣṭhī). Long before the Mahārṇava several extensive works on *Karmavipāka* must have been composed, since the Mahārnava cites the work Karmavipākasaṅgraha 51 times, the Karmavipākasamuccaya 48 times, and the Karmavipākasāra 21 times. Vide Smrtitattva, vol. I, Malamāsa p. 835 for a long quotation from Śātātapīya-karmavipāka.

Dharma[1200] had a fivefold aspect viz. varṇa-dharma, āsrama-dharma, varṇāśrama-dharma (e. g. a brāhmaṇa-brahmacārin has to observe the rules peculiar to his *varṇa* as well as rules applicable to the stage of studenthood), guṇadharma (a king has certain duties peculiar to his position, viz. protection of subjects, dispensing justice &c.) and Naimittikadharma (prāyaścittas i. e. penances). This work also is said to have been compiled by

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1199 Śātātapa is one of the sages enumerated in Yāj. I. 4–5 as Dharmaprayojaka. A half verse of Śātātapa is quoted by Viśvarūpa on p. 11 (Yāj. II. 4–5), but the five other quotations of Śātātapa by Viśvarūpa are in prose as on III. 237 p. 94, on III. 262 p. 148. The Mit. has many verse quotations from Sātātapa. A verse of Aṅgiras quoted by Mit. on Yāj. III. 22 mentions the view of Śātātapa. The Mit. quotes many verses of Śātātapa and some prose passages on Yāj. III. 243, 254, 263–4. Aparārka also quotes a few prose passages of Śātātapa on Prāyaścittas (as on pp. 1053, 1074, 1120, 1128, 1147, 1149, 1152, 1158, 1161, 1169).

1200 मेधातिथि on मनु II. 25 says इह पञ्चप्रकारो धर्म इति **विवरणकाराः** प्रपञ्चयन्ति। वर्णधर्म आश्रमधर्मो वर्णाश्रमधर्मो नैमित्तिको गुणधर्मश्चेति। and then elucidates this observation. हरदत्त on तै. ध. सू. 19. 1 mentions these five and exemplifies them.

Māndhātā through the learned.[1201] It is said to have been based on a study of the *śruti*, the *smṛtis* and the *purāṇas*. The work is divided into 40 *taraṅgas* (waves). The principal subject[1202] of the work is to describe how the various diseases which human bodies are heir to the result of evil deeds done in past lives (this subject being called Karmavipāka in dharmaśāstra works) and to prescribe various rites and penances for the eradication of the evil results of evil deeds. Among the various rites and penances that are set forth in great detail may be mentioned the Kūṣmāṇḍa-homa, Rudraikādaśinī, Mahārudrābhiṣeka, Vināyaka-śānti, the Navagrahayajña &c. The Mahārṇava mentions the Karmavipāka of Śātātapa, the Caturvarga-cintāmaṇi (folio 234 a of D. C. Ms.No. 259 of 1886–1892), the Mitākṣarā, the Karmavipākasamuccaya &c. It is worthy of note that in the Smṛti-kaumudī the authorship of the Mahārnava is claimed by the author himself and is not ascribed to Madanapāla's son.[1203]

The Tithinirṇayasāra is another work compiled under Madanapāla. Stein in his cat. of mss. at Jammu (p. 306) gives extracts from this work. The first fourteen verses are the same as those in the Madanapārijāta. It appears to have been composed by Viśvanātha, which is most probably a paraphrase of the name Viśveśvara[1204]

1201 सोयं सुकृतविधाता रिपुकुलजेता तनोति मान्धाता । विद्वन्मुखेन मतिमान् सत्कृतिरत्नं महार्णवं नाम ॥ 18th verse in D. C. ms. No. 259 of 1886-92.

1202 The work begins 'तत्र तावद्वक्ष्यमाणसकलकर्मोपयोगित्वेन कर्मविपाकरूपयोगादिनिवृत्त्यर्थं प्रायश्चित्तादेरवश्यकर्तव्यता प्रतिपाद्यते ।'. तद्यथा—'ब्रह्महा क्षयरोगी स्यात्' (या. ३. २०९) इत्यादि रोगनिदानकथनात्, निदानोच्छेदेन च व्याधिनिवृत्तेरवगतत्वात्, तत्र निदानोच्छेदाय क्षयित्वादिलक्षणरोगयुक्तैर्द्वादशवार्षिकादिप्रायश्चित्तव्याधिप्रतिकृतिदानादि कर्तव्यम् । मदनमहार्णव p. 4. The same work quotes the Karmavipāka of Śātātapas which provides in (II. 5-7) that persons guilty of *Mahāpātakas* after enduring torments in hell are affected by diseases like leprosy, consumption; blindness and ten other serious ones. The five Mahāpātakas are declared in Manu XI. 54 as the murder of a brāhmaṇa, drinking liquor prepared from rice-flour, theft of gold, adultery with the wife of one's guru and close contact with a sinner (of these types), as declared in Manu XI. 180- 81 and Yāj. III. 227 and 261.

1203 विनायकशान्तिप्रकारोस्माभिर्महार्णवे निरूपितः ।

1204 श्रीविश्वनाथसुधिया स्मृतितत्त्वमार्गपान्थेन शास्त्रविलसन्मतिपाटवेन । अस्मिन् व्यधायि तिथिनिर्णयसारनाम्नि ग्रन्थे कियानखिललोकहिते प्रयासः ॥

The Smṛtikaumudī[1205] contains an introduction of 17 verses, 13 of which set forth the genealogy of Madanapāla. The fourteenth verse tells us that Madanapāla composed works called Yantraprakāśa, Mahārṇava, Pārijāta, Siddhāntagarbha and Tithinirṇayasāra.[1206] The 15th verse says that he composes the Smṛtikaumudī through the learned.[1207] The 17th verse says that his predecessors have generally dilated upon the dharmas of the three higher *varṇas* and the *dharmas* of the śūdra have not been dealt with by them as a principal topic, therefore he would clearly expound the *dharmas* of the last *varṇa*. At the end of the ms. in the I. O. Cat. it is described as the younger sister of the Madanapārijāta and of the Mahārṇava.[1208] This is not found in the D. C. ms. which was copied in *saṁvat* 1615. This work is divided into four kalollāsas, each kalollāsa being subdivided into kiraṇas (rays). The first kalollāsa has two kiraṇas, the second has four, the third and fourth five kiraṇas each. The subjects dealt with are : I. two kinds of śūdras, viz. : the kevalaśūdra (simple śūdra) and one who is of mixed descent, being born of a śūdra woman from a man of the higher castes; the mixed castes; II. general discourses on the śūdra's *adhikāra* for engaging in various acts and performing various rites, such as the study of the vedas and smṛtis, the performance of garbhādhāna and other saṁskāras and the consecration of sacred fires; saṁdhyāvandana; the śūdra's capacity for attaining the knowledge of brahman; III. marriage; different forms of marriage, prohibited degrees of blood relationship (sāpiṇḍya), the various rites of marriage such as kanyādāna; such saṁskāras as nāma-karaṇa (naming the child), the duties of śūdras in ordinary and difficult times; āśauca for śūdras; the various śrāddhas for them; the letting loose of a bull in honour of the dead; IV. śūdra's daily duties such as śauca, brushing the teeth, baths in the morning and at other times, *brahmayajña*, *tarpaṇa*, *vaiśvadeva*, daily *śrāddha*, dinner, &c.

1205 For the स्मृतिकौमुदी, vide Aufrecht's Oxford cat. p. 275 b., I. O. Cat. p. 524, No. 1649 and D. C. ms. No. 51 of 1872-73.

1206 यन्त्रप्रकाशसमहार्णवपारिजातसिद्धान्तगर्भतिथिनिर्णयसारमुख्याः । ग्रन्थाश्च येन रचिताः &c.

1207 विद्वन्मुखेन तनुते विनतोर्जितश्रीरुत्पन्नचारुकिरणां स्मृतिकौमुदीं सः ॥

1208 अनेन कृतिना कृता स्मृतिपदाङ्किता कौमुदी महार्णवसहोदरी मदनपारिजातानुजा।

The Smṛtikaumudī mentions among others Aparārka, Kṛtyakalpataru, Mitākṣarā, Medhātithi, Yajñapārśva and Smṛtimañjarī. It also quotes from the Vedānta-kalpataru[1209] and the author claims the Madanapārijāta as his own work.

It has been seen how all the four works set out above were composed under the patronage of Madanapāla and how they were probably from the pen of Viśveśvarabhaṭṭa. There is one more work on Dharmaśāstra which Viśveśvarabhatta composed in his own name without the shelter of a patron's name. It is the Subodhinī, a commentary on the Mitākṣarā of Vijñāneśvara. The vyavahāra portion of it has been published in Bombay by Mr. S. S. Setlur and also by Mr. J. R. Gharpure. Mr. Govind Das had seen portions of the Subodhinī on the prāyaścitta section also. The Subodhinī does not comment on each word of the Mitākṣarā but explains only important passages. It is a learned work. This was the earliest composition of Viśveśvarabhaṭṭa, since it is mentioned even in the Madanapārijāta. The first verse of the Subodhinī is also the opening verse of the Mahārṇava and of the Smṛtikaumudī.[1210]

From the verses[1211] 21 and 22 in the introduction to the Madanapārijāta it appears that Viśveśvara was the son of Pedibhaṭṭa and Ambikā, that he was of the Kauśikagotra and was the pupil of Vyāsāraṇya-muni. In the Subodhinī also the verse 'mātā &c.' occurs at the end with slight suitable variations and the

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1209 यदुक्तं सत्यामप्युत्पत्तौ प्रवाहस्याविच्छित्तेरनादित्वमिति तच्च कार्यात्मके संसारे। तदुक्तं वेदान्तकल्पतरौ ॥ तदात्रत्युपरक्तानां (?) व्यक्तीनामेकया विना। अनादिकालावृत्तिर्या सा कार्यानादिता मतेति ॥ folio 3a of the D. C. ms. No. 51 of 1872–73; folio 55a of the same has 'अत्र च प्रापकानि मदनपारिजातेस्माभिर्दर्शितानि'.

1210 नमः सकलकल्याणभाजनाय पिनाकिने। नमो लक्ष्मीनिवासाय देवतायै गिरां नमः॥ सुबोधिनी. The स्मृतिकौमुदी (Aufrecht's Oxf. cat. p. 275b has कल्याणकारणाय) and Descriptive Cat. of Govt. Sanskrit Mss. (Madras) vol. VII. p. 2625, No. 3495 has परमकल्याण० and गिरे नमः.

1211 मतिर्येषां शास्त्रे प्रकृतिरमणीया व्यवहृतिः परा शीलं श्लाघ्यं जगति ऋजवस्ते कतिपये। चिरं चित्ते तेषां मुकुरतलभूतं स्थितिमियादियं व्यासारण्यप्रवरमुनिशिष्यस्य भणितिः॥ माता पुण्यचरित्रकीर्तिविभवा यस्याम्बिका नामतः शाकल्यापरमूर्तिरार्यचरितः श्रीपेद्दिभट्टः पिता। सोऽयं कौशिकवंशभूषणमणिः श्रीभट्टविश्वेश्वरो वेदस्मार्तमते नये च सपदे वाक्ये कृती वर्धते॥

verse 'matiryeṣām' in the beginning. The second introductory verse in Mr. Gharpure's edition makes Viśveśvara the son of Appabhaṭṭa,[1212] while Mr. Setlur reads 'Peṭṭibhaṭṭa' which is probably a misreading for Pedibhaṭṭa. From his father's name it appears that Viśveśvara was a native of the Draviḍa country[1213] and migrated to Northern India in search of patronage after he wrote the Subodhinī. Viśveśvara is regarded as one of the leading authorities of the Benares School of modern Hindu Law.[1214] Madanapāla belonged to the family of Ṭāka kings that ruled in Kāṣṭhā (modern Kath) on the Jumna to the north of Delhi.[1215] The printed Madanapārijāta makes the family name to be 'Kāṣṭhā,' but this is most probably a wrong reading, as in the Mahārṇava and the other works of Madanapāla the family name is distinctly stated to be Ṭāka. The pedigree of the family as gathered from the Madanapārijāta and the other works is given below. Some works such as the Mahārnava omit mention of Sahajapāla. About Sādhāraṇa it is said that he brought about the remission of all taxes at the three *tīrthas* (Prayāga, Kāśī

1212 योप्पभट्टात्मजः श्रीमान् भट्टविश्वेश्वरः सुधीः ।

1213 One of the donees mentioned in the Biṭrāguṇṭa grant of king Saṅgama dated 1356 A. D. is Peddibhaṭṭa; *vide* E. I. vol. III at p. 28. Biṭrāguṇṭa is in the Nellore District.

1214 Vide I. L. R. 16 Cal. 367 at p. 372.

1215 अस्ति प्रशस्तविभवोपगतप्रशस्तिर्विस्तारिणी भुवि शकाधिपराजधानी । दिल्लीति विश्वविदिता नगरीमतल्ली पल्लीव भाति पुरतस्त्रिदिवोपि यस्याः ॥ तामुत्तरेण यमुनातटदेशनिष्ठा काष्ठेत्यभूदनुपमा नगरी गरिष्ठा । यस्यामनल्पविभवोपचिता बभूवुः काष्ठान्वया महितकीर्तिजुषो महीशाः ॥ verses 4-5 of मदनपारिजात; at the end of the मदनविनोदनिघण्टु we read टाकान्वये महति भूमिभुजां विशुद्धे काष्ठेति नाम नगरं जयति प्रसिद्धम् ।. Vide Aufrecht's Oxf.. Cat. p. 275 a (ms. of मदनपारिजात) where the reading is टाककुलाम्बुराशौ for काष्ठकुलाम्बुराशौ of the printed text. The pedigree is : Ratnapāla (1250 A. D.) mentioned in verse 6 of Madanapārijāta-son Bharahapāla (1275, m. in v. 7)- son Hariścandra (1300 A. D.) m. in v. 8 - son Sādhāraṇa (or Sahāraṇa) in 1325 A. D. m. v. 13 - Son Sahajapāla or Sahajendra (1360 A. D.) in verses 14-15 and another son Madanapāla or Madana narendra in verses 16-20 (1360-1390 A. D.); son Pṛthvīmalla or Śrīmalla and another son Ratnapāla (1425 A. D.) - Rāmarāja, son of Ratnapāla, author of Rasaratnapradīpa.

and Gayā).[1216] Vide N. I. A. vol. VII pp. 176–180 where Dr. P. K. Gode produces evidence from the Rasaratnapradīpa of Rāmarāja on the Ṭāka kings of Kāṣṭhā (1200–1500 A. D.) and suggests the probable dates of the several kings that are set out in the note 1215, with reference to verses in the Madanapārijāta and other works.

In the Sūryasiddhāntaviveka of Madanapāla the father of Madanapāla is said to be Sahāraṇa[1217] which is a Prakrit equivalent of Sādhāraṇa. Madanapāla appears to have been a very great patron of learned men and is said to have emulated the fame of Bhoja.[1218] Besides the four works described above he compiled several other works, the most famous of which is his dictionary of drugs called Madanavinodanighaṇṭu. That work is very extensive, contains about 2250 verses and is divided into fourteen *vargas*, the last of which contains a *praśasti* of his family.[1219] This work contains the names of medical drugs, the qualities of drugs and of dishes and of the flesh of various animals. Some of the words givea as synonyms for Sanskrit words occur in the modern Marathi.[1220] We saw above that his Smṛtikaumudī refers to Yantra-prakāśa and Siddhāntagarbha as two of his works. These two were works on astronomy.

Another work of his is the Sūrya-siddhāntaviveka or Vāsanārṇava, which is a commentary on the Sūryasiddhānta.

1216 तीर्थत्रयीकरविमुक्तिमचीकरद्यः । verse 10 on p. 2 of the work in G. O. 8. (1953) of the महार्णव, कीनाशपाशचयबद्धविमोचनार्थं तीर्थत्रयीकरविमुक्तिमचीकरद्यः ॥ verse 10 of स्मृतिकौमुदी.

1217 भवनाङ्गणबद्धवारणस्तनयस्तस्य नृपः सहारणः । उदियाय जनस्य वीक्षिते नृपतौ यत्र पुरन्दरश्रमः ॥ 5th Intro. verse of सूर्यसिद्धान्तविवेक (BBRAS cat. part I pp. 95-97.

1218 परिशीलयता कलाकलापं विदधानेन च भूरिशो निबन्धान् । मदनेन महीभृताथ येन प्रथिता नूतनभोजराजकीर्तिः ॥ verse 18 of मदनपारिजात and verse 13 of मदनमहार्णव. This verse, particularly the 4th pāda, occurs in the तिथिनिर्णयसार (17th verse), स्मृतिकौमुदी (13th verse).

1219 Vide D. C. ms. Nos. 1065 and 1066 of 1886–92 for मदनविनोदनिघण्टु. In No. 1065 there is no प्रशस्ति.

1220 e. g. such words as दहिवडा (for दधिपूपक), लापसी, घेवर, हरडै, नागरमोथा, हळद, बदाम &c.

There is a ms. of this work in the Bhau Daji Collection of the Bombay Asiatic Society.[1221] Therein after giving his pedigree he says that by his works on Smṛtiśāstra, on astronomy and mathematics and on medicine he came to be known as *abhinava* Bhoja.[1222] In this treatise he refers to his own works already composed called Siddhāntagarbha[1223] and Yantraprakāśa. He also refers to a Rājamṛgāṅka of Bhoja and to Bhāskara's works. The ms. was copied in *saṁvat* 1459, i. e. 1402–3 A. D. In the colophon of this work his *birudas* (titles) are Paṇḍitapārijāta and Abhinava-Bhoja, and he is also styled Mahārājādhirāja.[1224] In the Madanapārijāta and the Mahārṇava the *birudas* are Paṇḍitapārijāta and Kaṭāramalla or Kaṭṭāramalla. A work called Ānandasañjīvana on singing, dancing, musical instruments and rāgas is ascribed to Madanapāla.[1225] The king Madana, son of Sahāraṇa, who is connected with the restoration of Medhātithi's bhāṣya, must be this Madana.

A great deal has been written concerning the date of Madanapāla. The introductory verses giving the genealogy of Madanapāla must be held to be genuine, as they occur in the ancient ms. (D. C. Ms. No. 131 of A 1882-83) of Mahārṇava copied in saṁvat 1645 (1588-89 A. D.) and in the still older ms. (dated *saṁvat* 1459) of the Sūrya-siddhānta-viveka. As the Madanapārijāta mentions the Smṛticandrikā and Hemādri's Caturvarga-cintāmaṇi not only in the introductory verses of the Madanapārijāta but in the body of the Madanapārijāta and the Mahārṇava, Madanapāla must be certainly later than 1300 A. D. As the Smṛtikaumudī mentions the Vedāntakalpataru that was composed in the time of the Yādava princes Kṛṣṇa and Mahādeva,

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1221 Vide BBRAS cat. part. I. pp. 95–97 for this ms.

1222 प्रतिदिनमुदितैर्नवैः प्रबन्धैः स्मृतिसरणौ गणिते चिकित्सिते च। जगति विजयते विजृम्भमाणैरभिनवभोज इति प्रथा यदीया ॥ 7th Intro. verse.

1223 अत ऊर्ध्वमागोलाध्यायमत्रस्थं प्रमेयमसत्कृते सिद्धान्तगर्भसंज्ञके मदनविनोदापरनाम्नि ग्रन्थे द्रष्टव्यम् ।

1224 इति श्रीपण्डितपारिजाताभिनवभोजेत्यादिबिरुदावलीविराजमानेन मदनपारिजात-महार्णवसिद्धान्तगर्भ-यन्त्रप्रकाशाद्यनेकग्रन्थकर्त्रा श्रीमहाराजाधिराजेन श्रीमदन-पालदेवेन विरचितः श्रीसूर्यसिद्धान्तविवेको वासनार्णवः समाप्तः ।; but at the end of the D. C. ms. of the स्मृतिकौमुदी, the colophon is simply इति श्रीरायमदनपालविरचितायां शूद्रधर्मोत्पलद्योतिन्यां स्मृतिकौमुद्यां &c.

1225 Vide Mitra's Bikaner cat. p. 509.

it follows that the work was composed after the third quarter of the 13th century. The Madanapārijāta is quoted in the Nṛsiṁhaprasāda, the Antyeṣṭipaddhati of Nārāyaṇabhaṭṭa, the Āhnikatattva vol. I. Tithi 17, Āhnika Tattva pp. 326, 336, 384, 419, Jyotistattva 656, Malamāsa 804, (Madanapārijāte-Mādhavācāryadhṛta-Śātātapavacanāt), 814; vol. II. Udvāha 140, Dāya 175, Śuddhi 235. It may be noted that in the Madras Law Journal, vol. IX for 1899 in pp. 7–15, 54–70, 91–114 there are English translations of certain parts of the 8th stabaka of the Madanapārijāta of Raghunandana, the Śrāddhakriyākaumudī (pp. 327, 489) of Govindānanda. Therefore it is certainly earlier than 1500 A. D. And if we rely on the date when the ms. of the Sūryasiddhāntaviveka was copied (viz. 1402–3 A. D.), it follows that Madanapāla flourished before 1400 A. D. The Madanavinodanighaṇṭu[1226] gives the date of its composition as 'Brahma-jagad-yugendu' of the Vikrama era, *māgha* 6 of the bright half and Monday (i. e. 8-1-1375 A. D.). This was interpreted by Sarvadhikari (Tagoer Law Lectures pp. 297–298, ed. of 1922) as equal to 1231 of the Vikrama era (i. e. 1175 A. D.). He held that 'yuga' meant two. But herein he was entirely wrong. Besides, the date proposed by him is impossible, since it would lead us to hold that Madanapāla wrote in 1175 A. D. and since, as we saw above, he could not have flourished before 1300 A. D. It has been already shown (pp. 309, 369) that the view of Sarvadhikari and others that the Pārijāta mentioned by Caṇḍeśvara is the same as Madanapārijāta is quite wrong. Astronomical usage as found in Bhāskara and other writers always interprets *yuga*[1227] as meaning four (and not two) and hence the date of the composition of the Madanavinodanighantu is 1431 of the Vikrama era (i. e. 1375 A. D.). Vide Jolly's Tagore Law Lectures pp. 14–15, Dr. Bhandarkar's

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1226 अब्दे ब्रह्मजगद्युगेन्दुगणिते श्रीविक्रमार्कप्रभोर्माघे मासि वलक्षपक्षललिते षष्ठ्यां सुधांशोर्दिने। verse 14 of the last वर्ग in D. C. ms. No. 129 of 1884–87 and No. 1066 of 1886–92. The last has a corrupt reading षष्ठ्यां गुरैसर्द्दिने. Vide Bhandarkar's Report for 1883–84 p. 47 for the date.

1227 e. g. भास्कराचार्य in his गणिताध्याय (कालमानाध्याय verse 24) says 'खखाभ्रदन्तसागरैर्युगाग्नियुग्मभूगुणैः। क्रमेण सूर्यवत्सरैः कृतादयो युगाङ्घ्रयः॥' where युग must mean 'four' and युग्म is employed for two.

Report for 1883-84 pp. 47 and 347 and S. B. E. vol. 25, p. cxxv n. 2. A ms. of the Sūryasiddhāntaviveka, which is one of the last (if not the last) works of Madanapāla is dated in 1402-3 A. D. Hence the literary activity of Madanapāla and of his protege, Viśveśvarabhaṭṭa, must be placed between 1360-1390 A. D.

95. Madanaratna

The Madanaratna is an extensive digest on Dharmaśāstra but only one part of it has been edited by the present author for the Anup Sanskrit Library of Bikaner and published in 1948. The Introduction to that edition (pp. VIII–IX) may be consulted for more information. In the colophons of mss. it is also called Madanaratnapradīpa or simply Madanapradīpa. The work was divided into seven[1228] sections called *uddyotas* on *samaya* (or *kāla*), *ācāra*, *vyavahāra*, *prāyaścitta*, *dāna*, *śuddhi*, *śānti*. The order of the various sections was the one indicated, the *samayoddyota* being the first part. I have not been able to examine the mss. of all the uddyotas.

The Samayoddyota deals with the subjects usually treated of in works on *kāla*, viz. discussions about the year, the seasons, the months, the intercalary months, the rules about *tithis*, the rules about the proper times for various religious observances, gifts, *homa*, the rules about *kalivarjya*.

There is a ms. of the Dānoddyota in the Ānandāśrama collection at Poona (No. 2378). Recently (i. e. in 1964) the Sanskrit Academy of the Osmania University (Hyderabad, Deccan) published a part of the Dāna-vivekoddyota in the Sanskrit Academy Series (the General editor being Dr. Aryendra Sharma, M. A., D. Phil., Head of the Department of Sanskrit at the Osmania University and the Editors being Shri Khanderao Deshpande, M. A., and Shri D. G. Padhye, B. A. (Kāvyatīrtha-

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1228 उद्योताः समयाचारव्यवहारविवेचकाः । प्रायश्चित्तस्य दानस्य शुद्धिशान्त्योश्च सप्तमे ॥ तत्रादौ राजसिंहेन सर्वधर्मोपयोगतः । तन्यते मदनेन्द्रेण समयस्य विनिर्णयः ॥ verses 24–25 of ms. of समयोद्योत in Viśrambāg collection I. No. 146 and verses 26 and 27 in the I. O. Cat. ms. (p. 537 b) and Peterson's Cat. of Ulwar mss. No. 1410 and extract No. 336 at p. 131.

Sāhityālaṅkāra). The first printed part extends to 272 pages and it is stated that the whole work on Dāna to be published will occupy about 1100 pages in three parts (in all). The first part so far published has been well printed. There are seven parts of the Madanaratnapradīpa which is a huge work, divided into seven parts, of which the first part on Vyavahāra was edited by me and published in 1948 for the Anup Sanskrit Library of Bikaner. The following are the subjects treated of :—eulogy of *dāna*; the nature of *dāna*, various kinds of *dānas*; the constituent elements (*aṅgāni*) of *dāna*; the donor, proper persons for gifts, persons underserving of gifts, what things cannot be given away, proper and improper times and places for *dāna*, measures of corn and other substances and weights and units of length &c., finding out the east and other directions, characteristics of a *toraṇa*, *patākā* and *maṇḍapa*, *tulā-puruṣa* (weighing oneself against gold or silver), gift of a thousand cows and other magnificent gifts, dedication of a tank or well and planting of a garden &c. In this work the author refers to Kalpataru and to Hemādri as a dākṣiṇātya-nibandhakāra.

Deccan College ms. No. 392 of 1891–95 deals with the *śānti* section. It treats of rites for propitiating gods and planets and averting the evil consequences of great or small portentous phenomena, such as Vināyaka-snāna, sūrya-śānti, navagraha-śānti, śāntis for birth on certain evil *nakṣatras* like *mūla*, *āśleṣā* and evil astrological conjunctions like *vyatīpāta*, *vaidhṛti*, *saṁkrānti*; rites for the safety of the foetus and of the newly born infant; *ayutahoma*, *lakṣahoma*, *koṭihoma* &c. In this section sages like Uttara-Garga, Kātyāyana, Nārada, Baijavāpa (on gṛhya), Mānava-saṁhitā, Yājñavalkya, Śaunaka and purāṇas like the Skanda, Bhaviṣyottara, Viṣṇudharmottara are very frequently cited. Besides the following are among the authors and works referred to :—Apekṣitārthadyotinī, a commentary of Nārāyaṇa, Karmavipākasaṁgraha, Karmavipākasamuccaya, Kumāratantra promulgated by the son of Rāvaṇa, Prayogasāra, Vijñāneśvarācārya (in the plural).

A ms. of the Ācāroddyota is noticed by Burnell in his Tanjore Cat. (p. 137 b). Stein (in his Cat. of Jammu mss.) notices an incomplete ms. of the Vyavahāroddyota (p. 98

No. 2437). M. M. Haraprasad Sastri notices a ms. of the Prāyaścittoddyota (Nepal Palm-leaf and Paper Mss. Cat. XVIII and p. 223).

From the colophons at the end of the several mss. of the Madanaratna it appears that the work was composed under the patronage of king Madanasiṁha-deva, son of Śaktisiṁha.[1229] The king is styled mahārājādhirāja and one of his titles is Kodaṇḍa-paraśurāma (meaning 'who was a veritable Paraśurāma in wielding the bow). The introductory verses[1230] to the Samayoddyota in the Viśrāmabāga collection and the Ulwar ms. refer to Delhi-deśa and its king named Mahāpāladeva. Then verse 9 speaks of Dāmodara whose exact relationship with Mahāpāladeva is not clear. Dāmodara is said to have made the *yavanas* of *Mūlasthāna* (modern Multan in the Punjab) give up the slaughtering of cows. The whole pedigree is given below.[1231] Śaktisiṁha is said to have eclipsed even Bhoja. It is further said that Madanasiṁha called[1232] together four learned men viz., Ratnākara, Gopīnāth, Viśvanātha and Gaṅgādharabhaṭṭa and entrusted the composition of the digest to them. The colophon[1233] at the

1229 इति **श्रीकोदण्डपरशुरामेत्या**दिबिरुदावलीविराजमानमानोन्नतमहाराजाधिराजश्री-**शक्तिसिंहात्मजमहाराजाधिराजश्रीमदनसिंहदेवविरचिते** मदनरत्नप्रदीपे दान-विवेकोद्योते &c. in ms. (Ānandāśrama No. 2378); there is a similar colophon at the end of the शान्ति section.

1230 तस्मादाकस्मिकोद्यद्दहनघनमहस्तुल्यतापप्रतापज्वालातालाभिभूतद्विषदवनिपतावन्वये भास्करस्य । राजा राजावतारो वरसमरधुरोद्दामरामानुभावप्रध्वस्ताराातिभूमीपति-दनुजवयोभून्**महीपालदेवः** ॥ यत्रासीद्भुवनेषु विश्रुतचणो दामोदराख्यः कृती श्रीमान्पुण्यवदग्रणीर्जितरिपुक्ष्मापालसङ्घः प्रभुः । मूलस्थानपुरं तुरुष्कनिवहत्क्रान्ते परित्याजितो येनाद्यावधिगोवधो यवनकैः शत्रापि (कुत्रापि ?) न स्मर्यते ॥ verses 8 and 9 of the Ulwar ms. of समयोद्द्योत.

1231 The pedigree is:
महीपालदेव—दामोदर—देवीदास—सूर्यदास—शक्तिसिंह—मदनसिंह.

1232 तेनाहूय मनीषिमण्डनमणिं सन्मिश्ररत्नाकरं गोपीनाथमनुत्तमं च सुधियं श्रीविश्वनाथं तथा । मुग्धं पण्डितमुन्नतद्युतिमतिं भट्टं च गङ्गाधरं राज्ञा शक्तिन (क ?) सूनुना सत्कृतिना ग्रंथोयमारभ्यते ॥ I. O. Cat. p. 537, No. 1681, verse 53; this is verse 21 in the Viśrāmbāg ms. and verse 23 in the ms. in Peterson's Ulwar mss. Cat.

1233 महाराजाधिराजस्य मदनेन्द्रस्य शासनात् । श्रीमाली (लिना ?) गुर्जरेण भट्ट-पूज्यात्मजेन वा । भट्टश्रीविश्वनाथेन काशीतीर्थनिवासिना । शान्तिकं पौष्टिकं वापि यथाशास्त्रं प्रकीर्तितम् ॥ The Ulwar ms. (Peterson's Ulwar Cat. No. 353) reads श्रीमल्लिनाथगुर्जरेण.

end of the Śāntyuddyota in the Deccan College says that it was composed by Viśvanātha, a resident of Benares and son of Bhaṭṭapūjya, a Śrīmālī Gurjara (Brāhmaṇa). There is a similar colophon at the end of the Prāyaścittoddyota noticed by M. M. Haraprasad Sastri.

The Vyavahāra section of the Madanaratna is a large work in 348 printed pages. It deals with both judicial procedure and the eighteen titles of law (Vyavahārapadas). A brief analysis of its contents is set out here:—The meaning of Vyavahāra, names of the titles of law; Sabhā (court of justice) and its adjuncts; the king himself should preside over the court, or a judge (prāḍvivāka) should preside and may be helped by *sabhyas* (persons expert in law, as stated by Yāj. II. 2); requisite qualifications of judge and members of court; when the parties may appear through agents; modes of proof viz. documents, witnesses, possession; requisites of plaint and of the reply; requisites of royal edicts; contents of the decision in a legal dispute; Paścātkāra and Jayapatra; inference of three kinds; characteristics of possession as means of proof; when ordeals are to be resorted to; nine kinds of ordeals; special oaths; details of the several ordeals; punishments may be of the body or in money (property); punishment for brāhmaṇa is banishment (and not of the body) or shaving the head or making a mark on the forehead or banishing after seating him on an ass; when a judgement of a court may be reviewed; when a person is held to be major; recovery of debts is the first *vyavahārapada* (cause of legal dispute) among the 18; when interest is allowed and the rates of interest; rule of *dāmaduppata*; mortgage and pledge and various kinds of them; surety of various kinds; rules about suretyship, debts and about the liability of the heirs of the surety; modes of covering debts when the debtor fails to pay; liability of son or other heirs to pay the debts of their father or ancestor; deposits and the like; sale of or use of property by one not the owner of it; rules about property lost and found by one who is not the owner; rules about partnership and partners; non-rendition or resumption of gifts; disputes between master and servant or herdsman; violation of compacts and the meaning of *naigama* and *vrata*, pūga, gaṇa, saṅgha, gulma; repentance after purchase or sale or non-delivery after sale; breach of contract of

service; boundary disputes; abuse and defamation; assault and battery; theft; adultery; duties of husband and wife; partition of heritage; property not liable to partition; fresh partition as to concealed ancestral estate; definition of *strīdhana* and kinds thereof; heirs to strīdhana; heirs of sonless person; gambling and prize-fighting; miscellaneous.

Since the Madanaratna mentions the Mit., the Kalpataru and Hemādri, Ratnākara and Mādhavīya, it must be certainly later than about 1360 A. D. It is quoted as a great authority by the writers of the 16th and 17th centuries, such as Nārāyaṇabhaṭṭa, Kamalākarabhaṭṭa, Nīlakaṇṭha and Mitramiśra. In the Vyavahāra-mayūkha Nīlakaṇṭha relies upon the Madanaratna as often as (if not oftener than) the Mitākṣarā. The Vyavahāra-mayūkha of Nīlakaṇṭha published in BORI in 1926 mentions the Madanaratna or simply Madana about two dozen times; out of these on some pages such as pp. 98, 136, 145 of the text it shows that the Madanaratna differs from Vijñāneśvara, though on p. 139 it doubts the correctness of the explanation given by the Madanaratna. In other cases it cites the Madanaratna generally as supporting his own views. The Mayūkha quotes Smārtabhaṭṭācārya (i. e. Raghunandana) on pp. 63 and 88 (text). On p. 88 (text) it mentions Vācaspati. The Madanaratnapradīpa on Vyavahāra mentions 'Mādhavīye-vidyāraṇyaśrīcaraṇāḥ' on pp. 86 and 360, while on pp. 18 and 20 it simply says 'Mādhavīye'. The Vīramitrodaya[1234] says that the author of the Madanaratna refers to the views of the Mitākṣarā, Kalpataru and Halāyudha.

It may be noted that it states on p. 335 that the Samayanirṇayodyota and the Ācāravivekodyota had already been composed by the author. It profusely quotes in Vyavahārodyota Manu, Yājñavalkya, Nārada, Kātyāyana and Bṛhaspati. The Parāśaramādhavīya references on pp. 18. 20. 86, 360 show that he held that Mādhava was identical with Vidyāraṇya. This fact that an author who flourished in northern India about 1400 A. D. held

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1234 तत्र मदनरत्नकारेण मिताक्षराकल्पतरुहलायुधादिसर्वग्रन्थान्तरेष्वलिखनान्निर्मूलत्वमस्य जङ्गमं स्थावरमिति प्राजापत्यस्य लिखनात्समूलत्वमिति दूषणमुक्त्वा &c. वीर० p. 626; vide वीर० pp. 5, 29, 36, 59 for reference to मदनरत्न.

this view strongly militates against father Heras' sweeping assertions against the identity of the two. A remarkable matter is that he speaks of Dhāreśvara i. e. Bhoja 'as bhaṭṭa' on p. 324 (etat Saṅgrahakāramatam Dhāreśvarabhaṭṭenāpyāśritam). Madanasiṁha and his ancestors are spoken of as ruling the country about Delhi. Though Madanasiṁha bears the high-sounding title of mahārājādhirāja it is highly probable that he was some feudatory chief under the Mahomedan rules of Delhi. It is difficult to conceive of a period between 1300 and 1500 A. D. when a Hindu ruler was king of Delhi. It may be that during the troublous times of Muhammad Tughlak (1325-1351 A. D.), when the capital was transferred from Delhi to Doulatabad, or during the weak rule of the last kings of the Tughlak dynasty (1388-1413 A. D.). Madanasiṁha's predecessors might have usurped some territory about Delhi and ruled over it. At all events it would not be far from correct if the Madanaratna be placed about 1400-1450 A. D. M. M. Haraprasad Sastri (Report on palm-leaf and paper mss. from Nepal, Intro. pp. 31-32) tells us that the dynasty to which Madanasiṁhadeva belonged ruled over Gorakhapur-Champaran (Western Tirhut), that Madanasiṁhadeva was preceded by Śaktisiṁhadeva, whose predecessor was Pṛthvīsiṁhadeva. The learned Sastri further says that a ms. of the Madanaratnapradīpa-prāyaścittodyota applies the title 'kodaṇḍaparaśurāma' to Madana (p. 223), that a ms. of the Amarakośa was copied in saṁvat 1511 (1454-55 A. D.) when Madanasiṁha ruled over Campakāraṇyanagara (p. 51 of the body of the Report) and that a ms. of the Narasiṁhapurāṇa was copied in La-saṁ 339 (1457-58 A. D.) when Mahārājādhirāja Madanasiṁhadeva ruled over Gorakṣapura i. e. modern Gorakhpur (p. 29 of the Report). It is likely that some confusion arose among the scribes of the work owing to the fact that two chieftains bearing the name Madanasiṁha flourished at the same period near Delhi and Gorakhpur. The great similarity of the names Madanapāla and Madanasiṁha misled J. C. Ghose (Hindu Law, vol. II, p. xiv. ed. of 1917) into holding that the Madanapārijāta and the Madanaratna were written under Madanapāla. But it is clear from the ancestry of the two kings, Madanapāla and Madanasiṁha, and the names of the real authors of the digests (Madanapārijāta and Madanaratna) that they have no connection with each other.

96. Vidyāpati

In the first edition of the History of Dharmaśāstra, Vidyāpati was not dealt with in the body of the text, but some information about him and his works was given in the list of authors on pp. 739–40. It is thought advisable that a separate section be devoted to Vidyāpati in this revised edition, Dr. Umesh Mishra published in Hindi[1235] a life of Vidyāpati ; he gives the pedigree which shows that he was fourth in descent from Dhīreśvara, uncle of Caṇḍeśvara. That work deals at some length with the lineage of Vidyāpati, gives a brief account of the kings of Mithilā, the times of Vidyāpati, his works his padas, (songs) his learning and similar matters. There is difference of opinion about the date of his birth among scholars but there appears to be agreement about the date of his death viz. 1448 A. D. His birth place was Biśapī, a village in Madhubani (lit. forest of honey) on the eastern side of north Bihar. The 'Love Songs of Vidyāpati', translated into English from Maithilī by Mr. Deben Bhattacharya and edited with an Introduction, Notes and comments by W. G. Archer, were published in London in 1963 by George Allen and Unwin (Ltd.). It was preceded by the publication of the Songs of Vidyāpati rendered into English by Shri Subhadra Jha in 1954, published by Messrs Motilal Banarsidas (of Benares).

This edition of 1954 contains an introduction of 193 pages, Maithilī text of 212 songs with an English rendering on the opposite page of the song and mentions the *rāgas* in which they are to be recited. Vidyāpati is famous for his songs; he is also credited with the authorship of twelve works in Sanskrit (vide note below).[1236]

1235 Dr. Mishra sets out the contents of the grant on pp. 2–3. The grant is dated in La. Saṁ. 293. Dr. Mishra refers to Introductory verses 7–12.

1236 The names of his twelve works are :—शैवसर्वस्वसार (or शम्भुवाक्यावली), दानवाक्यावली, वर्षकृत्य (or वर्षक्रिया), विभागसार, भूपरिक्रमण (or परिक्रमा), पुरुषपरीक्षा, लिखनावली, कीर्तिलता, कीर्तिपताका, गयावाक्यावली, दुर्गाभक्तितरङ्गिणी, व्याडीभक्तितरङ्गिणी. रघुनन्दन, in his मलमासतत्त्व (vol I. p. 823), refers to वर्षकृत्य as विद्यापतिकृते वर्षकृत्ये नारदीयम्. The Nirṇayasindhu (Nir. ed. of 1915) with Marathi trans-

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In the edition by Shri Subhadra Jha the Introduction on p. 18 sets out a pedigree of the poet Vidyāpati viz. his father was Gaṇapati, whose father was Jayadatta, son of Dhīreśvara. Most of the dates referring to Vidyāpati are in the Lakṣmaṇasena era. No one knows for certain when this era was started. Dr. Rajendralal Mitra held that the La-saṁ. (i. e. Lakṣmaṇasena era) starts from 1106 A. D. Kielhorn held that the La-Saṁ. started in 1119-20 of the Christian era. Several scholars regard the Biśapī plate as spurious. Further, several scholars say that the La-Saṁ. started from the date of the birth of Lakṣmaṇasena. The Sena kings are called Brahma-khatriyas. For the Inscriptions of Sena Kings, vide E. I. Vol. 20 Appendix Nos. 1682–1693 and 'Indian Culture' vol. IV pp. 22 ff. Shri. G. C. Basu (of Dacca University) in 'New Indian Antiquary' (Vol. VII pp. 49–57) mentions a hitherto unknown work of Vidyāpati viz. Vyāḍībhaktitaraṅgiṇī (lit. a river of devotion to the serpent goddess Manasā). It is a Tāntrika work. The Ms. refers to the Durgābhaktitaraṅgiṇī as his own work.

He was a voluminous and versatile writer. A few words may be said here about some of the other works.

Vidyāpati's name is as great in Bengal as in Mithilā and it is curious that in Bengal Vidyāpati is believed to have been a great Vaiṣṇava, while in Mithilā he was held to be a Śaiva.[1237] The poems of Vidyāpati were edited and published by Khagendranath Mitra. Dr. Bimanbihari Majumdar has completely over-hauled

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lation, p. 172 relies upon Vidyāpati as "अत्र सर्वत्र तिथिनक्षत्रयोगादरो मुख्यः कल्पः, तदभावे तु तिथिरेव ग्राह्या । तिथिः शरीरं देवस्य तिथौ नक्षत्रमाश्रितम् । तस्मात्तिथिं प्रशंसन्ति नक्षत्रं न तिथिं विना" इति विद्यापतिलिखितवचनात् । The Nirṇayasindhu several times cites Durgābhaktitaraṅgiṇī e. g. on pp. 167, 170, 172, 183.

1237 Dr. Jayakanta in his 'History of Maithilī Literature' devoted pp. 130–196 of volume I to the age of Vidyāpati and pp. 196–224 of the same vol. to his contemporaries and on p. 140 it is stated that king Śivasiṁha and his queen Lakhimādevī liked him very much. Mahāmahopādhyāya Dr. Umeśa Miśra published in 1937 a work on Vidyāpati Thākura, of which the third edition published by him in 1959 has been relied upon in this Section for information on some points.

and re-arranged the work and has puplished it in Devanāgarī characters along with a very elaborate and informative introduction of 132 pages (in 1953). There is great difference of opinion about what *padas* were the genuine works of Vidyāpati. In this latest edition the editor had to reject 203 *padas*, which had been wrongly ascribed to Vidyāpati by the editor Babu Nagendranatha Gupta (vide J. of G. J. R. Institute Vol. X. pp. 175-196 Review).

For Vidyāpati's Puruṣaparīkṣā, vide No. 1922 in Mitra's Notices (vol. V pp. 244-46). The work was written under the orders of King Śivasiṁha , son of King Devasiṁha , of Mithilā. It has four *paricchedas* and contains over forty stories about heroism, benevolence, *dayā* (kindness), theft, cowardice, a lazy man, a clever man &c. The Puruṣaparīkṣā was rendered into English by Sir George A. Grierson and was published in 1935 by the Royal Asiatic Society, London. The translation contains 44 tales in all, most of them being arranged in groups e. g. there are at first four tales of heroic men and four tales about men of the opposite type. Grierson published a paper on 'Vidyāpati and his contemporaries' in I. A. Vol. XIV (1885) pp. 182-196. On pp. 190-191 of that volume the original Sanskrit of the Bisapī plate and its translation into English are set out. It is dated in several eras, *san* 807, *saṁvat* 1455 and *śake* 1321 (and L. Saṁ. 283, Śrāvaṇa suidī 7). The Ms. of the Bhāgavata Purāṇa copied by Vidyāpati bears the date 'La. Saṁ. 349' says Dr. Jayakānta, while others read that date as La. Saṁ. 349 or 389 (vide History of Maithilī Literature, vol. I. p. 185.

He may be held to have flourished between 1360-1448 A. D. and should be placed just about the times of Sūlapāṇi. Vide Journal of Department of Letters for 1929, vol. 16, for an informing paper on him.

The Gaṅgāvākyāvalī of Queen Viśvāsadevī was published at Calcutta in 1940 in a sumptuous edition by Dr. J. B. Chaudhuri Ph.D. (London) with an Introduction of 64 pages, text (in Sanskrit pp. 107-314), with numerous appendices such as No. I of pp. 1-96 on references, various readings and notes, No. II remarks on the quotations in the Gaṅgāvākyāvalī (pp. 97-101), No. III (Description of the Mss. of the Gaṅgāvākyāvalī pp. 102-4),

No. IV (Remarks on the authorship of the Gaṅgāvākyāvalī, pp. 105-108), No. V pp. 109-130, on the royal family of Mithilā No. VI some well-known smārtas that have quoted the Gaṅgāvākyāvalī (pp. 131-136), Index of verses and prose passages quoted in the work (pp. 1-26) and names of the sources from which they are quoted. Index No. 5 on the maxims quoted (p. 54) No. VI list of works quoted by the authoress that are not extant or rare or fragmentary (p. 55); abbreviations (pp. 1-37), Bibliography (pp. 1-21), General Index (pp. 22-40), additions and corrections (pp. 41-43).

The two verses at the end of the work are quoted below.[1238] They are clear on the point that the work was composed by the Queen and that all that Vidyāpati did was that he studied certain works and made her work look faultless by providing it with authorities from several *nibandhas* that he studied. It is clear that the work was that of the Queen and Vidyāpati only supplied some textual authorities in support of her propositions.

An exeellent edition of the Gaṅgāvākyāvalī of Queen Viśvāsadevī, Queen of Padmasiṁha (along with the Dvārakāpaṭṭala by Binabai) was published as volumes III and IV (as part of the Contribution of Women to Sanskrit Literature) by Dr. J. B. Chaudhuri in 1940 at Calcutta, with a Foreword by Dr. C. Otto Blagden and with five Appendices one of which contained some remarks on the authorship of the work (pp. 105-108) and on members of the royal family of Mithilā (15 in all) and some well-known Smārta writers who quoted the Gaṅgāvākyāvalī. Viśvāsadevī was the wife of Padmasiṁha, son of Śivasiṁha, king of Mithilā.[1239] Padmasiṁha became the king of Mithilā on

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1238 यावत्स्वर्गतरङ्गिणी हरजटाजूटान्तरालम्बते यावद्विश्वविकाशिविस्तृतकरः सूर्योयमुज्जृम्भते । यावन्मण्डलमैन्दवं वितनुते शम्भोः शिरोमण्डनं **तावत्कल्पलतेयमस्तु सफला देव्याः सतां** श्रेयसे ॥ क्रियान्निबन्धमालोक्य **श्रीविद्यापतिसूरिणा । गङ्गावाक्यावली देव्याः प्रमाणैर्विमलीकृता** ॥ last the verses of गङ्गावाक्यावली.

1239 Some writers say that Padmasiṁha was the brother of Śivasiṁha; but that is not correct. They were probably missed by the imperfect text of the extract in Mitra's Notices vol. VI p. 3, where a verse refers to Śivasiṁha and then there is a mutilated passage. As printed there is a lacunea in the

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Śivasiṁha's death and on the death of Padmasiṁha Viśvāsadevī ascended the throne. The work has 29 chapters dealing with such matters as remembering the Ganges, uttering its name, pilgrimage to it, hearing the eulogy of the Ganges, seeing it, bowing down to it, śrāddha to be performed on it, bathing in it, offering libations (*tarpaṇa*), counting beads (*japa*), gifts on it and offering *piṇḍas* and residing on it; prāyaścittas, voluntary or natural death (mṛtyu), putting the bones of the dead in the waters, baths at the confluence of the Ganges and the Sea &c.

For the 'Vibhāgasāra' of Vidyāpati, vide Mitra's Notices Vol. VI pp. 67-8. It deals with the meaning of 'Dāya', nature of partition, what is not liable to partition, disquisition on Strīdhana (woman's property) and its partition among heirs, division of wealth concealed, but later found partition among those who are born of persons that had partitioned; description of the twelve kinds of sons and partition among them; heirs to person dying without male issue; partition of wealth among persons who had reunited after partition.

The Dānavākyāvalī is described (on p. 352 of Dr. R. G. Bhandarkar's Report on the search for Sanskrit Mss. for the year 1883-84) as composed by Dhīramatī, queen of king Darpanārāyaṇa of Mithilā, who was herself learned and who permitted the very clever Vidyāpati to render it faultless with authoritative texts.[1240]

One of Vidyāpati's works is Bhūparikramaṇa of which a complete copy exists in the Mss. Library of the Sanskrit College of Calcutta. Some account of this work is given by Śrī Dinesh Chandra Bhattacharya in J. G. J. R. I. Vol. VI at pp. 241-247. That work shows that Vidyāpati had śākta leanings. His work seems to have been called Dvaitanirṇaya (or Āgamadvaitanirṇaya).

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verse 'सङ्ग्रामाङ्गणसीमभीमसदृशस्तस्यानुज + + + दानस्वल्पितकल्पवृक्षमहिमासौ पद्मसिंहो नृपः ॥ It is quite possible that the ms. presented the words तस्यात्मजः (and were read by the editor as तस्यानुज + + +)

1240 Verse 6 on p. 352 of the Report says—'विज्ञानुज्ञाप्य विद्यापतिमतिकृतिनं सप्रमाणामुदारा पुण्या लोकाधराज्ञी विरचयतितरां दानवाक्यावलीं सा ॥ and at the end there is a verse :— निबन्धान् सम्यगालोच्य श्रीविद्या-

(*Continued on the next page*)

In the Journal of Bihar and Orissa Society vol. 28 pp. 406-430 for 1942 A. D., Bimanbehari Majumdar deals with the 'Bhaṇitas' in Vidyāpati's *Padas.*

97. Vyavahāranirṇaya of Varadarāja

Twelve years after the first volume of the History of Dharmaśāstra was published (in 1930), Prof. K. V. Rangaswami Aiyangar and his pupil Mr. A. N. Krishna Aiyangar published in the Adyar Library Series (Madras) an edition of the Vyavahāranirṇaya of Varadarāja based on nine mss.

One remarkable feature of the work is that it has no Maṅgala śloka at the beginning. Prof. Aiyangar suggests that this is so because it is only a part of a large work. I am not satisfied with the suggestion. The work could have been begun by saying 'after completing the part on the subject already finished I (or Varadaraja) begin' &c.

There are four well-known South Indian works on several branches of Dharmaśāstra including Vyavahāra viz. the Smṛticandrikā, the Parāśaramādhavīya, the Vyavahāra-nirṇaya of Varadarāja and the Smṛtimuktāphala of Vaidyanātha Dīkṣita (composed sometime about or after 1700 A. D.), the Vya. N. dealing only with Vyavahāra. The Mitākṣarā also may be regarded as South Indian, since Vijñāneśvara composed it in the domains of the Cālukya emperor Vikramārka. All except the last two were published early.

In this edition there is a preface (pp. IX-XX), an Introduction (pp. XXIII-LXII), synopsis of its contents, comparative statement of the authorities on Vyavahāra cited in the Mitākṣarā, Smṛti-candrikā, Vyavahāranirṇaya, Parāśara-mādhavīya, table of contents in Sanskrit (pp. 1-28) the text (pp. 1-534), names of

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(Continued from the previous page)

पतिसूरिणा । दानवाक्यावली देव्याः प्रमाणैर्विमलीकृता ॥ It is stated that the work was composed by Mahādevī (great Queen) Dhīramatī in *saṁvat* 1539, *śaka* year 1404 (i. e. 1482 A. D.). This last verse makes it clear that Vidyāpati's pars was to supply relevant authorities on the subject in Sanskrit. Vide the paper on 'विद्यापति और चण्डीदास' by Rāmāvatāra Pāṇḍeya, Daltonganj, Bihar.

authors and works quoted with references to pages where they occur (pp. 538–547). Inspite of the large bulk of this publication the main work will not cover more than half of the Mitākṣarā on the Vyavahāra section of Yājñavalkya. Each page of it has various readings placed one below another and the result is that 1/3 or 1/4 portion of most of the pages contain only the various readings (rarely one half of the page e. g. pp. 114, 183, 234, 236–37, 476). The Editor quotes frequently in the footnotes Nārada-Manusaṁhitā and Bhavasvāmin's bhāṣya (e. g. on pp. 304–5, 323–24, 336–37, 379, 382–83). Varadarāja's explanations are often the same as in the Mit. (e. g. on pp. 67, 239, 241, 251, 321, 413–14, 420–21, 480) and therefore one may hold that he borrows from that work (particularly as he mentions Vijñāneśvara on p. 78 and appears to refer to him as the most eminent among those who have realized *brahman* on pp. 253, 270). He does not enter into discussion on knotty points like those in Yāj. II. 21, II. 24 or whether ownership arises on partition (vibhāgāt-sva-tvam-uta svasya sato vibhāgaḥ). On p. 521 he quotes the two verses of Yāj. II. 305, 306 on review of judgment but has not a word in explanation while the Mit. comments on them at length. On Yāj. II. 100–102 the Mit. has three closely printed pages of explanation, while the Vya. N. quotes the verses on p. 154 but has not a word of explanation. Similarly on Yāj. II. 118–119 the Mit. explains in two closely printed pages, while the Vya. N, which quotes both on pp. 442–443, has hardly any explanation.

On the whole the Vyavahāranirnaya is a pedestrian performance. In spite of the labour bestowed by the editors on this work, one is surprised at the mistakes committed by them in some places. A few are cited here. On pp. 120–121 the Vy. N. quotes as Yājñavalkya's the verses 'uktepi sākṣibhiḥ' &c. (Yāj. II. 80 and 83) but in the alphabetical Sanskrit index of verses it is noted (on pp. 580 and 712) that the two verses are *anāmaka* (without name). Similarly, on p. 386 the Vy. N. quotes Yāj. I. 65 (dattām api haret &c.) and Yāj. II. 146 (dattvā kanyām &c.) but there is a footnote (4) on the same page that those passages of Yāj. are not found in the printed Yājñavalkya.

The Vy. N. quotes many Smṛtis and some works and authors of which the following deserve to be noted. Akhaṇḍādarśa (p. 434), Agnimitra (p. 130), Asahāya (pp. 135, 230, 455), Udyo-

tana (pp. 78, 455), Kavaṣa (p. 471), Kṛṣṇa (pp. 78, 278), Kauṭilya (pp. 284-85), Dharmadroṇa (p. 353 either a work or author), Dhāreśvara (pp. 78, 135), Bhaṭṭakumāra (pp. 78, 135), Pañcādhyāyī (pp. 132, 357), Vijñāneśvara (p. 78), Śrīkara (p. 135), Svāyambhuvāgama (p. 14), Ācārya Viśvarūpa (pp. 78, 135, 474).

The Vy. N. nowhere refers to Bhāruci who was comparatively an early author on Dharmaśāstra.

It is interesting to note that the Vy. N. (on pp. 284-85) quotes a passage from Kautilya's Arthaśāstra about the payment of Dakṣiṇā when one of the several priests required in Agniṣṭoma and other Vedic sacrifices falls ill before the whole sacrifice is finished.

The date of Varadarāja has now to be discussed. As he mentions Vijñāneśvara, designates him 'brahmavitpravara' and appears to have copied the very words of the Mitākṣarā (as indicated above and as admitted by Prof. Aiyangar on p. XXVIII of the Introduction), he must be held to be at least one generation later than the Mitākṣarā. It has been shown above that the Mit. cannot be placed later than 1100-1120 A. D. I regret to say that I cannot accept the encomiums that the late Professor showers on Varadarāja on p. XXIX (as being independent, original as to interpretation and endowed with command over Mīmāṁsā and Nyāya). To me he appears to be a puny figure in the matter of Mīmāṁsā applied to Dharmaśāstra as compared with the vast erudition shown by the Mitākṣarā. Here I cannot deal with the arguments of Prof. Aiyangar. Varadarāja is earlier than 1515 A. D. That is certain. So one has to find out how much earlier he can be placed.

Prof. Aiyangar (on p. LXVI of the Introduction) refers to p. 459 of the Vy. N. where the Vedic text 'tasmāt striyo nirindriyā adāyādīr' is cited and explained. On p. LXVI of the Introduction he remarks that the interpretation of 'nirindriyāḥ' as applied to women in Manusmṛti (in IX. 18) by Varadarāja is *original* and *was not anticipated* by any previous writer. This is a bold and sweeping statement. Much of the medieval literature is still unpublished and buried in Mss. and chronology is uncertain and a large part has perished beyond recovery. The most important

point of construction of the Vedic text is that it is not to be taken literally and as prohibiting women as inheritors of family property. It may be shown to be restricted in import in various ways. To be brief, Aparārka whose commentary on Yaj. cannot be placed later than 1140 A. D. has a similar explanation. The Manusmṛti (IX. 18) refers to the Vedic passage and says ' nirindriyā hyamantrāśca striyosnṛtam-iti sthitiḥ '. Aparārka held it was a mere *arthavāda*, not to be taken literally, and that that passage refers to cases where a son exists. The Smṛticandrikā also holds that the *Śruti* is an arthavāda and refers to women other than those that are expressly named as heirs. The Parāśara-Mādhavīya also explains it as indicating that the wife of the sacrificer has no right to partake of the Soma drink. Mādhavācārya is the most learned writer among Dākṣiṇātyas. His greatness and fame stand only second to the great Saṅkarācārya.

The Parāśaramādhavīya is one of his earliest works. The Kālanirṇaya expressly says that it was composed after the commentary on the Parāśarasmṛti. Therefore the Parāśara-Mādhavīya cannot be dated later than about 1340 A. D. Great controversies have raged round Mādhava and Vidyāraṇya. There are some scholars who deny their identity (vide J. of Indian History Vol. XII pp. 241-250 by Doraiswami Iyengar). Unfortunately sectarian zeal of Vaiṣṇavas and non-Vaiṣṇavas in South India also appears to play a part in these discussions. Prof. Aiyangar's discussion about Varadarāja and Mādhava smacks of these tendencies. Some undisputed facts must be first stated. Varadarāja is a very common name in the Tamil country as the presiding deity at Kāñcīpura is named Varadarāja (admitted on p. XLVII). Varadarāja is not referred to anywhere by Mādhava (admitted by Prof. Aiyangar on p. XLVIII of Intro. to Vy. N.). But he musters courage to say ' In spite of the absence of some reference to Varadarāja's work, it is incredible that it should not have been known to Mādhava '. The belief of a person however learned he may be is worth little. It is the reasons for that belief that matter. Prof. Aiyangar may believe anything but it is his reasons that have to be examined. If one scholar says that Varadarāja borrows from Mādhava, he cannot be silenced by another simply saying he does not believe that at all. What are the grounds of this sweeping assertion? On p. 414 the Vyavahāranirṇaya quotes

a verse (quoted in note below)[1241] as from Prajāpati about some matters forbidden in Kaliyuga. The same passage occurs in the Mit.on Yāj. II. 117. The Mit. composed in about 1100 A. D. could not have borrowed it from Vy. N. The same passage is quoted in the Smṛticandrikā as from Saṅgrahakāra (Vyavahāra p. 266 Gharpure). In the Sac-carita-rakṣā (p. 47 Venk. Press ed.) of Vedāntadeśika there is a verse of Yama quoted from Skandapurāṇa, the reading of which was changed in a work called Varadarājīya-Smṛti-Saṅgraha. On p. XLVI (Intro.) Prof. Aiyangar refers to certain remarks of Vedāntadeśika in his Saccaritarakṣā viz. that the topic of sanctified food for Vaiṣṇavas had been treated by Yāmunācārya and elucidated by the learned Varadarāja-paṇḍita in his Sanmārgadīpikā and that he (Vedānta-deśika) follows in their footsteps. Prof. Aiyangar at once jumps to the conclusion that the Smṛtisaṅgraha of Varadarāja referred to by Vedāntadeśika must be the work of Varadarāja, who is the author of Vy. Nirṇaya. Prof. Aiyangar complacently observes (p. XLVI of Intro.) 'As the topic comes within the scope of Dharmaśāstra, there is no reasonable ground for ascribing the Sanmārgadīpika to a Varadarāja different from the author of the Smṛtisaṅgraha'. There are very reasonable and strong grounds for scouting all the remarks of Prof. Aiyangar. In the first place, the Varadarāja of Vy. N. gives no information about himself. He nowhere states that it is a part of a larger work nor does he mention any work called Smṛtisaṅgraha. Besides, Varadarāja is a very common name in the Tamil country as he admits (p. XLVII of Introduction). The Smṛticandrikā on Vyavahāra (p. 36) quotes five verses from Saṅgrahakāra about the characteristics of a proper plaint in a suit. The same five verses, are quoted by the Mit. on Yaj. II. 9 with the words 'Yathoktam'. These five verses are not found in Vy. N. Therefore, the Saṅgraha or Smṛti-Saṅgraha known to the Mit. and Smṛticandrikā is entirely different from the Smṛtisaṅgraha of Varadarāja. Prof. Aiyangar unnecessarily parades (on p. XXXVII of Intro.) the colophons of the Mss. used by him for editing the Vy. N. The words 'Śrīmad-Varadarājīye vyavahāra-nirṇaye' or 'Śrīmad-Varadarājīye Dharmaśāstre vyavahāranirṇaye' mean nothing more

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1241 तथा च **प्रजापतिः** । यथा नियोगधर्मोऽपि नानुबन्ध्या गवादिका । तथोद्धार-विभागोऽपि नैव संप्रति वर्तते ॥ यथा मृते भर्तरि नियोगधर्मो....कलियुगे नानुष्ठेयः।

than 'Varadarājena prokta' (expounded by Varadarāja) according to Pāṇini IV. 3. 101 'tena proktam'. If one looks into the various catalogues of Sanskrit mss. (such as Aufrecht's) one would find that there are more than two dozen authors called Varadarāja. There is at present absolutely no evidence (except the sameness of name) that the Smṛtisaṅgraha of Varadarāja mentioned in note 3 on p. XLVII is the work of the same Varadarāja who is the author of the Vy. N. Granting for a moment that Vedāntadeśika's Saccaritarakṣā was composed about 1297 A. D. (as asserted on p. XLV of Introduction to Vy. N.) there is no substantial evidence to connect that Smṛtisaṅgraha with the author of the Vy. N. beyond the mere name. It has been shown above (under Kalpataru of Lakṣmīdhara) that scholars have had grave doubts about the dates of the successors of Śrī Rāmānujācārya and the dates assigned to them by their own Vaiṣṇava writers and the traditions of the Vadagalai and the Tengalai scholars. That being the case, I take exception to the statement on p. XLVI (of Intro.) that Varadarājapaṇḍita (author of Sanmārgadīpikā) is identical with the Varadarāja. author of Vy. N. Again I take strong objection to the remark on p. XLVIII that a comparison of the two works (Parāśaramādhavīya and Vy. N.) establishes the superior learning and acuteness of the Varadarājīya and its greater originality. I have shown above how mediocre is the work called Vy. N. as compared with the Mitākṣarā and I hold on the evidence available so far that the author of Vy. N. is later than the Mādhavīya and borrows from the Mādhavīya.

For reasons of space it is impossible to criticize at length the many debatable points in Prof. Aiyangar's Introduction, particularly about the chronological relation between the Smṛticandrikā and Parāśara-mādhavīya on the one hand and the Vy. N. on the other. On pp. LIV-LV (Intro.) he refers to Prajāpati quoting the verse about Niyoga, unequal partition and the immolation of a cow. That verse is quoted from Saṅgraha by the Smṛticandrikā (vide note 1241 above). Prajāpati is not cited even once by Viśvarūpa on Yāj. The Mit. quotes Prajāpati as Smṛti only in three places viz. on Yāj. III. 20 (on āśauca and the birth of a son), III. 25 (again on āśauca) and III. 260 (penance for a person guilty of adultery with even the low caste wife of his brāhmaṇa *guru*). The Mit. does not quote Prajāpati on *ācāra* and Vyavahāra. Aparārka

quotes only four verses of Prajāpati on ācāra, two on Vyavahāra, and one on āśauca and one prose passage on the four kinds of Sannyāsins. The Kṛtyakalpataru (on Vyavahāra) quotes only three verses of Prajāpati. That establishes that Prajāpati's work was either non-existent or negligible in the 9th century A. D., was very sparingly relied upon even upto the 12th century A. D. and was a very minor authority as compared with Bṛhaspati, Kātyāyana and many others. The Smṛticandrikā quotes from Prajāpati about eleven verses on Āhnika, about 21 on Vyavahāra and about three on Śrāddha. The Smṛticandrikā would have to be placed at the latest about 1220-1250 A. D. (as Hemādri quotes it very frequently). Turning to the Vyavahāra-nirṇaya which is a much smaller work (being confined only to Vyavahāra) it quotes about 86 verses of Prajāpati, of which about 46 relate to ordeals alone. Another remarkable circumstance is that Vy. N. was composed at a time when weekdays and Sankrānti had come very much to the fore even in judicial matters such as trial by ordeals.

Besides, the Smṛticandrikā even on the section on Vyavahāra covers (in Gharpure's ed.) 322 closely printed pages of a very large size (with hardly a line for various readings), with about 32 lines on each page each line containing from 24 to 38 letters. The Vy. N. has only 534 pages of a smaller size with about 12 to 23 lines (of texts) on each page and a much smaller number of letters from 16 to 28 in each line. The Smṛticandrikā text on Vyavahāra contains far more matter than the text in the whole of the Vyavahāranirṇaya. From these facts it may be concluded that the Smṛticandrikā, though more extensive on Vyavahāra than the Vy. N., quotes Prajāpati less than half as many times as the Vy. N. does. That is Vy. N. had a much more inflated text of Prajāpati than what even the Smṛticandrikā had before it and so it probably is a great deal later than the Smṛticandrikā. Similarly, the Mādhavīya on Vyavahāra quotes from Prajāpati only 35 verses on Vyavahāra of which eleven refer to ordeals.

Prof. Aiyangar attaches undue importance to the quotations from Prajāpati in Vy. N. Prajāpati is not one among the many authors on Dharmaśāstra named in Yāj. I. 4-5 nor among the thirtysix expounders of Dharma named by Paiṭhīnasi quoted by the Smṛticandrikā on its first page. The Parāśaramādhavīya on

Vyavahāra quotes only 31 verses from Prajāpati of which only eleven are concerned with ordeals, while Vy. N. quotes 86 verses from Prajāpati on Vyavahāra, of which 46 are concerned with ordeals. The above facts should be held to lead to the conclusion that Vy. N. had before it a far more inflated text of Prajāpati than what the Mādhavīya had before it. Critical scholars should not be impressed or influenced by the mention of an ancient name tacked to verses by Medieval writers. The Manusmṛti (in I. 34–35) says that the first human being created by Virāj was Manu who created ten Prajāpatis viz. Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada, from all of whom verses on Dharma topics are quoted by the Mit., Aparārka and Smṛticandrikā. That shows that works were palmed off on people as composed by primeval sages, though composed by scholars in medieval historic times in order to make them appear very authoritative.

The sources of Dharma were chiefly three, viz. Śruti (or Veda), Smṛtis and customs (vide Gaut. Dh. S. I. 1-2, Āp. Dh. S. I. 1. 1. 2, Vas. Dh. S. I. 4-6, Manu II. 6) and the theory was that each succeeding one was inferior in authority to each preceding one. In the march of ages certain practices that prevailed in the Vedic times (such as Niyoga) and even in the times of the Smṛtis (such as marriage of a brāhmana with a woman of the the Kṣatriya or Vaiśya *varṇa*) went out of vogue and new ones came to be observed. In some cases, therefore, changes were introduced or recommended by learned men interpreting vedic texts as merely arthavādas (not to be taken literally) and by even changing the words of the texts. For example, the Kalpataru (on Vyavahāra p. 691) and Dāyatattva[1242] (Jivananda ed. p. 185) provide by quoting Devala that the Strīdhana of a woman dying childless is taken (on her death) by her husband or by her mother or by her brother or by her father. But writers from Kāmarūpa (Assam) read the same verse as (aprajāyām hared bhartā bhrātā mātā pitāpi vā). Vide Pandit Manoranjan Sastri's paper in 'Prāgjyotiṣa Souvenir' (published at the time of the 22nd Session of the All India Oriental Conference in Jan. 1965). Bṛhaspati

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1242 सामान्यं पुत्रकन्यानां मृतायां स्त्रीधनं विदुः। अप्रजायां हरेद्भर्ता माता भ्राता पितापि वा ॥ दायतत्त्व (vol. II. p. 185 quoting Devala.).

prescribes that the strīdhana of a woman on her death passes to her sons and to daughters that are unmarried, but the married daughter (in such a case) receives a small part as a token of honour to her. The Dāyabhāga by a slight change (samūḍhā to na labhen-mātṛkam dhanam ') denies to the married daughter the right to receive even a token part of her mother's strīdhana.

In the above cases the original text must have been only of one tenor, but by a slight change the same verse is made to yield a different sense.

As this Varadarāja is quoted in several places in the Vyavahārakāṇḍa of the Sarasvatīvilāsa of Pratāparudra (on pp. 135, 179, 268–269, 276, 319), his work must be earlier than about 1500 A. D. as Pratāparudra ruled from 1497 to 1538 A. D. and refers to him as one among *ādhunika* writers (p. 325). It should be noted that the Sarasvatīvilāsa, which quotes Aparārka many times (as on pp. 230, 262, 264, 308, 344–45, 354, 367 &c.) and the Candrikākāra (i. e. author of Smṛticandrikā) dozens of times (as on pp. 212, 230, 235, 242, 264, 267, 275, 308, 350) never speaks of Aparārka or the Candrikā or Smṛticandrikā as *ādhunika*. The Smṛticandrikā would have to be placed between 1200–1240 A. D. as it quotes Aparārka and is quoted very largely by Hemādri. Therefore Varadarāja must be later than 1300 A. D. and would have to be assigned to a period between 1450–1495 A. D. (in order that he may be styled Ādhunika in a work composed in the first quarter of the 16th century).

98. Śūlapāṇi

Jīmūtavāhana, Śūlapāṇi and Raghunandana are the three leading and very eminent writers on Dharmaśāstra from Bengal. Rai Bahadur Manomohan Chakravarti in his learned and long paper 'Contributions to the History of Smṛti in Bengal and Mithila' in J. A. S. B. (New Series) Vol. XI (1915) deals with Bengal authors on Smṛti in pp. 311–406 and deals with Śūlapāni in pp. 336–343 giving a very interesting account of his works and time.

The earliest work of Śūlapāṇi appears to have been his Dīpakalikā, a commentary on the smṛti of Yājñavalkya. It is a very brief commentary. Rai Bahadur M. M. Chakravarti had no

printed edition of the Dīpakalikā and relied upon a ms. from the Sanskrit College. The Dīpakalikā[1243] was published by Mr. Gharpure in 1939 in his series of Hindu Law texts. Raghunandana quotes or refers to it very often in spite of its small size (vide vol. I, Śrāddha, pp. 201, 208, 225, 247; Āhnika 454; Prāyaścitta 543, 546; vol. II Udvāha 138, Vyavahāra 224, 225; Divya 577. The portion on the dāyabhāga section (Yājñavalkya II, verses 114–149) is contained in five printed pages (vide Ghose's Hindu Law, edition of 1917, vol. II. pp. 550–554). In this commentary, besides the sages he names only a few writers and works on dharma, e. g. the Kalpataru, Govindarāja, the Mitākṣarā, Medhātithi and Viśvarūpa. He entertained somewhat archaic views on matters of inheritance. For example, he holds that the text speaking of the right of the parents to succeed before the brothers of the deceased has reference to property acquired by the deceased from his father or grand-father. He explained the word 'apratiṣṭhitā' in the sūtra of Gautama 'strīdhanaṁ duhitṛṇāmaprattānām-apratiṣṭhitānāṁ ca' in the same way as Aparārka, Jīmūtavāhana and the Smṛticandrikā.[1244] He says that a full brother though not re-united succeeded before a half-brother

1243 The दीपकलिका (ed. by Gharpure) covers only 110 pages but mentions a large number of smṛti works, and authors: गौतमधर्मसूत्र, बोधायन, बृहस्पति, वृद्धबृहस्पति, भरद्वाज, मनु, बृहन्मनु (verse अन्यायोपात्त.), वृद्धमनु (verse अपुत्रा शयनं), मरीचि, यम, वसिष्ठ, विश्वरूप (p. 81), विश्वामित्र, विष्णु, व्यास, शङ्ख (prose once), शङ्खलिखित (prose 12 times), शातातप, वृद्धशातातप, शौनक (once), संवर्त, सनन्द (once), सुमन्तु, हारीत (both prose and verse), कल्पतरु, छन्दोगपरिशिष्ट, महाभारत (4 times), रामायण (once आकारश्छद्यमानोपि०), आयुर्वेद (once), सुश्रुत (twice). It quotes several पुराणs (some of them often)– आदि, कूर्म, नृसिंह, पद्म, ब्रह्म (10 times), भविष्य (13 times), मार्कण्डेय, विष्णु, स्कन्द. In प्राय. वि. pp. 390–91 he states—'विवाह्याविवाह्यस्त्रीविशेषश्च याज्ञवल्क्यटीकायामस्माभिरभिहितः। सगोत्रादिकन्यानां चाज्ञानतो विवाह इदं यथा बौधायनः सगोत्रां चेदमत्योपगच्छेत् मातृवेदनां बिभृयात्। प्रजाता चेत् कृच्छ्राब्दपादं चरित्वा जन्मन आत्मनो वेदाग्निभूतः पुनरग्निश्चक्षुरादित्येताभ्यां जुहुयात्। ज्ञाने तु द्वैगुण्यम्।

1244 अनपत्या निर्धना अभर्तृका दुर्भगाश्च। ता विना अन्वयः पुत्रपौत्रादिः। vide स्मृतिचन्द्रिका (Gharpure's ed.) on व्यवहार p. 385 'अप्रतिष्ठिता अनपत्या निर्धना दुर्भगा। विधवा वा। एवमपरार्कानुसारात् गौतमवचनं व्याख्यातम्। अस्य विज्ञानेश्वरकृता व्याख्या हेया स्वबुद्धिमात्रेणाध्याहारादिकरणात्।' Vide मिता. on या. II. 145. The *sūtra* of Gautama is: स्त्रीधनं दुहितॄणामप्रत्तानामप्रतिष्ठितानां च। 28. 22.

though re-united.[1245] This explanation of the much canvassed verse of Yāj. offered by Śūlapāṇi is referred to by the Vīramitrodaya.[1246] The Vyavahāratattva of Raghunandana several times refers to Śūlapāṇi's explanations of Yāj.[1247]

In the Prāyaścittaviveka (p. 390 of Jivananda's ed.) Śūlapāṇi states that he has already composed a commentary on Yāj. The Śuddhitattva (vol. II p. 380) mentions that Śūlapāṇi also composed ' Pariśiṣṭa-dīpakalikā '.

Śūlapāṇi wrote several small treatises on topics of dharmaśāstra. It is doubtful whether he contemplated or proposed to make them parts of a huge digest on Smṛti. At least twelve tractales of his ending in the wotd ' Viveka ' are known. Chakravarti on p. 337 of his paper opines that the several ' small treatises formed parts of general treatise by name the Smṛtiviveka. ' With great respect I demur to this conclusion. He nowhere drops even a hint that he meant these large and small treatises to be parts of a Smṛtiviveka viz. Ekādaśī-viveka, Tithi-viveka, Dattaka-viveka, Durgotsavaprayoga-viveka, Durgotsava-viveka, Dolayātrā-viveka, Pratiṣṭhā-viveka, Prāyaścitta-viveka, Rāsayātrā-viveka, Vratakāla-viveka, Śuddhi-viveka, Śrāddha-viveka, Saṁkrānti-viveka, Saṁbandha-viveka (on marriage). Of these the Durgotsavaviveka seems to have been amongst his latest works, since he names therein five of his *vivekas* on durgotsava-prayoga, pratiṣṭhā, prāyāścitta, śuddhi and śrāddha. The Śrāddha-viveka is the most famous of his works and has been printed. His Prāyaścittaviveka and Durgotsava-viveka have also been published, the former by Jivananda (1893) and the latter by the Sanskrit Sāhitya Pariṣad at Calcutta in Bengali characters. In the Durgotsava-viveka he deals with the worship of Durgā in Āśvina and also in spring (hence the deity is called Vāsantī). In the Durgotsava viveka, besides such purāṇas as the Kalikā, Bhaviṣyottara, Bhāgavata,

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1245 असंसृष्टयपि सोदर एव गृह्णीयान्न तु संसृष्टःसापत्नभ्राता । Vide Dāyatattva (Vol. II pp. 194-195) ' याज्ञवल्क्यदीपकलिकायां शूलपाणिमहामहोपाध्यायास्तु... असंसृष्टयपि सोदर एव गृह्णीयात्, नतु संसृष्टः सापत्नो भ्राता । '.

1246 ' याज्ञवल्क्यस्मृतिटीकायां शूलपाणिः । अन्योदर्यः संसृष्टी नान्योदर्यधनं गृह्णीयात् । असंसृष्टयपि सोदर एव गृह्णीयात् । न तु संसृष्टः सापत्नभ्राता &c.' वीर० pp. 682-683.

1247 e. g. आवेदयति चेदित्यनेन स्वयं विवादोत्थापनं राज्ञा न कर्तव्यमिति शूलपाणिमहामहोपाध्यायाः । व्यवहारतत्त्व. vide p. 197 of व्यवहारतत्त्व (vol. II).

Devī, he names a host of writers and works as noted below.[1248] In spite of Aufrecht's view the Saṁvatsara-pradīpa is not his own work. The Saṁvatsarapradīpa mentioned by Śūlapāṇi in Durgotsavaviveka appears to have been a work of Halāyudha, as Raghunandana states in Ekādaśītattva (vol. II. p. 51, 'Saṁvatsara-pradīpe Halāyudhopi etanmatānusārī') and in Śuddhi (Vol. II p. 327 'ata eva saṁvatsara-pradīpe Halāyudhenoktam). The Saṁvatsarapradīpa without the author's name is quoted by Raghunandana many times, as in (vol. I) Tithi (pp. 34, 43, 49, 106); Śrāddha, p. 250, Prāyaścitta p. 508, Malamāsa pp. 754, 848; in vol. II Ekādaśī pp. 8, 40, 61–62, 65, 83, and Śuddhi 382. A Sārasamuccaya is also mentioned in Hemādri (Dānakhaṇḍa page 135). The Smṛtisāgara is probably the same as the Govindārṇava of Śeṣa Nṛsiṁha. Śrīkaramiśra is probably the ancient author referred to even by the Mitākṣarā.

Sūlapāṇi is mentioned by name by Raghunandana in some places without any title (as in vol. I Malamāsa pp. 748, 854–55; Vol. II. p. 577 Divya), sometimes as upādhyāya (vol. I. Dāya 175) and very often as Mahāmahopādhyāya (as in vol. I Prāyaścitta pp. 528, 553; vol. II. Vyavahāra p. 197, Śuddhi p. 296). Brief notes may be added on a few of his works.

The Sambandhaviveka[1249] was edited by Dr. J. B. Chaudhuri (Calcutta) in 1942 with an Introduction of 23 pages dealing with the origin and development of the forms of marriage (8 forms in the Gaut. Dh. S. and in Āśv. Gṛ. I. 6) and contain-

1248 They are: कालकौमुदी, कालमाधवीय, कालविवेक, कालादर्श, चक्रनारायणी, जिकन, जीमूतवाहन, ज्योतिषार्णव, बालक, महाकपिलपञ्चरात्र, वर्षकृत्य, वसन्तराज, शारदातिलक, श्रीकरमिश्र, श्रीदत्तोपाध्याय, संवत्सरप्रदीप (of श्रीदत्त), सारसमुच्चय, स्मृतिसागर.

1249 The text in the edition by Dr. Chaudhuri of the Sambandhaviveka contains only 15 pages. But about one-third or more of each page is covered by various readings. So the text by itself would occupy only about six or seven printed pages of a small size book in modern times. As there were hardly any printing presses for Sanskrit works before the advent of the British and as the different parts of India were separated by the barriers of language and usages and were governed by different dynasties, each region produced its own compilations in Sanskrit, particularly on matters of Dharmaśāstra.

ing a few remarks on the work of Śūlapāṇi. A work of the same name by Bhavadevabhaṭṭa who flourished at least three centuries before Śūlapāṇi has also been edited by Dr. S. C. Banerjee in N. I. A. Vol. VI. pp. 97–102. A comparison of the works of the same name by Bhavadeva and Śūlapāṇi would be interesting but reasons of space prevent any such attempt. It is a misnomer to speak of the small treatises of Śūlapāṇi as *granthas* or *nibandhas.* It is cumbersome and unnecessary to mention and describe all the writings of Śulapāṇi (in a work like the present general History of Dharmaśāstra) said to be 23 by Dr. S. C. Banerjee in N. I. A. vol. V. pp. 169–176.

For the Dolayātrāviveka one has to turn to the volume of studies presented to the present author on his completing 60 years on the 7th May 1941, to which Dr. S. C. Banerji contributed a paper containing the text of Dolayātrāviveka of Śūlapāṇi (pp. 56–62) based on seven mss. belonging to the Dacca University mss. library. It is a small tract of about five printed pages (if the footnotes about different readings of the mss. be excluded). Dolayātrā means the festival of swinging (of the image of Kṛṣṇa). Half of the work is taken from Skandapurāṇa, some verses are also quoted from the Brahmapurāṇa and Devīpurāṇa and the work called Bhujabalabhīma is also cited. The festival may be celebrated for three days or five days. Ordinarily it is celebrated on the full moon day of Phālguna (but questions arise when Paurṇimā is mixed with Caturdaśī) or with Uttarāphālgunī nakṣatra. The conclusions are stated in the note below[1250] when one or two of the three required particulars are wanting.

A few words are required to be said on the two extensive and important works of Śūlapāṇi, viz. Prāyaścittaviveka and Śrāddhaviveka. But the Śrāddhaviveka not being available to me in Devanāgarī script, I have had to give up the idea of saying something about it. The first was printed over seventy years ago by Jivananda with the commentary of Govindānanda called

1250 अत: चतुर्दश्यां गुणफलविधिः। सायमेव नियतं तस्याव्यभिचारात्। यदा सायाह्ने तच्छेषयामे पौर्णमासी नक्षत्रयुक्ता लभ्यते तदा तत्रैव शेषयामे दोलयात्रा कारयितव्या। यदा तु सायं चतुर्दशी शेषयामे केवलपौर्णमासी परदिने शेषयामे पौर्णमास्यामुत्तराफाल्गुनीलाभस्तदापरदिने एव नक्षत्रसम्बन्धेन बलवत्त्वात्॥ p. 60.

Tattvārthakaumudī and contains 544 printed pages. Hundreds of Prāyaścittas on serious and insignificant transgressions are mentioned in this work. It is difficult to believe that all these (or even large portions) were actually practised by the people in the author's days or even centuries before him. A brief statement of its contents is given here.— Etymology[1251] of the word Prāyaścitta according to Aṅgiras and Hārīta; how sins are incurred (acc. to Manu XI. 43, Yāj. III. 219-220); the effect of sins are experienced in the present life itself or in another life (Yāj. III. 32-33); sinners fall into hell or are born with bodily defects (Manu XI. 49, 52); *narakas* (hells) are many acc. to Manu IV. 88-90; two views - one is that the results of every act must be endured and there is no escape from them; the other is that results of sins may be avoided or mitigated by appropriate acts and penances declared in the śāstras (Manu XI. 45, 46, 53); distinction between sins committed through ignorance and sins committed of set purpose (Yāj. III. 226); sinner should approach a *pariṣad* (assembly of learned men) or the king; constitution of *pariṣad* for prescribing appropriate penances (pp. 27-29); various methods for reducing or removing effects of sins (Manu XI. 227, 230); enumeration of penances like kṛcchra, cāndrāyaṇa, prājāpatya, sāntapana, parāka; secret penances like *japa* of mantras and *homas*; nine kinds of sins, such as atipātaka, mahāpātaka, anupātaka, upapātaka, jātibhraṁśakara &c.; enumeration and definitions of these; acc. to Viṣṇu (34. 1) there are three *atipātakas* viz. incest with mother, daughter or daughter-in-law; Manu does not mention atipātakas as a distinct class; for Atipātakas, penance for these is entering into fire; Prāyaścittas for the five Mahāpātakas (in Manu XI. 54); upapātakas are 38 in Manu (XI. 59-66); Jātibhraṁśakara are sins mentioned in Manu XI. 67-70; penances for Mahāpātakas; no sin incurred when a brāhmaṇa who is being treated medically dies (Yāj. III. 284); Manu (VIII. 350-52) and many ancient sages very clearly accept the right of private

1251 अत्र प्रायश्चित्तनिरुक्तम्। तत्राङ्गिराः। प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते। तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम्॥ निश्चयसंयुक्तं पापक्षयसाधनत्वेन निश्चितमित्यर्थः। तथा हारीतः। प्रयतत्वाद्वोपचितमशुभं नाशयतीति प्रायश्चित्तम्। एतेन पापक्षयमात्रसाधनं कर्म प्रायश्चित्तमिति प्रायश्चित्तलक्षणम्। मात्रपदं तुलापुरुषाश्वमेधादिव्यावृत्त्यर्थम्। प्राय. विवेक pp. 2-4.

defence by stating that even if one's guru or a boy or an old man or a learned brāhmaṇa approaches with a weapon to harm a person, the latter should kill him without further thought[1252]; penances for killing a brāhmaṇa (13 indicated by Manu XI. 72–82 as stated in the Pr. Viveka p. 65); but this applies only when killing is not of set purpose; P. (stands for Prāyaścitta or Prāyaścittas in this summary') for those who abet killing or who encourage or merely approve; P. are more severe according as the culprit in the case of killing a brāhmaṇa is a Kṣatriya or of another *varṇa* or even in other offences (than killing a brāhmaṇa); Dakṣiṇā in penances depends upon the means of the guilty person; penances for drinking *surā*;[1253] meaning of *surā* (Manu XI. 93), since all intoxicants are not regarded as *surā* (pp. 89 ff.); P. for theft of gold (pp. 107–127);

1252 Similar provisions occur in Matsya-purāṇa, chap. 227. 115-117 Prāyaścitta V. of Śūlapāṇi (pp.59–60) quotes Manu VIII. 351. and remarks that the words 'Hanyād–eva' show that there is no alternative and the only action is to kill that brāhmaṇa offender (*evakāro niya marthaḥ*) and the Daṇḍaviveka (p. 240) of Vardhamāna repeats these words of Śulapāṇi. Vide an elaborate paper on 'Ātatāyivadha' by Prof. Rangaswami Aiyangar in C. K. Raja Felicitation volume pp. 197–232. The Chāndogyopaniṣad (V. 10. 9) enumerates the five Mahāpātakas in the verse 'steno hiraṇyasya.... pañcamaś–cācaca raiṅstar–iti'. Manu IV. 162 and VIII. 350 (= Matsyapurāṇa 227. 115) appear to be inconsistent with each other. Therefore The Sar. V. p. 155 holds that the latter deals only with the punishment for) Ātatāyi brāhmaṇas. Even in the Ṛgveda (VII. 86. 6) Vasiṣtha appears to plead with God Varuṇa that man commits sin under the influence of *surā*, wrath, gambling, thoughtlessness and in VIII. 2. 12 refers to brawls (or fights) arising among people intoxicated by *surā*.

1253 The Prāyaścitta V. (p. 89) quotes a Śruti 'Surā vai malam–annānām' and adds 'yadyapi annaśabdaḥ.... odane prasiddhastathāpi... piṣṭa–yavāgvādivikāramapi lakṣayati tenānnavikāraviśeṣo madahetuḥ suretyucyate' and cites Manu XI. 93 'Surā vai malamannānām &c.' and then quotes two verses of Pulastya, in which eleven kinds of intoxicating drinks are specified as varieties of *madya*, are distinguished from *surā* and it is expressly provided that all kinds of *madya* are not

(*Continued on the next page*)

Technical meaning of *Suvarṇa*; punishments for theft of gold of different quantities and discussion of the meaning of *steya*; punishments for theft of gold (including fines); P. for adultery with a wife of one's guru (pp. 128–140); different meanings of *guru* (Yāj. I. 34, Manu II. 142 and 149); Gautama II. 56, Devala who describes eleven kinds of gurvaṅganā; P. for contact with sinners (pp. 140–176); nine kinds of contact (*saṁsarga*) acc. to Bṛhaspati; P. for anupātakas (those that are equal to mahāpātakas acc. to Manu XI. 55–58, pp. 176–192); P. for Upapātakas (192 ff.) mentioned in Manu (XI. 59–66; 59 Upapātakas (Govadha is the first and Nāstikya is the last of them); P. for killing a cow (Manu XI. 108–116); they varied according as the cow belonged to a brāhmaṇa or to men of other *varṇas*; P. for killing a Kṣatriya (Manu XI. 126–130) or one who is born of a *pratiloma* and others (pp. 221–22); P. for killing women of the several *varṇas* (pp. 223–28); P. for killing a foetus (pp. 228–29); P. for killing an elephant, horse, donkey and other animals, birds, fishes (pp. 229–43) and for cutting trees, creepers &c. double[1254] fines for cutting trees growing in cemeteries, on boundaries, holy places, temples (Yāj. II. 227–229); no fault if trees are cut for making ploughs or utensils to be used in sacrifices (p. 245); P. for eating food and things forbidden (pp. 248–53); P. for taking food from washermen, Kāpālikas, cāṇḍālas &c. (pp. 256–59); no P. in certain cases for partaking of flesh even by brāhmaṇas (pp. 277–78); P. for eating food or flesh that is not allowed by śāstra (pp. 281–82); fast as a P. for not performing one's daily duties as laid down by the Veda (p. 286 quoting Manu XI. 203); P. for eating onions, garlic &c. (pp. 293–95); P. for drinking surā, urine &c. through ignorance for men of the three *varṇas* (pp. 303 ff.), P. for eating food, some part of which was eaten by a cat, crow, dog or having hair in it (pp. 320–21); P. for dining in a row with men

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surā (Pr. V. p. 90) and remarks : क्षत्रियवैश्ययोरपि कामतः पैष्टीपाने मरणान्तिकमेव प्रायश्चित्तम्। प्राय. वि. p. 101 and adds 'राजन्यादीनां तु गौडी माध्वी प्रभृतिसकल मद्यपाने न दोष इत्याह बृहन्मनुः'; vide p. 106 of Pr. V. for a summary of Prāyaścittas for drinking surā to be undergone by persons of deflerent *varṇas* and ages.

1254 तदत्र दण्डवत् प्रायश्चित्तानि भगवन्तगतवचनात्। तद्विगुणादिकं यथोक्तमेव कारयेत्। प्राय. वि. p. 244 after quoting Yāj. II. 227–229.

of other *varṇas* or for drinking water from a well used by cāṇḍalas or from a vessel used by them (pp. 323–28); P. for drinking milk which is declared to be unfit (pp. 335–36 quoting Gautama Dh. S. 17. 22–26, Manu V. 8–9, Viṣṇu Dh. S. 51. 38–41); general rule that where penances are not declared in one Smṛti, one may draw upon other smṛtis or the opinion of śiṣṭas (as Śaṅkha-smṛti says); as regards upapātakas the rule laid down in Viṣṇu[1255] is that the full penance is to be gone through by a brāhmaṇa, 3/4th by a kṣatriya, one-half by a Vaiśya and 1/4th by a śūdra (p. 340); different P. for theft of various articles, crops and animals (pp. 341–48); when adultery is forbidden only as upapātaka (pp. 349–53); offenders committing adultery with women of a higher *varṇa* were treated with great severity (pp. 354–55) and women of higher *varṇa* committing adultery with a śūdra or antyaja were to be killed or driven away (p. 360); P. for having intercourse with one's wife on what are called *parvan* days (pp. 367–68 quoting Manu IV. 128 and XI. 203 which prescribe fast); P. for married woman guilty of adultery (Manu XI. 176 and Yāj. I. 70, 72); P. for a brāhmaṇa woman raped by a brāhmaṇa

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1255 अत्र च प्रकरणे वर्णविशेषेण प्रायश्चित्तं नाभिहितं तत्र विष्णुवचनाद् व्यवस्था। यथा विष्णुः। विप्रे तु सकलं देयं पादोनं क्षत्रिये मतम्। वैश्येऽर्धं पादशेषस्तु शूद्रजातिषु शस्यते॥ प्राय. वि. p. 340. Several medieval writers including Śūlapāṇi are in the habit of saying that certain verses or passages are *anākara* i. e. not supported by authoritative sources since they have not been mentioned by Rājan (Bhojadeva) and others; e. g. in the Prāyaścitta-Viveka itself he says — (एकत्रान्) शय्यादिपाठोऽनाकरः **राज्ञा**ऽलिखितत्वात्। प्राय. वि. p. 150; पततीति पाठस्य **राज्ञा** अलिखितत्वात्पतन्त्येते इति तेन लिखितत्वात् कथं पततीति पदावृत्तिः। *ibid.* p. 152; यानि तु वचनानि चान्द्रायणं त्रिभिः कृच्छ्रैः० तथा 'चान्द्रायणमकुर्वाणाः०' तथा चान्द्रायणपराकाभ्यां० इत्यादीनि तान्यनाकराण्येव भोजदेवादिभिरलिखितत्वात्। *ibid.* p. 539; वाचस्पति in द्वैतनिर्णय (p. 57) says – 'तदुक्तम्-अर्धेऽक्षय्योदके चैव......एव चेति। तन्न। एतद्वचनस्य राजाद्यलिखितत्वेन निर्मूलत्वादिति'; रघुनन्दन in Ekādaśītattva (vol. II. p. 45) administers a sharp rebuke to those who put forward such an argument — "न द्वादश्युपवासः प्रमाणाभावात्। 'एकादशीमुपवसेद् द्वादशीमथवा पुनः' इत्यादि भोजराजाद्यलिखितत्वेनामूलकत्वादिति वर्धमानोपाध्याय-वाचस्पतिमिश्रमतं तन्न। तदुपजीव्यहरिनाथोपाध्यायेन महाजनपरिगृहीतत्वेन तद्वचनस्याभिधानात्। न हि भोजराजाद्यलिखितमेवा प्रमाणं रामायणादेस्तथात्वापत्तेः। नहि दशमीविद्धेति वचनं भोजराजलिखितम् **तस्मान्नानादेशीयसंग्रहकारलिखितवचनसंवादादेव प्रामाण्यपरिग्रहः।**"

or by a person of another *varṇa* (pp. 370–73); P. for a man having intercourse with a woman of any one of the seven *antyajas* knowingly or through ignorance (pp. 374–75); P. for a person marrying or setting up a sacred fire before an elder brother or for a younger sister marrying before an elder one (pp. 378–83); P. for *vrātya* i. e. a person belonging to one of the three varṇas whose upanayana was not performed even uptill the 16th, 22nd or 24th year from birth as required by Manu XI. 196, Yāj. I. 37–38 (pp, 384–86); P. for an *avakīrṇin* (one who has sexual intercourse while he is a brahmacārin or for marrying in ignorance paternal aunt's or maternal aunt's or maternal uncle's daughter[1256]) pp. 387–391; P. for one who gives up tending sacred vedic fires set up by him (Manu XI. 41); P. for Brāhmaṇa not studying the Veda or not performing yajña, or not

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1256 A few of the original basic texts (not many in number), that were full of differences of opinion among the sages and had to be reconciled or explained away somehow, may be cited here in the original. Many of the medieval writers cite them and seek to bring order out of them. तस्मात्समानादेव पुरुषदत्ता चाद्यश्च जायेते इदं हि चतुर्थे पुरुषे तृतीये संगच्छामहे इति वि देवं दीव्यमाना जात्या आसते एतस्मादु तत्। शतपथ ब्रा. I. 8. 3. 6 quoted by विश्वरूप on या. I. 53. The स्मृतिच. I. 72 quotes this and explains 'दौहित्रपौत्रयोर्मातुलदुहितृ-पितृष्वसेयी-परिणयनमुक्तं भवति। तयो: कूटस्थमारभ्य तृतीयत्वात्। संगच्छामहे विवहामहे इत्यर्थ:।'; असमानप्रवरैर्विवाह:। ऊर्ध्वं सप्तमात्पितृबन्धुभ्यो बीजिनश्च मातृबन्धुभ्य: पञ्चमात्। गौ. ध. सू. IV. 2–3; सगोत्राय दुहितरं न प्रयच्छेत्। मातुश्च योनिसम्बन्धेभ्य:। आप. ध. सू. II. 5. 10. 15–16; असपिण्डा च या मातुरसगोत्रा च या पितु:। सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने॥ मनु. III. 5; सपिण्डता तु पुरुषे सप्तमे विनिवर्तते। मनु. V. 60; लक्षण्यां स्त्रियमुद्वहेत्। अनन्यपूर्विकां कान्तामसपिण्डां यवीयसीम्॥ अरोगिणीं भ्रातृमतीमसमानार्षगोत्रजाम्। पञ्चमीं सप्तमीं चैव मातृत: पितृतस्तथा॥ या. I. 52–53; 'त्रीनतीत्य मातृत: पञ्चातीत्य पितृत:' पैठीनसि quoted by मिता० on या. I. 53; अपरार्क p. 82 (on या. I. 53) quotes पैठीनसि as 'असमानार्षेयीं कन्यां वरयेत्। पञ्च मातृत: परिहरेत् सप्त पितृत:। त्रीन् मातृत: पञ्च पितृतो वा'; पैतृष्वसेयीं भगिनीं स्वस्रीयां मातुरेव च। **मातुश्च भ्रातुस्तनयां** गत्वा चान्द्रायणं चरेत्॥ एतास्तिस्रस्तु भार्यार्थे नोपयच्छेत्तु बुद्धिमान्। ज्ञातित्वेनानुपेयास्ता: पतत्युपनयन्नध:॥ मनु. XI. 171–72. In spite of these verses of Manu marriage of a male with his maternal uncle's daugnter is highly thought of by certain subdivisions even among brāhmaṇas in Mahārāṣtra and South India. Vide for a discussion on this question History of Dharmaśāstra, vol. II. pp. 458–466.

having a son that he may undergo is the same as the P. for *govadha* or if not able to do so donate twelve cows or ten cows and a bull (pp. 394-95); P. for a Vedic student sleeping after sunrise, not doing worship and not begging for food for a householder brāhmaṇa (who is not ill), not doing daily acts enjoined by the Veda or neglecting them for long periods (pp. 396–400) or for being a *purohita* for a śūdra or receiving gifts from him except in adversity or from seven *antyajas,* cāṇḍālas or *patitas* (pp. 401–413); P. (vaiśvānara iṣṭi) for accepting gifts made by others for becoming free from results of Mahāpātakas or lesser sins (p. 414–416 quoting Yāj. III. 250, Manu XI. 193 and 253); mention of gifts of high value, middling and low value (pp. 417–18); in difficulty a brāhmaṇa may do the work of a kṣatriya or vaiśya, but when the difficulty is gone he should give up the wealth so acquired (p. 418 quoting Yāj. III. 35); P. for a brāhmaṇa following the profession of actor, dancer, singer, subsisting on wife's *strīdhana* (enumerated at great length from Yama, pp. 421–22) or for engaging in the sale of things that are declared to be improper for sale by brāhmaṇas such as sale of milk (as in Manu X. 92) or for visiting certain countries except on pilgrimage (pp. 425–30); P. for speaking untruth[1257] or being a false witness (pp. 431–33) ; P. for showing disrespect to one's guru or to a brāhmaṇa (p. 437); Where no prāyaścitta is expressly specified for a sinful act Prājāpatya is the one to be undergone (p. 440); P. for one who after resorting to *sannyāsa,* wants to return to his former status after a short time or after the passage of a long time or Prājāpatya penance for a woman who runs away from the funeral pyre after having first resorted to it (pp. 444–46); P. for one bitten by a dog, jackal, donkey, village hog (pp. 448–51) ; P. for carrying the body of one who was killed by cows or by a brāhmaṇa or that of one who commits suicide (452–54); P. for one who was forcibly made

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1257 The महाभारत allowed telling a lie in few cases : प्राणत्राणेऽनृतं वाच्यमात्मनो वा परस्य च। गुर्वर्थेस्त्रीषु चैव स्याद्विवाहकरणेषु च ॥ शान्ति 34. 25; न नर्मयुक्तमनृतं हिनस्ति न स्त्रीषु राजन् न विवाहकाले। न गुरवर्थं नात्मनो जीवितार्थे पञ्चानृतान्याहुरपातकानि। शान्ति 165. 30; प्राय. विवेक quotes a verse of Yama very like the preceding 'न नर्म ... न स्वैरवाक्यं न च मैथुनार्थे। प्राणात्यये सर्वधनापहारे पञ्चा ... तकानि ॥'

a slave by mlecchas[1258] and compelled to do condemned acts such as killing cows or eating the flesh of donkeys, camels, swine (six verses quoted from Devalasmṛti) ; P. for ascetics (*Yati*) who contravene the *vratas* prescribed for them (pp. 460–64) ; P. for using a car drawn by camels or donkeys (462–63) ; P. for acts for which penances are not expressly specified (p. 467) ; P. for touching one who should not be touched is a bath (Manu V. 85) ; P. for touching onions and garlic (p. 481) ; P. for touching human bone (p. 484) ; *Bālā* (one below 16 years), old man (man above 80 years) and women have to undergo only half of the P. that may be awarded to a male (p. 491) ; a person whose lapse is known should undergo the P. laid down by the *pariṣad*, but one whose lapse is not known to others should perform the P. in secret (such as the one prescribed by Manu XI. 257) and in the case of a mahāpātaka, one hundred *prāṇāyāmas* when not known to others (vide Yāj. III. 305) ; procedure of undergoing P. (pp.503 ff.) ; description of some Prāyaścittas such as prājāpatya, several kṛcchras (pp. 509–512) ; sāntapana (512 ff.) Parāka (Manu XI. 215) ; Brahmakūrca (pp. 515–16) ; *Cāndrāyaṇa* (Manu XI. 216–20) as P. and its five varieties ; *Tulāpuruṣa* (p. 521 quoting Yāj. III. 322) ; Māsopavāsa, vrata for twelve years for the murder of a brāhmaṇa (Manu XI. 72) ; options in the case of some vratas such as naktavrata equated with a gift of a

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1258 Vide H. of Dh. Vol. II. pp. 92, 383–85, 389, 392 and Vol. IV. pp. 117–118 about the meaning of the word Mleccha and for the return to the Hindu fold of persons carried away by Mlecchas or robbers and made to eat forbidden things and to do dirty jobs as slaves. The Prāyaścittaviveka of Śūlapāṇi (pp. 455–456) quotes verses (17–22) of Devala (that occur in the collection of Smṛtis of the Anan. Press). Devala was liberal enough to prescribe that by proper prāyaścittas a person carried away by mleechas and made to eat even condemned flesh and to live like one of them may be taken back in the Hindu fold within four years and that after four years he becomes assimilated to the Mlecchas, has to die as a mleccha and thus death frees him from the taint. It is very creditable to Śūlapāṇi that he quotes these verses of Devala, that he accepts them *in toto* and does not try to treat them as not applicable in his days or explain them away in some other way.

silver māṣaka (p. 522); Prājāpatyavrata held equal to the gift of a cow yielding milk (pp. 525, 528–29) or its price; Gautama-dharmasūtra (19. 11–18) prescribed various optional prāyaścittas (for purification) viz. *Japa* (of sacred texts), *tapas, homa,* fast and gifts and among gifts of cows also there were certain options (Pr. Viveka pp. 530–534 quoting Manu XI. 127–130, Yāj. III. 266–67); P. for twelve years may be held equal to donating 180 cows yielding milk (p. 538); on p. 538 Parāka is held equal to gift of five milk-yielding cows[1259] and these equations are mainly based on the dicta of authoritative texts (pp. 539–40) and Śūlapāṇi discusses here and there the reasonableness of these equations (on pp. 538–544).

The Prāyaścittaviveka is very often referred to by Raghu-nandana in his Smṛtitattva. Vide (vol. I.) Tithi pp. 28, 90 (*Prāyāścittavivekakṛtām mate tu*); Āhnika pp. 341, 350; Prāyaś-citta 467, 470, 472, 477, 481 (criticised), 485, 513, 517 tac-cin-tyam); Vol. II–Ekādaśī p. 8, 15, (*Prāyaścittavivekakṛdbhiḥ*); Udvāha p. 112, Dāyatattva p. 182; Śuddhi p. 283. The Śrāddha-viveka is also frequently mentioned, e. g. (vol. I) Tithi pp. 12, 18, 154; Śrāddha pp. 190, 194, 206, 223, 271, 290; Prāyaścitta p. 471, Mala° pp. 769, 801, 850 (plural kṛdbhiḥ' used); vol. II. Ekādaśī pp. 85, 179; Śuddhi p. 377. It appears, from the fact that the honorific plural is used by Raghunandana when referring to the author, that Śūlapāṇi was alive or recently dead when Raghunandana began to collect material for his work.

Among the authors and works (omitting Dharmasūtras, Smṛtis and their authors) the following may be cited as men-tioned by Śūlapāṇi in Prāyaścittaviveka: Kapardibhāṣya (p. 536); Kalpataru (several times as on pp. 104, 144, 149, 155, 178, 180, 359, 364); Govindarāja (p 91); Jikana (about 18 times as on pp.19, 50, 86, 94, 97 &c.), Dharmapradīpa (about a dozen times pp. 209, 257, 281, 335, 347, 366, 379, 401, 442, 446, <u>477, 526</u> (those under-lined dissented from); Dhāreśvara (p. 61, same as Bhojadeva); Bālaka (pp. 43, 55, 93, 125, 131 on gurvaṅganā), pp. 149, 146, 364

1259 It may be noted that from p. 522 to p. 544 Śūlapāṇi deals with establishing equivalences among certain *vratas* (or Prāyaścittas) *inter se* and also equivalence of some *vratas* with gifts of milk-yielding cows in certain numbers.

(dissented from); Bhartṛyajña (p. 254), Rājan (Bhojadeva) 150,152, 157; Lakṣmīdhara 319, Viśvarūpa 91, 119; Śrīkara 66 (dissented from); M. M. Chakravarti (JASB. 1911, p. 339) does not mention Kapardibhāṣya and Bhartṛyajña. On pp. 98, 139, 536–37 Śūlapāṇi refers to Mahādevapāda and on p. 118 Śrīmaheśvara, all referring to God Śiva as the interlocutor in the Bhaviṣya Purāṇa.

The chronological relation between Śūlapāṇi and Vācaspatimiśra appears to be this that Śūlapāṇi was the older of the two, though they appear to refer to each other. For example, the Dvaitanirnaya of Vācaspati (p. 102 in the Śāstramālā Series of Benares) mentions Śrāddhavivekamata. On the other hand, in the Rāsayātrāviveka (which appears to be his last work) Śūlāpāṇi mentions the Tīrtha-cintāmaṇi of Vācaspatimiśra.[1260]

At least thirteen Vivekas are known viz. Ekādaśī, Tithi, Dattaka, Durgotsava, Dolayātrā, Pratiṣṭhā, Prāyaścitta, Rāsayātrā, Vratakāla, Śuddhi, Śrāddha, Saṅkrānti, Sambandha. The Vratakālaviveka is published by Prof. S. C. Banerji in I. H. Q. Vol. 17 for 1941 (appendix pp. 1–24, based on seven mss.). It mentions the Tithiviveka as already composed (p. 11) and also Pratiṣṭhāviveka (p. 24). He makes remarks on Vratas in general and then deals with individual vratas. It differs from the Vratatattva of Raghunandana (vol. II. pp. 151–161) in that Raghunandana deals with the characteristics and rites of Vratas in general. For a short work (as the Vratakālaviveka is) Śūlapāṇi mentions a large number of authorities; many Purāṇas are relied upon as much as Smṛti works and writers.

The Tithiviveka[1261] of Śūlapāṇi was edited by Prof. of S. C. Banerji in P. O. Vol. VI. pp. 230–38, Vol. VII. pp. 8, 95–103. It is very brief, the text based on two mss. covering about 12 pages. It mentions that the Śrāddhaviveka had been written before it. The object is to resolve the doubts caused by different views in the authoritative works. Relying on two verses

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1260 Vide Rāsayātrāviveka p. 115 of Dr. S. C. Banerji's edition in the Sanskrit Sāhitya-pariṣad-patrikā, Calcutta, for October 1941 which has the following statement : तीर्थचिन्तामणौ वाचस्पतिमिश्रेणाभिहितं तद्धेयमेव। p. 161 of B. I. Edition of तीर्थचिन्तामणि.

1261 The first verse of Tithivrataviveka is : वचनद्वैधसञ्जातसंशयच्छिदुरः सताम्। तनोतु मुदमत्युच्चैर्द्विखण्डतिथिनिर्णयः ॥

of Devala (quoted below)[1262] he appears to lay down the propositions that in a rite to be performed for worship of gods, find out whether the *tithi* required exists at sunrise (and it does not matter if it does not exist later) and in rites in honour of pitṛs (*manes*) find out the *tithi* that exists at sunset and perform the rite on it. Dr. J. B. Chaudhuri edited the Tithiviveka (Calcutta 1964) with the commentary called Tātparyadīpikā by Śrīnātha-ācārya-cūdāmaṇi, son of mahāmahopādhyāya Śrīkara and guru of Raghunandana Bhaṭṭācārya.

A work called 'Caturaṅgadīpikā' (manual of fourhanded chess) composed by Śūlapāṇi was edited by Mr. Mano Mohan Ghosh in 1936 with an Introduction, Sanskrit text (pp. 1–24), English tr. (32 pages), Index of important words, proper names and general index (pp. 33–36). It is mentioned by Raghunandana in (vol. I.) Tithitattva pp. 137–139. Vide Prof. S. K. Chatterji felicitation volume pp. 267–275 for Lexicographical notes on this work by Prof. E. D. Kulkarni.

Four works of Śūlapāṇi are very famous viz. the Dīpakalikā, Prāyaścittaviveka, Durgotsavaviveka and the Śrāddhaviveka. Unfortunately the last two works are not yet printed in Devanāgarī script. The Durgotsavaviveka has been published by the Sanskrit Sahitya Pariṣad of Calcutta in Bengali script and the Śrāddhaviveka has similarly been published in the Bengali script by M. M. Candicarana Smṛtibhūṣaṇa of Calcutta.

Śūlapāṇi is mentioned with great respect by Raghunandana not only by the addition of titles like Mahāmahopādhyāya but by referring to him in the plural as in (vol. I. Tithi p. 90, Prāyaścittavivekakṛtām mate tu) and in Vol. II. Ekādaśī p. 15 (Prāyaścittavivekakṛdbhir–uktam).

Śūlapāṇi gives hardly any information about himself.[1263] In the colophons of his works he is styled Mahāmahopādhyāya

1262 The two verses of Devala are : यां तिथिं समनुप्राप्य उदयं याति भास्करः। सा तिथिः सकला ज्ञेया स्नानदानजपादिषु ॥ यां तिथिं समनुप्राप्य अस्तं याति दिवाकरः। सा तिथिः सकला ज्ञेया अनध्ययनकर्मसु ॥ in स्मृतिच. p. 351 (cf. Gharpure's edition.)

1263 Vide J. A. S. B. for 1915 Vol. XI. pp. 311 and 336–43 for information about Śūlapāṇi by Rai Bahadur M. M. Chkravarti,

(*Continued on the next page*)

and also Sāhuḍiyān or Sāhuḍiyala or Sāhuḍiyā (in a ms. of the Dīpakalikā). What this last means is not clear. It is possible that he came from some place called Sāhuḍi. There is hardly any reliable evidence to establish that the Sāhuḍiyā was a degraded section of the Rāḍhīya brāhmaṇas in Bengal from the time of Ballālasena. I understand from Bengali friends that in these days also the surname Sāhuḍiyān is extant among the *śrotriya* brāhmaṇas of the Rāḍhiya group in Bengal. Raghunandana (a great Bengali writer) often refers to im as Mahāmahopādhyāya (vide pp. 827–28 above).

There are several commentaries on the Śrāddhaviveka such as those of (1) Śrīnātha-Ācāryacūḍamaṇi, son of Śrīkara and Guru of Raghunandana; (2) Acyuta Cakravartin; (3) Govindānanda; (4) Śrīkṛṣṇa (printed in Bengali type); (5) Nīlakaṇṭha; (6) Jagadīśa; (7) Rāmakṛṣṇa. Some commentaries on the Prāyaścittaviveka also exist. Besides, the Tattavārthakaumudī of Govindānanda (already referred to on p. 828) there is a commentary called Kaumudī or ṭippaṇī by Rāmakṛṣṇa and another com. called Nigūḍhārthaprakāśikā.

As Śūlapāṇi names the Ratnākara of Caṇḍeśvara and Kālamādhavīya, he must be later than about 1365 A. D., since some time must have elapsed before a work from Vijayanagara came to be regarded as an authority in Bengal. As Śūlapāṇi's works

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(*Continued from the previous page*)

Śrīnātha-Ācāryacūḍāmaṇi appears to be mentioned as Ācāryacūḍāmaṇi along with other authors by Raghunandana in Vol. II. Yajurvedarṣotsargatattva p. 640. Raghunandana refers to his guru's views under the caption 'guru-caraṇāḥ' in a few places e. g. vol. I. (Tithi pp. 31, 85, Mala. p. 719, 815, Saṁskāra p. 873); vol. II, Ekādaśī p. 103. Śrīnātha composed several works and commentaries ending in the works अर्णव, चन्द्रिका, दीपिका, विवेक. For information about Śrīnātha, vide I. H. Q. Vol. 26 pp. 277–292 (by Dr. S. C. Banerji), A. B. O. R. I. Vol. 32 (1952) pp. 34–52, by Prof. Hazra. Rai Bahadur Chakravarti furnishes a good account about his commentaries and works in J. A. S. B. (new series) Vol. XI. pp. 344–349. Śrīnātha wrote two works on Śrāddha viz. Śrāddhacandrikā (Smṛtitattva, Vol. II. pp. 493 and 500) and Śrāddhadīpikā (Smṛtitattva, Vol. II. p. 488).

are mentioned by Rudradhara, Govindānanda and Vācaspati, the former must be earlier than about 1460. In this connection it has to be noted that Govindānanda not only comments upon Śūlapāṇi's works but probably looks upon Śūlapāṇi as an old writer along with Aniruddha.[1263]

A ms. of the Prāyaścittaviveka was copied at Benares in *śake* 1410 (i. e. 1481 A. D.).[1264] Ms. No. 10849 of the Prāyaścittaviveka in the Baroda Oriental Institute's Library was copied in Vikrama year 1501 Māgha (i. e. about February 1445 A. D.). The post-colophon entry in that ms. is set out below.[1265] From all these data it follows that Śūlapāṇi flourished between 1365 and 1445 A. D.

Dr. Hazra in A. B. O. R. I. Vol. 32 (for 1951) in note on p. 46 says that Śūlapāṇi's Tithiviveka and Śrāddhaviveka are mentioned by Rāyamukuṭa in the Smṛtiratnahāra which was composed before Rāyamukuṭa's commentary on the Amarakośa and that commentary was begun in 1431–32 A. D. But in I. H. Q. vol. 17 (pp. 456–471) it is pointed out by Prof. Dineshcandra Bhattacharya at p. 468 that the Ṭīkā on the Amarakośa was composed in *Śake* 1396 i. e. 1447–75 A. D. and not in *śake* 1353 (which was mentioned incidentally in the ms. and was taken by Colebrooke and later scholars as the date of composition). Further contributions on the same subject appear in I. H. Q. vol. 18. pp. 215–224 against Prof. Bhattacharya, to which the latter replies in I. H. Q. vol. 19 pp. 182–190, to which Ahmed Hasan (the writer of the paper in I. H. Q. vol. 18) gives a rejoinder in I. H. Q. vol. 30 pp. 261–270. I cannot go here in these controversies. It has to be remembered that the fragment of Smṛtiratnākara refers to the Śrāddhaviveka about three dozen of times. I agree with Prof. Bhattacharya's view. So even the dates proposed in the first edition (1375–1460

1263 यच्च मैथिलैरासनान्नदानयोर्ये चाथ त्वेति मन्त्रो नास्तीत्युक्तं तदनिरुद्धशूलपाणिप्रभृतीनां प्राचामसंमतम् । p. 71 of श्राद्धक्रियाकौमुदी. The word प्राचां may here mean 'eastern writers.'

1264 शाके गते दशसमुद्रहिमांशुसंख्ये मासे त्विषे शिवमुदे शिवशर्मणा यः।

1265 शके विक्रमभूपस्य भूखेष्विन्दुमिते गते। सर्वजिन्माघपक्षाम्नावमुं ग्रन्थमपूरयत् ॥ In the ms. ष्विन्दु looks like ब्विदु. But the cast figure may be ष्विन्दु otherwise the date would be impossible or make no sense.

A. D.) for Śūlapāṇi were not altogether wide of the real date. In this edition an attempt has been made to advance somewhat more definite dates for Śūlapāṇi, that is all.

It appears that Śūlapāṇi, Rudradhara and Vācaspati were more or less contemporaries of one another. Rudradhara mentions on p. 50 (of his Śrāddhaviveka) ' Gauḍīya-Śrāddhaviveka '.

99. Rudradhara

This is a well-known Maithila writer on Dharmaśāstra, who composed several works. His Śuddhi-viveka has been published several times (at Benares in 1866, in 1878, and by the Veṅkaṭeśvara Press in Bombay, *saṁvat* 1978). That work is divided into three *paricchedas* and deals with purification from impurity on birth and death, the persons liable to undergo purifications, the meaning of the word *putra*, purification of the body and of various substances when polluted, purification of cooked food and water and women in their menses. He tells us that after[1266] having examined seven works (*nibandhas*) on śuddhi and being encouraged by his father and brother he composed the Śuddhiviveka. He further says that he made the effort for the benefit of those who were not disposed to go through such works as the Ratnākara, Pārijāta, Mitākṣarā and the Hāralatā.[1267] Besides these he mentions the Ācārādarśa, Śuddhipradīpa, Śuddhi-bimba, Śrīdattopādhyāya, Smṛtisāra and Harihara.

The Śrāddhaviveka of Rudradhara is the most famous of his works. (It was printed in the Kashi Sanskrit Series in *saṁvat* 1993 (i. e. 1936-7 A. D.) and the page references are made to that edition). The work is divided into four *paricchedas*. He first defines śrāddha, and then treats of several topics, viz. the varieties of śrāddha, the procedure at śrāddhas, the *mantras* that are recited, the proper time and place for śrāddhas, the Brāhmaṇas worthy to be invited at śrāddha and the proper food etc. Among the numerous works and authors referred to in the work the

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1266 शुद्धौ सप्त निबन्धान् दृष्ट्वानुमतः पितुस्तथा भ्रातुः ।

1267 सन्त्येव रत्नाकरपारिजातमिताक्षराहारलतादयोऽन्ये । तथापि तत्रालसमानसानां भवेत्प्रमोदाय मम प्रयासः ॥

undermentioned ones deserve notice.[1268] He refers to his own Śuddhiviveka as already written (p. 48). Several Purāṇas are mentioned such as the Devīpurāṇa (pp. 14–15, 32), Brahmapurāṇa (several times and 7 verses from it are quoted on p. 33), Matsyapurāṇa (p. 37 five verses quoted), Vāyu (p. 37).

In several places he tells us that he follows a different tradition on certain matters from that of the Pitṛbhakti or of the Sugatisopāna. He points out that the *prasātikā* is a kind of grain known in Madhyadeśa as Śāṭhīlā.[1269]

For his Vratapaddhati, *vide* Mitra's Notices, vol. VI, p. 15, No. 1995. He says that he was urged by his brother's advice to write the work and that he follows the Samayapradīpa.[1270] From the colophon to the Śuddhiviveka it appears that Rudradhara's father's name was Lakṣmīdhara and his elder brother's name was Haladhara.

Another work of his is the Varṣakṛtya which deals with festivals and fasts.

He was the son of Mahāmahopādhyāya Lakṣmīdhara and youngest brother of Haladhara. His works are quoted by

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1268 In Śrāddhaviveka he quotes the following works : कल्पतरु, गोभिलगृह्यभाष्य (p. 29), छन्दोगपरिशिष्टभाष्य, पारिजात (pp. 13, 50), पितृभक्ति (styled प्राचीन on p. 13 and quoted several times on pp. 3, 13, 14, 15, 24), भोजराज (6 verses from Jyotiṣa on p. 37), पारस्करगृह्यसूत्रपद्धति (p. 19), भुजबलभीम (p. 16), महार्णव, रत्नाकर (p. 30), श्राद्धकल्प (pp. 13, 24, 29), श्राद्धपञ्जी (p. 29), श्राद्धप्रदीप (p. 45), श्राद्धपल्लव (pp. 14, 16, 45), श्राद्धविवेक (गौडीय p. 50), श्रीदत्तोपाध्याय (p. 24 as author of पितृभक्ति and श्राद्धकल्प), सुगतिसोपान (pp. 20, 78), स्मृतिसार (pp. 48, 50), हलायुधनिबन्ध (pp. 12, 13).

श्राद्धविवेक p. 3 has : तत्र अद्य पार्वणश्राद्धं करिष्ये इति **पितृभक्तौ** सङ्कल्पः । **अस्मत्संप्रदाये** तु तिथ्युल्लेखपूर्वकः पित्रादीनां प्रत्येकं गोत्रसम्बन्धिपदानामनुकीर्तनपूर्वकः सङ्कल्पः क्रियते । तत्र नामगोत्राद्युच्चारपूर्वकः सङ्कल्प इति युक्तः पक्षः ।; vide p. 13 for a similar difference.

1269 प्रसातिका मध्यदेशे शाठीला इति प्रसिद्धं धान्यम् । folio 21 b of the Benares ed. of संवत् 1920.

1270 एष श्रीभ्रातृचरणोन्नीतः समयप्रदीपानुसारी पन्थाः । at the end of the व्रतपद्धति.

Vācaspati in his Dvaitayanirṇaya, by Govindānanda in the Śrāddhakriyākaumudī, by Raghunandana (as in vol. I, Tithitattva pp. 136, 137, 186, Śrāddhatattva p. 226, Prāyaścitta p. 542; vol. II. Śuddhitattva pp. 265, 272), in several of his *tattvas*, by Kamalākara and Nīlakaṇṭha.

As Rudradhara mentions the Ratnākara, the Smṛtisāra, Śrīdattopādhyāya and the Śrāddhaviveka of Śūlapāṇi, he is certainly later than 1425 A. D. A ms. of his Vratapaddhati is dated in Lakṣmaṇa *saṁvat* 344 i. e. 1463 A. D.[1271] Besides he is quoted by Vācaspati and Govindānanda. Therefore he must have flourished between 1425 and 1460 A. D.

Raghunandana several times mentions Rudradhara in his Smṛtitattva viz. (in vol. I), Tithi pp. 136–137 (on Kojāgara Paurṇimā), p. 186 (Kuberapūjā), Śrāddha p. 226, Prāyas. p. 542; (in vol. II) Śuddhi pp. 265 (criticized), 272, 471. Vide M. M. Chakravarti in JASB vol. XI (1915) pp. 404–405 for some information on Rudradhara.

The Rudradhara who was a pupil of Caṇḍeśvara and author of the Kṛtyacandrikā, the Vivādacandrikā and the Śrāddhacandrikā appears to be a different author.

100. Misarumiśra

Misarumiśra is famous for his works called Vivādacandra and Padārtha-candrikā (on the Nyāya-Vaiśeṣika system). There is a ms. of the Vivādacandra in the Deccan College (No. 57 of 1883–84). That work deals with the titles of Law (vyavahārapadas) such as ṛṇādāna (recovery of debt), nyāsa (deposit), asvāmivikraya, saṁbhūya-samutthāna (partnership), dāyavibhāga, strīdhana; and then with procedure, viz. the plaint, reply, pramāṇas, witnesses, possession etc. It frequently quotes the Ratnākara (on vivāda and vyavahāra) of Caṇḍeśvara and several times criticizes him. Besides numerous smṛti writers the other authors and works named are: Pārijāta, Prakāśa, Bālarūpa (often), Bhavadeva and Smṛtisāra (frequently).

1271 Vide M. M. Haraprasad Sastri's Cat. of palm-leaf and paper Nepal mss. XIII and p. 73.

In the mss. and colophons the name of the author seems to be Misarūmiśra.[1272] He tells us that he wrote the work under the orders of princess Lachimādevī, wife of prince Candrasiṁha who appears to have been the younger brother of Bhairavasiṁhadeva of the Kāmeśvara dynasty of Mithilā. The work was probably called Vivādacandra to connect it with the prince Candrasiṁha. The Vivādacandra first[1273] speaks of king Bhaveśa of the Kāmeśvara dynasty, then of his son Harisiṁhadeva, then of his son Darpanārāyaṇa and the latter's queen Hīrā or Dhīra and then of Candrasiṁha and his queen Lakhimā or Lachimā. We saw above that Caṇḍeśvara who had weighed himself against gold in 1314 A. D. wrote in his old age under Bhaveśa his work on Rājanīti. Lachimādevī was queen of the great-grandson of this Bhaveśa, who became king of Tirhut in the third quarter of the 14th century. Therefore Candrasiṁha must have flourished about the middle of the 15th century and Misarumiśra's work must be assigned to that period. M. M. Chakravarti points out (JASB for 1915, p. 425) that for Dhīrasiṁha, a son of Darpanārāyaṇa, there is an authentic date, viz. 321 of the Lakṣmaṇasena era in Tirhut (i. e. 1438 A. D.), when a ms. of Śrīnivāsa's Setudarpaṇī (com. on Setubandha) was copied during Dhīrasiṁha's reign. It appears that Misarumiśra was closely related to Lakhimādevī, who was the daughter of Misarumiśra's sister.

That the Vivādacandra is a work of authority on Hindu Law in Mithilā has been recognised from very early days in the British courts.[1274] The Vivādacandra held that the word strīdhana was to be applied to such woman's property as was technically

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1272 श्रीचन्द्रसिंहनृपतेर्दयिता लछिमा महादेवी। रचयति पदार्थचन्द्रं मिसरूमिश्रोपदेशेन॥ Intro. verses 2 in Mitra's Notices vol. IX p. 12 No. 2901; *vide* I. O. Cat. p. 454 No. 1500 'इति महामहोपाध्याय**श्रीमिसरूमिश्र**विरचितो विवादचन्द्रः समाप्तः'.

1273 अभूदभूतप्रतिमल्लगन्धो राजा भवेशः किल सार्वभौमः। अत्याजयद्यो बहुभर्तृकत्वं दोषं भुवोपि प्रभुरुग्रधामा॥ तस्मादनूजोजनि सूनुसारो धीमात्रमासूनुसमानसारः। राजोपजीव्यो हरसिंहनामा ततो नृपो दर्पनरायणोभूत्॥ दर्पनरायणनृपतेः श्रीमद्धीरा महादेवी। अलभत तनयं तनयं नरपतिगुणराशिपूरितं शूरम्॥ श्रीमल्लखिमादेवी तस्य चन्द्रसिंहनृपतेर्दयितस्य। नाम्ना मिसरूमिश्रद्वारा रचयति विवादचन्द्रमभिरामम्॥ Intro. verses in the Deccan College ms.

1274 *Vide* 2 Moo. I. A. p. 132 at p. 147 and p. 152 (where there is a citation in English from the विवादचन्द्र).

so called (by the sages) and not to all property that comes to a woman.[1275]

101. Vācaspatimiśra

Vācaspatimiśra is the foremost *nibandha* writer on Smṛti in Mithilā. His Vivādacintāmaṇi had been recognised by the High Courts in India and by the Judicial Committee of the Privy Council as a work of paramount authority on matters of Hindu Law in Mithilā.[1276] His literary activity was closely connected with the reigns of two kings of Mithilā, viz. Bhairavendra or Bhairavasiṁha (also styled Harināràyaṇa) and his son Rāmabhadra (called also Rūpanārāyaṇa), both of the Kāmeśvara dynasty. Vācaspati was an extremely voluminous writer and appears to have composed dozens of works. In the Śrāddhakapla *alias* Pitṛbhakti-taraṅgiṇī, almost his latest work, he says that he wrote in his youth ten works on śāstra and thirty *nibandhas* on smṛti and composed the work in question in his declining years.[1277] At least eleven works of his bearing the title 'cintāmaṇi' are known. They are briefly noticed below.

The Ācāracintāmaṇi deals with the daily rites of Vājasaneyins.[1278] The Ācāracintāmaṇi is mentioned by Raghu.° (in vol. I)

1275 'स्त्रीधनं पारिभाषिकमेव न सर्वम्' folio 33 a of the D. C. ms.

1276 *Vide* 11 Moo. I. A. p. 139 at p. 174 and 487 at p. 508, I. L. R. 20 All. 267 at p. 290 (P. C), I. L. R. 10 Cal. 392 at p. 399, I. L. R. 12 Cal. 348 at p. 351.

1277 शास्त्रे दश स्मृतौ त्रिंशन्निबन्धा येन यौवने । निर्मितास्तेन चरमे वयस्येव विनिर्ममे ॥ vide I. O. Cat. p. 556 No. 1730. Dr. Rocher (in Preface to Vyavahāracintāmaṇi (pp. 8–11) brings together all works ascribed to Vācaspatimiśra and points out how doubts have been entertained about authorship of some of them. It is not necessary nor possible (for reasons of space) to go into the question of the authorship of some of the works brought together by him. One instance may suffice to show the difficulties of the task. M. M. Chakravarti held in JASB (vol. XI N. S. for 1915 p. 398) that the work called Candana-dhenu-pramāṇa was a work of Vācaspati-miśra, but Prof. D. C. Bhattacharya holds in vol. IV. of J. G. J. R. I. (pp. 295–312) that it is a work of another Vācaspati (i. e. of Candraśekhara Smṛti-Vācaspati).

1278 अहोरात्राश्रितो धर्म इह वाजसनेयिनाम् । निबध्यते हरिं नत्वा श्रीवाचस्पतिशर्मणा ॥ Mitra's Notices, vol. V. p. 169, No. 1857.

Tithi p. 24, Āhnika p. 407 (for the 16 *upacāras*); (in vol. II), Maṭhapratiṣṭhā 616; and Āhnikacintāmaṇi is mentioned in vol. I p. 357 and vol. II p. 58 Ekādaśī (for 36 upacāras in Devapūjā). The Āhnikacintāmaṇi is quoted in his Śuddhicintāmaṇi. The Kṛtyacintāmaṇi was published in Bengali characters at Benares in *śake* 1814 (vide JASB. for 1915, p. 395) and deals with the festivals that are celebrated on different days in the year. The Tīrthacintāmaṇi has been published in the B. I. Series. It is divided into five *prakāśas*, viz. Prayāga, Puruṣottama (Purī), Gaṅgā, Gayā and Vārāṇasī and deals with such topics as the purpose of pilgrimages, the preliminaries of pilgrimage, the various rites to be performed at the several *tīrthas*, the subsidiary sacred places at the principal *tīrthas* etc. He mentions the Kalpataru, Gaṇeśvaramiśra, Jayaśarmā, the Mitākṣarā, Smṛtisamuccaya and Hemādri. In the introduction he explicitly states that he composed the work after carefully examining the Kṛtyakalpadruma and Pārijāta, the Ratnākara and other works.[1279] The Dvaitacintāmaṇi is mentioned in his Kṛtyacintāmaṇi. The Nīticintāmaṇi is mentioned in the Vivādacintāmaṇi (p. 72). The Vivādacintāmaṇi (text) was published at Calcutta in 1837 (which edition is used in this work) and was translated into English by Prasannakumar Tagore (in 1863) with a learned preface. A translation into English of the Vivādacintāmaṇi made by Dr. Ganganath Jha, with an Introduction by Dr. Umesha Mishra, was published in the Gaikwad's Oriental Series (Baroda) in 1942. The Vivādacintāmaṇi was elaborately examined by the Patna High Court in I. L. R. 12 Patna 359–616 at pp. 420–538 which examined passages of the Vivādacintāmaṇi (from two editions of that work viz. one published in 1837 and another published by the Venkateshwar Press, Bombay in 1898). It explicitly states that the author carefully studied the Kṛtyakalpadruma. Pārijāta and Ratnākara.[1280] The work deals exhaustively with the eighteen titles of law (*vyavahārapadas*). The principal authors and works, besides the usual smṛtis and Purāṇas,

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1279 श्रीकृत्यकल्पद्रुमपारिजातरत्नाकरादीनवलोक्य यत्नात्। प्रणम्य मूर्ध्ना मधुसूदनाय वाचस्पतिस्तीर्थविधिं तनोति ॥ तीर्थचिन्तामणि; vide p. 268 also.

1280 श्रीकृत्यकल्पद्रुम ..यत्नात्। वाचस्पतिः श्रीपतिनम्रमौलिर्विवादचिन्तामणिमातनोति ॥

mentioned in the work are noted below.[1281] In this work he mentions several vernacular equivalents for Sanskrit terms. The Vyavahāracintāmaṇi[1282] deals with judicial procedure, viz. the four principal topics thereof, viz. *bhāṣā* (the plaint), *uttara* (reply of defendant), kriyā (evidence), *nirṇaya* (decision). An excellent edition of the Vyavahāracintāmaṇi was published at Ghent in 1956 by Dr. Ludo Rocher, based on seven mss., with an English translation and several appendices giving the first words of the verses (quoted), the authors quoted or referred to, the passages where the Vyavahāra-cintāmaṇi has been expressly referred to and a glossary of technical terms. The Śuddhicintāmaṇi was printed at Benares in Bengali characters in *śake* 1814 (JASB for 1915. p. 396 *n* 2). The Śudrācāracintāmaṇi deals with the duties of śūdras (Mitra's Notices, vol. VI, p. 22, No. 2001). The Śrāddhacintāmaṇi is a standard work and was printed at Benares in Bengali characters in *śake* 1814. The Vivāda-cintāmaṇi (p. 151, ed. of 1837) states that all persons that are sonless have been dealt with at length in Śrāddha-c. and are therefore not dealt with by him in Vivāda-c.

1281 कल्पतरु, गृहस्थरत्नाकर, पारिजात, प्रकाश, बालरूप, भाष्यकार (of शङ्खलिखित, p. 67, the same question occurring in the वि. र. p. 234), मिताक्षरा, मेधातिथि, रत्नाकर, लक्ष्मीधर, स्मृतिसार, हलायुध. Note the following words 'व्युत्करोवकर: गोन्दतल इति प्रसिद्ध:' (p. 63), 'आरक्षक: कोटाल इति प्रसिद्ध:' (p. 95, i. e. *Kotwal* in Marathi), 'संक्रम: साकम इति प्रसिद्ध:' (p. 101; compare Marathi सांकव). Among the medieval writers of digests, Ratnākara (i. e. Vivāda-ratnākara) is most frequently quoted (as on pp. 8, 11, 15, 88, 134, 135, 141, 152, 155, 166) often as 'Ratnākarādayaḥ' meaning the Vivādaratnākara and others; next comes the Smṛtisāra quoted on pp. 11, 15, 36, 37. On p. 15 he uses the honorific plural : स्मृतिसारकृतस्तु विभक्तेन पित्रादिना यत्स्वार्थमृणं कृतं तत्तस्मिन् प्रोषिते पुत्रादिना देयं तत्रैव कालनियम:, तत्त्वविभक्त कुटुम्बार्थकृतेपि । तत्र तस्यापि ऋणिकत्वादेकच्छायातुल्यत्वमेव । vide J. G. J. R. I. vol. IV pp. 295-312 for his Kṛtyapradīpa, a work on Nyāya. Raghu° in (vol. II) Ekādaśītattva (p. 45) states that Vardhamāna and Vācaspati rely on Harināthopādhyāya : वर्धमानोपाध्याय-वाचस्पतिमिश्रमतं तत्र तदुपजीव्यहरिनाथोपाध्यायेन महाजनपरिगृहीतत्वेन तद्वचनस्याभिधानात् ।

1282 भाषोत्तरक्रियापादा निर्णय: सोपदेशक: । चतुष्पात्तत्त्वविषयो व्यवहारो निरूप्यते ॥ I. O. Cat. p. 417 No. 1400.

Besides the works and authors enumerated in the foot-note above, the others mentioned by him in his several Cintāmaṇis are noted below.[1283]

Besides these there is a group of Vācaspati's works with the title 'Nirṇaya' on Tithi, Dvaita, Mahādāna, Vivāda, Śuddhi and some miscellaneous works under the headings 'Mahārṇava'; only one of which viz. Kṛtyamahārṇava was a large one, the rest being small; vide M. M. Chakravarti in JASB vol. XI (1915) pp. 398–99. The Tithinirṇaya[1284] starts with an invocation of the highest Being (*paramātman*) while most of his works are begun with an obeisance to Hari or Kṛṣṇa. It first divides *tithis* into śuddhā and viddhā (commingled with another tithi) and then discusses all the *tithis* from the first to the fifteenth and also *amāvāsyā*; it deals with the questions as to the rites of that *tithi* which is *kṣaya*, with śivarātrivrata, naktavrata, holidays, fasts, jayantīvrata, holikā festival etc.

The Dvaitanirnaya of Vācaspatimiśra is one of his famous works. It has been published in the Śāstramālā Series of Benares in the year 1994 of Vikrama era (i. e. 1937–38 A. D.) and contains 105 closely printed pages. Its very name suggests that it states definite conclusions on some matters of Dharmaśāstra on which there are differences of opinion. There are twelve introductory verses. The first verse praises Kṛṣṇa and identifies him with *brahman*. Verses 2–6 praise King Bhairavendra of Mithilā and his queen Jayā who was the mother of king Puruṣottama, state that she assigned this task to him (v. 7) and verses 8–10 praise her as having dedicated many parks, got many

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1283 अनिरुद्ध, असहाय, आचारप्रदीप, उदयकर, कर्क, कर्मप्रदीप, कालविवेक, कालादर्श, कुलार्णव, गोविन्दराज, दुर्गाभक्तितरङ्गिणी, पितृभक्ति, प्रदीप, भवदेव, भीमपराक्रम, भोजराज (or simply राज), राजमार्तण्ड, रामार्चनचन्द्रिका, वर्धमानोपाध्याय, विवेक, व्यवहारमातृका, शुद्धिसार, श्राद्धकल्पचिन्तामणि, श्राद्धपल्लव, श्राद्धपञ्जी, श्राद्धविवेक, श्रीदत्तोपाध्याय, सुगतिसोपान, स्मृतिपरिभाषा, स्मृतिदर्पण, स्मृतिसागर, हरिहरमिश्र, हरिहरपद्धति, हारलता.

1284 अद्वैतोद्बोधगम्याय निर्गुणस्थितिहेतवे ।
जगतामादिभूताय नमस्ते परमात्मने ॥
विलोक्य मुनिवाक्यानि संप्रदायानुसारतः ।
तिथिद्वैतविधौ यत्नात्क्रियते तिथिनिर्णयः ॥
Mitra's Notices, vol. V. p. 149 No. 1139.

reservoirs of water to be dug and made munificent gifts. For a work of 105 pages, it quotes numerous authors and works. It is impossible to convey in a few words its method of dealing with points of difference discussed by it. Two easy examples may be cited. A text says about naming a child (*nāmakaraṇa*) 'the father should on the 11th or 12th day give a name to the child'. This does not mean that there is an option, viz. that the father may choose at his sweet will any of the two days. An option like this is liable to have eight faults, accordingto *mīmāṁsā* rules (for which see H. of Dh. vol. V. pp. 1250–52). The real meaning is that nāmakaraṇa should be done as a rule on the 11th day after birth, but if that is impossible for some reason, then it should be done on the 12th day after birth. Most of the differences relate to religious rites. An instance of an ordinary transaction may be cited here. Manu (VIII. 151) states that when money is lent at interest the lender cannot recover more than double of what is lent when he demands the sum lent and the interest thereon at one time, but in VIII. 142 Manu says that the lender may take as interest on money lent at 2, 3, 4 or 5 per cent per month according to the *varṇa* of the borrower. The conclusion is that if interest is demanded only once it cannot exceed the *dāmdupaṭ* rule but if interest is taken month by month, the total interest received may be so much that the lender may have received in all much more than double the amount.

It refers on p. 6 to this work Śabdanirṇaya on p. 17 and p. 98 to his Mhādānanirṇaya and on p. 49 to his Śrāddha-cintāmaṇi.

Among the authors and works named in the Dvaitanirṇaya the following may be noted[1285]

1285 अथर्ववेद, आचारचन्द्र, आचारपारिजात, कर्क, कल्पतरु, कात्यायनश्रौत, कात्यायन-स्मृति, कामधेनु, काशीखण्ड, गर्भोपनिषद्, गुरु (प्रभाकर), गोभिल, गौतमधर्मसूत्र, छन्दोगपरिशिष्ट, जैमिनि, तिथिनिर्णय, तीर्थचिन्तामणि, त्रैलोक्यसार, दक्ष, दानरत्नाकर, नारदस्मृति, न्यायरत्न, पञ्चशारदीय, पराशर, परिभाषा, पल्वल, पारस्कर, पारिजात, पितृभक्ति, पुराणानि, (आदि, आदित्य, कालिका, गरुड, नन्दि, नरसिंह, ब्रह्म, भविष्य, मत्स्य, मार्कण्डेय, वराह, विष्णु, स्कन्द), प्रतिहस्तक (57, 69, 81, 93), प्रदीप, प्रकाश, प्राभाकर, प्रायश्चित्तचिन्तामणि, बह्वृचपद्धति, बह्वृचपरिशिष्ट, बृहस्पति, ब्रह्मचारिकाण्ड, भगवद्गीता, भवदेव, भास्कराचार्य,

(Continued on the next page)

For a detailed treatment of the Mahādānas based on the Purāṇas vide the author's H. of Dh. vol. II pp. 869–877, where it is shown that Tulāpuruṣa (weighing a person against gold or silver and donating the metals to worthy brāhmaṇas) is the first. The Mahādānanirṇaya[1286] expatiates on the sixteen munificent gifts such as weighing against gold and silver. In the introductory verses Vācaspati gives the genealogy of his patron's family from Bhaveśa, whose son was Harasiṁhadeva, whose son was Narasiṁha, whose son Bhairavendra bore the *biruda* (appellation) Harinārāyaṇa. A verse[1287] at the beginning and one at the end attribute the work to Bhairavendra and to Rūpanārāyaṇa respectively. Rūpa-nārāyaṇa was the *biruda* of Rāmabhadra, a son of Bhairavendra. Therefore it looks probable that the work was commenced in the reign of Bhairava and was completed in the reign of his son Rāmabhadra. The Mahādānanirṇaya of Vācaspati is expressly named in (vol. I), Tithitattva p. 99, in Āhnika p. 420 and in (vol. II) Śuddhi, p. 241. M. M. Chakravarti says that Bhairava himself bore at one time the *biruda Rūpanārāyaṇa*. M. M. Haraprasad Sastri (Nepal Cat. p. 90) mentions a Vivādanirṇaya of Vācaspati. It appears probable that the Śuddhinirṇaya is the same as Śuddhi-cintāmaṇi and people were misled. The opening verse of the

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(*Continued from the previous page*)

भीमपराक्रम, मनुस्मृति, मन्त्रप्रकाश, महादाननिर्णय, महार्णव, मिताक्षरा, यम, याज्ञवल्क्य, योगियाज्ञवल्क्य, रत्नाकर, रत्नावलि, रूपनारायण (19), वर्धमानाह्निक, वर्धमानोपाध्याय, वसिष्ठसंहिता, विश्वरूपनिबन्ध, विष्णुधर्म, विष्णुरहस्य, शङ्कराचार्य, शतपथ (ब्राह्मण), श्राद्धकल्प, श्राद्धपारिजात, श्राद्धप्रदीप, श्राद्धविवेक, श्रीदत्ताह्निक, श्रीदत्तोपाध्याय, श्रीपतिसंहिता, समयप्रदीप, सुधाकरमहामहोपाध्याय, सुमन्तु, स्मृतिमञ्जूषा, स्मृतिसार, हरिहर, हरिहरपद्धति, हरिनाथमहामहोपाध्याय, हलायुध, हारीत, हेमाद्रि.

For its size the Dvaitanirṇaya has been often quoted by Raghu° and sometimes criticized: (vol. I) Tithi 42 (cr.), 166; Śrāddha 256; Jyotis° 607; Mala° 753, 790 (cr.), 794 (cr.), 799 (cr.), 802, 826, 851 (cr.); (vol. II) Ekā° 5, 42-43, 91 (cr.); Jalāśayotsarga 513; Chāndoga-Vṛṣotsarga 529.

1286 Vide Haraprasad Sastri's Cat. of palm-leaf and paper Nepal mss. p. 122 for the महादाननिर्णय.

1287 श्रीवाचस्पतिधीरं सहकारितया समासाद्य । श्रीभैरवेन्द्रनृपतिः स्वयं महादाननिर्णयं तनुते ॥; श्रीरूपनारायणभूमिपालकृतो महादानविनिर्णयोयम् । यशःप्रसूनाञ्चितदिक्पतीनामाकल्पमाकल्पतु भूपतीनाम् ॥ at end.

Śuddhicintāmaṇi published at Benares in Bengali characters over seventy years ago ends with the words 'Śuddhinirṇaya ucyate'. The Śuddhinirṇaya of Vācaspati deals with impurity, on birth and death, the religious acts that must be performed even in times of impurity, *sapiṇḍa* relationship, periods of impurity for the principal varṇas and mixed castes; periods of impurity on abortion, the deaths of infants and women, accidental deaths etc., overlapping of several periods of *āśauca*; impurity arising from carrying a corpse; rites after the death of a *saṁyāsin*; impurity from contact of lower castes, such as washermen and cāṇḍālas, freedom from impurity at tīrthas and marriages etc.

It may be noticed that many of his works run in pairs e. g. Dvaita-ci°. and Dvaitanirṇaya, Śuddhi-ci° and Śuddhi-ni°. Vivāda-ci° and Vivāda-ni°. Why it was necessary to do so is not clear.

Besides these, Vācaspati appears to have either composed or contemplated writing seven works called Mahārṇava on kṛtya, ācāra, vivāda, vyavahāra, dāna, śuddhi and pitṛyajña. Of these the Kṛtyamahārṇava is found and deals with festivals and fasts and the proper times therefor (vide JASB for 1915, p. 398). The Kṛtyamahārṇava is mentioned by Raghu° in (vol. I) Tithi pp. 82, 103 and in (vol. II) Ekādaśī pp. 17, 46. He also wrote the Gayāśrāddhapaddhati, and the Dattakavidhi. Probably his last work, as stated above, was the Śrāddhakalpa *alias* Pitṛbhaktitaraṅgiṇī.

Apart from the works on dharmaśāstra, Vācaspati wrote also on the systems of philosophy. But those interested may refer to Prof. Dineshcandra Bhattacharya's paper on 'Vācaspatimiśra's Nyāya Works' in vol. 4 of J. G. J. R. I. pp. 294–312. But it is not necessary for our purpose to go into that question.

Many of the works of Vācaspati are mentioned by Raghunandana in his Tattvas. The Ācāra-C. is mentioned in (Vol. I) Tithi p. 24, Āhnika 407 and in (vol. II) Maṭha (616); Āhnika-C. is mentioned in vol. I, Āhnika 357, (vol. II) Ekādaśī 58 (on 36 upacāras in devapūjā); Kṛtya-C. (in vol. I) Tithi 36, 44, 140, 142, 149, Srāddha 282; Jyotis 583, 594, 605, 606; Saṁskāra 920; (in vol. I) Kṛtya-C. in 426, 473; Tīrtha-C. (in Vol. I) Prāyas. 500, 503; Mala 810; in (Vol. II) Śuddhi 300; Vivāda-C.

in vol. I, Prāyaś. 514; in (Vol. II) Udvāha 136, Dāya 176, Śuddhi 350, 357; Vyavahāra-C. in (Vol. II) Prāyaścitta p. 474, 512 (same verse in both which occurs on p. 139 of Dr. Rocher's ed.); Dvaitanirṇaya (very often cited sometimes criticizad or rejected) p. 42, Tithi (cr.) 166, Śrāddha 256, Jyotistattva 607, Mala. 753, 794 (cr.), 802, 826; in (vol. II) Ekā. 42, 43, 91; Śuddhi 236, 282, 372; Chandogavṛṣotsarga. 529; Śrāddha-C. (at least 20 times), in Tithi 20, 39, 118, 179; Srāddha 192, 240, 258, 263, 278, 288, 290, 305, Prāyaś. 475, Malamāsa 753, 814, 844; (vol. II) Udvāha 132, Śuddhi 306, 327; Śūdrakṛtyavicāraṇa 634. The Śrāddhakalpa or Pitṛbhakti-taraṅgiṇī is frequently quoted as in (vol. I) Tithi 181, Śrāddha 209 (Śrāddhakalpa), 229 (Pitṛ.), Śuddhi 237. (The letter p. for page is omitted in this paragraph).

Vācaspati vouchsafes very little information about himself or his family. In the colophons of his works he is generally styled mahāmahopādhyāya and *miśra* or *sanmiśra*. In the colophon of the Śūdrācāra-cintāmaṇi[1288] he is described as the *pariṣad* (the adviser of the king in finally deciding difficult points of Dharmaśāstra) of *Mahārājādhirāja* Harinārāyaṇa. We saw above that his Mahādānanirṇaya connects itself with two kings Bhairava and his son Rūpanārāyaṇa. At the end of the Śrāddhakalpa we are told that Vācaspati who was the *pariṣad* of Rāmabhadradeva *alias* Rūpanārāyaṇa, son of Harinārāyaṇa, composed the work at

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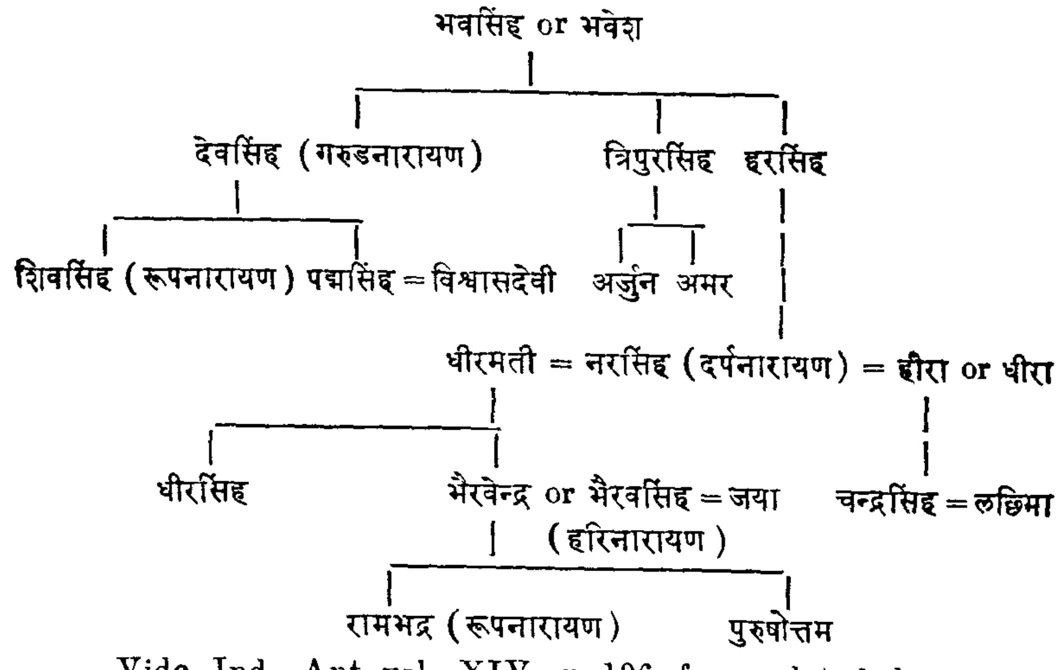
1288 महाराजाधिराजश्रीमद्धरिनारायणपरिषदा सकलपण्डितमण्डलीशिरोमणिना श्रीवाचस्पतिमिश्रेण विरचित: शूद्राचारचिन्तामणि: &c. Mitra's Notices, vol. VI. p. 22 No. 2001. In the Pitṛbhakti-taraṅgiṇī (also called Śrāddhakalpa) also he is styled Pariṣad of king Rāmabhadra. Dr. S. C. Banerji states (in I. H. Q. Vol. 32 for 1956 pp. 386–392) that he found a single ms. of Sambandha-cintāmaṇi with a Pandit in East Bengal (the ms. being corrupt in some portions). It begins with the verse of Manu (III. 5, asapiṇḍā ca.), cites Yāj. I. 52 and Manu. V. 60 and other passages useally quoted in treatises on "Sambandha". It is incomplete and is ascribed to Vācaspati at the end. It contains only 4½ pages in print. I am not inclined to accept it as a work of the great Maithila writer and I think it is possible, that somebody copying from others or trying his hand at writing a tractate on Sambandha, wanted to pass it off as Vācaspati's.

the bidding of his patron.[1289] Varadhamāna in his Daṇḍaviveka says that one of his *gurus* was Vācaspati.[1290] It is probable that it is this Vācaspati that is meant. But as against this we must remember that Vācaspati in his Śrāddhakalpa quotes Vardhamāna Upādhyāya on śrāddha. Vardhamāna wrote his Daṇḍaviveka while king Bhairava was reigning and his Gaṅgākṛtyaviveka for Rāmabhadradeva. So Vācaspati was an elder contemporary of Vardhamāna.

Prasannakumar Tagore assigned 1423 A. D. as the time of the Vivādacintāmaṇi (vide preface p. XXVIII). Ghose in his Hindu Law (vol. II. p. XIV) says that Vācaspati wrote the Śrāddhacintāmaṇi by order of queen Jayā, widow of king Bhairavadeva and mother of Puruṣottamadeva,[1291] that Harinārāyaṇa

1289 समस्तेत्यादिमहाराजाधिराजश्रीहरिनारायणात्मज-समस्तेत्यादिमहाराजाधिराजश्री-रूपनारायणपदवीसमलङ्कृतमिथिलामण्डलाखण्डलश्रीमद्रामभद्रदेवचरणादिष्टेन तत्परिषदा श्रीवाचस्पतिशर्मणा विरचितोयं श्राद्धकल्पः परिपूर्णः । I. O. Cat. p. 556 No. 1730.

The pedigree of the कामेश्वर kings of Mithilā from भवेश is :



Vide Ind. Ant. vol. XIV. p. 196 for a detailed pedigree gathered from Pāñjas of Mithilā (though somewhat confused) and Ind. Ant. vol. 28, pp. 57–58.

1290 ज्यायान्गण्डकमिश्रः शङ्करवाचस्पती च मे गुरवः । दण्डविवेक verse 6.

1291 Compare विष्णोध्यक्तः (?) पुरमिव शम्भोरिव देहवामार्धम् । देवीसनाभिरेषा जयति जयात्मा महादेवी ॥ श्रीभैरवेन्द्रधरणीपतिधर्मपत्नी राजाधिराजपुरुषोत्तमदेवमाता । वाचस्पतिं निखिलतन्त्रविदं नियुज्य द्वैते विनिर्णयविधिं विधिरुत्तनोति ॥ verses 5 and 7 of द्वैतनिर्णय, Mitra's Notices, vol. I. p. 149.

(i. e. Bhairava) ruled from 1513 to 1527 and that the latter was killed by Nasratshah, the Pathan king of Bengal. M. M. Chakravarti holds that the literary activity of Vācaspati lay between 1450 to 1480 A. D. (Vide JASB Vol. XI (N. S.) for 1915 on p. 400). Since Vācaspati mentions the Ratnākara (of Caṇḍeśvara) and Rudradhara as his authorities he must be later than about 1425 A. D. Vācaspati's works are quoted by Govindānanda and Raghunandana. Therefore Vācaspati is certainly earlier than 1540 A. D. The ms. of the Mahādānanirṇaya found in Nepal is dated in 392 of the Lakṣmanasena era (Monday of Vaiśākha, dark half, 12th *tithi* i. e. 22nd April 1511 A. D.). The ms. of the Śuddhinirṇaya (Mitra's Notices vol. X. p. 58, No. 3308) was copied in *saṁvat* 1416, which must in this particular case, be taken as equivalent to *śake* 1416 i. e. 1494–95 A. D., since Vācaspati could not have flourished about 1360 A. D. (which corresponds to Vikrama *saṁvat* 1416). Hence the period assigned by Chakravarti for the literary activity of Vācaspati appears to be correct. That date is further corroborated by the fact that Vācaspati wrote under Bhairavendra and his son Rāmabhadradeva, that were 4th and 5th in descent from king Bhaveśa of Mithilā, who, as we saw above, began to rule over Mithilā in the third quarter of the 14th century. Vide M. M. Chakravarti in JASB Vol. XI (New Series) pp. 394–400 for information on Vācaspati.

This Vācaspati, who flourished in Mithilā in the latter half of the fifteenth century, is very often confounded with other authors bearing the same name. The great philosopher Vācaspati, who was author of the Bhāmatī on the Śārīrakabhāṣya of Śaṅkara and of several other commentaries on other systems of philosophy, flourished in the first half of the 9th century as he wrote his Nyāyasūcinibandha in 898 (most probably of the Vikrama era).[1292] There was another (Candraśekhara) Vācaspati who wrote the Smṛtisārasaṁgraha (Cat. of Calcutta San. College mss. vol. II, p. 181, No. 203) and flourished in the first half of the 18th century.

Raghunandana, the foremost medieval Nibandhakāra of Bengal on Dharmaśāstra is conspicuous for his strong and frequent

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1292 न्यायसूचिनिबन्धोसावकारि सुधियां मुदे । श्रीवाचस्पतिमिश्रेण वस्वङ्कवसुवत्सरे ॥

criticism of Vācaspati and Maithila writers. He often discusses the views of Vācaspati and in a large number of cases states that what Vācaspati says should be given up or not followed (*heyam*) or that what Vācaspati says has been rejected or shown to be wrong (*nirastam*). The present author will first mention a large number of cases by references to the pages of the Smṛtitattva of Raghu. where those words (*heyam*) or 'nirastam' or 'apāstam' are used about Vācaspati. (A) Important cases where the words 'heyam or nirastam' have been used are: (vol. I). Tithi p. 20; Śrāddha 224, 258, 275, 289, 294; Malamāsa 790, 794, 799, 816, 829, 854; (vol. II) Śuddhi 292, 306; Yajurvedi-Śrāddha 502. Once the word 'Pramāṇa-śūnyam' is used in vol. II Yajurvediśrāddha p. 488. Sometimes the criticism is a little milder viz. when phrases like 'mā evam' (in Tithi 20 or Śrāddha 288) or 'tad-ayuktam' (Śrāddha 290) are employed. The present author has not collected such cases. Then in many cases Raghu° lumps together Maithila writers on certain topics and remarks that their views are 'heya' or 'nirasta' or 'apāsta', The words 'Maithiloktam' heyam or 'nirastam') are also frequently employed by Raghunandana. What authors are included in those words it is difficult to say. Caṇḍeśvara, Śrīdatta, Rudradhara, Misarumiśra and Vardhamāna are all Maithila writers and there are several others less famous Mithilā writers. A few cases of the words 'Maithiloktam heyam' or 'nirastam' or 'apāstam' are mentioned here; (in vol. I) Tithi 9, 168 (apāstam); Śrāddha 207, 246, 274, 292 308 and 315 (nirastam), 341; Malamāsa 804, (vol. II) Śuddhi pp. 316, 332 (Maithilānām Vākyaracanā heyā). The difficulty of modern readers is that most of the works of Vācaspatimiśra and Vardhamāna are not yet available in print and they are not in a position to consider the fairness or otherwise of Raghunandana's criticisms. The words generally used are either वाचस्पतिमिश्रोक्तं or simply मिश्रोक्तम् or rarely refer to the name of the work (e. g. 'द्वैतनिर्णयोक्तं हेयं' as in Malamāsa. p. 794).

102. Daṇḍaviveka of Vardhamāna

In the first edition of this History, Vardhamāna was not dealt with, because none of his works was then available to me in print. His Daṇḍaviveka was first published in 1931 in the Gaikwad Oriental Series (Baroda) edited by Mahāmahopā-

dhyāya Kamalakṛṣṇa Smṛtitīrtha of Bhatpara in West Bengal with an exhaustive Introduction in English and a brief one in Sanskrit.

The work deserves special mention in this history since it is probably the only extensive extant Sanskrit work (in 356 pages) on the law of crimes and punishments alone.

Smṛtis like those of Manu and Yājñavalkya deal with crimes and punishments, but the treatment is brief and mixed up with other matters. For example, Manu VIII. 20 (= Śāntiparva 15. 30) states that if the king were not vigilant in awarding punishment to those who deserve to be punished, the strong would devour the weak and further the king properly awarding punishments becomes endowed with the three goals of life viz. *dharma*, *artha* and *kāma* (Manu VII. 27, Śāntiparva 121. 10). Kauṭilya (in I. 4. 11–14) emphasizes the same things.[1293]

Separate works on Vivāda (substantive law) and Vyavahāra (procedural law) were composed but those on Vyavahāra alone were few and far between viz. Vyavahāraratnākara of Caṇḍeśvara,[1294] (vide Mitra's Notices, vol. VI p, 66 No. 2036) and Vyavahāra-Cintāmaṇi of Vācaspati (published long ago and lately published by Dr. Rocher). Halāyudha also appears to have composed either a work dealing with both *Vivāda* and *Vyavahāra* or two works dealing with the two branches of law separately.

In dozens of places the Vivādaratnākara mentions Halāyudha's work and sometimes styles it 'Hālayudha-nibandha' (as on pp. 41, 44 and 50). Halāyudha appears to have also dealt with the procedural law and with crimes and punishments.

1293 **सुविज्ञातप्रणीतो हि दण्डः** प्रजा **धर्मार्थका**मैर्योजयति । अप्रणीतस्तु मात्स्यन्यायमुद्भावयति । बलीयानबलं ग्रसते दण्डधराभावे । अर्थशास्त्र I. 4, 11, 13, 14; दण्डश्चेन्न भवेल्लोके विनश्येयुरिमाः प्रजाः । जले मत्स्यानिवाभक्ष्यन्दुर्बलान् बलवत्तराः ॥ शान्ति 15. 30 and **सुप्रणीतेन दण्डेन** प्रियाप्रियसमात्मना प्रजा रक्षति यः सम्यग्धर्म एव स केवलः ॥ यथा ममैतद्वचनं **प्रागेव मनुना** पुरा । यन्मायोक्तं मनुष्येण ब्रह्मणो वचनं महान् । शान्ति 21 10–12 (चित्रशाळा ed. Poona.)

1294 Vide p. 763 above on Caṇḍeśvara where a verse is cited naming the seven works of Caṇḍeśvara including one on Vyavahāra.

Vardhamāna in the Daṇḍaviveka cites Halāyudha 33 times and sometime meotions his work Halāyudha-nibandha (as on pp. 72, 150, 275) and as Halāyudhīya (pp, 119. 152).

The Daṇḍaviveka is a large work in 355 printed pages. It starts with the eulogy of '*daṇḍa*' contained in Manu VII. 14, 15, 17, 18, points out by quoting Manu VII. 20–21 that, if the king does not punish those who deserve punishment then what is called Mātsyanyāya will prevail. He further cites Manu VIII. 304 that the king shares one-sixth of the merit (*dharma*) of his subjects when he properly regulates them and takes 1/6th of the sins of his subjects if he does not regulate them properly. He quotes Bṛhaspati that Daṇḍa is of four levels viz. *vāg-daṇḍa* (i. e. censure by saying you did an improper act), *dhig-daṇḍa* (censuring a guilty person in the words 'fie on you who are guilty of an unworthy act), *dhanadaṇḍa* (fine, either a fixed amount or a varying amount), *vadha-daṇḍa* (inflicting bodily pain, mutilation of a limb or limbs and death); the circumstances on which the punishment depends such as *jāti* (caste), amount (of property), age (childhood, grown up man), time of offence (day or night &c). On pp. 22–30 he discusses at some length the fines in *paṇas* (lowest, middling, highest &c.) basing his remarks on Mauu VIII, 138 and Yāj. I. 366 and discusses the scale of the values of *guñjā, kṛṣṇala,* māṣa, suvarṇa (&c.) and of weights and measures called *karśa, pala, tolaka* &c. and coins of copper, silver and gold. He discusses at some length the parts of an offender's body that are to be dealt with by way of punishment (quoting Manu VIII. 124) and states different views about bodily punishments for a brāhmaṇa offender (pp. 46–48). He has a long disquisition on fines with reference to various crimes in pp. 52 ff. Manu (VIII. 336) provides that, where for an offence an ordinary person would be fined one Kārṣāpaṇa, a *rājan* (king)[1295] should be fined one thousand *paṇas*. The Daṇḍa-

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1295 It may be noted here that commentators like Kullūka state that the king in such a case should himself lay down the fine and that he should distribute the fine among eminent *vaidika* brāhmaṇas or throw it into waters, since Varuṇa is the lord of waters and of kings, as said by Manu (IX. 245). Ṛgveda (VII. 49. 3) states that Varuṇa is the lord of waters and

(*Continued on the next page*)

viveka explains that '*rājan*' in this passage means only persons who are endowed with power (landlords &c.) and not the king himself. He quotes Manu VIII. 126 and Yāj. I. 368 and elaborates on them. He devotes pp. 88–140 to punishments for thefts of various kinds. He deals with adultery, rape and unnatural offences on pp. 54–195 and with defamation and cognate offences in pp. 196–218, with assault and battery in pp. 219–258, miscellaneous (prakīrṇaka) matters which are taken up by the king himself and not brought before the king by any person (pp. 259–272); he devotes pp. 273–292 to the rules about property or treasure lost and found or buried treasure found. He has a special discussion (pp. 293–320) on *sāhasa* (of five kinds viz. killing a person, rabbery, carrying away a woman by force or rape and the two kinds of *pāruṣya*), special rules of punishment for Śūdra guilty of certain acts such as those described in Manu VIII. 272, 281 (both verses occur in Nārada also), such as wearing the sacred thread and thereby earning his livelihood or (Yāj. II. 304); cutting down trees growing near temples, burial places or on boundaries &c.; On pp. 325–33 he mentions the Vivādapadas and details some punishments about some of them such as 'asvāmi-vikraya' (Manu VIII. 197–198); pp. 331–337 deal with fines arising on breach of court's temporary orders in a proceeding such as temporary injunction not to leave one's place of residence or not to do certain acts, pp. 337–355 are concerned with fines for members of the court (*sabhya*) in certain cases, review of judgment, fines for parties attributing faults to good witnesses, fines for false witnesses, fines for witnesses found to be false on account of being bribed (Manu VIII. 120–121), fines for witnesses called upon to depose but not coming to do so without any reason &c.

Vardhamāna gives about himself and his work some information. He wrote the Daṇḍaviveka while king Bhairava was the ruler of Mithilā and states that his elder brother was Gaṇḍakamiśra and the latter along with Śaṅkara and Vācaspati

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(*Continued from the previous page*)

notes the truth and falsehood of men. The Daṇḍaviveka remarks (p. 56): एतदेवाभिसन्धायाह नारायणो हलायुधश्च राजदण्डस्तु सभ्यैरेव कर्तव्य इति'. नारायण is one of the commentators on the Manu-smṛti, whom the Daṇḍaviveka quites profusely.

were his *gurus* (Intro. Verse 6). At the end he says that he wrote the Daṇḍaviveka for the sake of the king of Videha, that he was the son of Bhaveśa of the Bilvapañcaka family. He mentions at the end that he wrote the work after consulting the following works and authors viz. Kalpataru, Kāmadhenu, Halāyudha, Dharmakoṣa, Smṛtisāra, Kṛtyasāgara, Ratnākara, Pārijāta, the two Saṁhitās of Manu and Yājñavalkya with the commentaries thereon; besides Vyavahāratilaka, Pradīpikā and Pradīpa. Besides those mentioned in the verses at the end and besides the two epics, Purāṇas, Dharmasūtras and smṛtis he mentions also Kṛtyasāra (p. 28), Graheśvaramiśra (pp 27, 134), Caṇḍeśvara, Caturvarga-cintāmaṇi (326, 346–7). Parāśarabhāṣya (p. 279), Bhavadeva (pp. 77, 238, 347, 353), Bhūpālapaddhati (136), Bālabhūṣaṇa (p. 135), Miśrāḥ (i. e. Vācaspatimiśra, his guru 64, 65, 92, 195, 97, 282, 317), Vivāda-cintāmaṇi (211, 278), Samayaprakāśa (136), Smṛtisāgara (136), Śūlapāṇi (240), Harinātha (p. 251, 326), Harihara (182).

It appears that he composed nine works viz. Daṇḍaviveka, Dvaitaviveka, Gaṅgākṛtyaviveka, Paribhāṣāviveka, Smṛtitattvaviveka, Dharmapradīpa, Smṛtiparibhāṣā, Smṛtitattvāmṛta, Smṛtitattvāmṛta-sāroddhāra (abridgement of the preceding). For the Smṛtitattvāmṛta, vide Mitra's Notices, Vol, VI No. 1992 pp. 12–13 on (Śāntika-Pauṣṭika) where his mother's name is given as Gaurī. The 2nd verse of that work is interesting.[1296] It says at present people's usages differ from Śāstra; when there is a conflict Śāstra is stronger and therefore it has been accepted in this work. For Smṛtitattvāmṛta-sāroddhāra Vide Mitra's Notices Vol. VI p. 57 (where at the end he refers to the Daṇḍaviveka his as work). On p. 76 of the Daṇḍaviveka he refers to his own Dvaitaviveka.[1297] At the end of the Smṛtitattvaviveka (Mitra's Notices Vol. V No. 1868 pp. 183–185 the colophon describes Vardhamāna as Mahādharmādhikārṁ (Judge).

1296 व्यवहारोन्यथा लोके सांप्रतं शास्त्रमन्यथा। तयोर्विरुद्धयोः शास्त्रं बलवत्वादिहादृतम्॥ 2nd verse of स्मृतितत्त्वामृत.

1297 On a verse of Vyāsa about a murderer and his associates Vardhamāna remarks साक्षात्प्रयुक्त्यनुग्रहानुमतिनिमित्तभेदात् पञ्चविधो वधः स चास्माभिर्द्वैतविवेके भेदप्रभेदाभ्यां विस्तरेण प्रपञ्चितः। दण्डविवेक p. 76.

Some of his references are interesting e. g. he quotes a prose passage of Viṣṇugupta about Rūpyamāṣaka, Dharaṇa, Niṣka and a verse of Viṣṇugupta stating that 1/70th part of a *suvarṇa* is called *ropaka* and a dīnāra is equal to 28 ropakas.[1298]

On p. 28 he refers to another view of Viṣṇugupta on 'Māṣa'.[1299] In one place (p. 291-292) he cites some cases of conflict between Dharmaśāstra and Arthaśāstra and between two dharmaśāstras also.[1300]

The English Introduction to the Daṇḍaviveka is an instructive one. It compares the provisions in the Daṇḍaviveka with the Indian Penal Code and the modern criminal law of India and well brings out the points of agreement and difference between them.

As to his date there is no much difficulty. He was a pupil of Vācaspatimiśra and refers to the Vivādacintāmaṇi of that great Maithila scholar and therefore was a junior contemporary of Vācaspati. He flourished under king Bhairava of Mithilā (5th Intro. verse of Daṇḍaviveka) who belonged to the Kāmeśvara dynasty. In J. A. S. B. vol. XI (New Series, p. 433) a complete list of the kings of this dynasty and the probable dates of the authors that flourished under the Karṇāṭa and Kāmeśvara dynasties is set out, according to which Śaṅkaramiśra (one of the *gurus* of Vardhamāna) flourished in the 2nd and 3rd quarters of the 15th century A. D., while Vācaspati flourished in the 3rd and 4th quarters of the same century and Vardhamāna must have flourished some decades before La. Saṁ. 376 (i. e. 1496 A. D.), when a ms. of his Gaṅgākṛtyaviveka (one of his latest works) was copied (vide J. A. S. B. Vol. XI. p. 403). Vācas-

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1298 रजताधिकारे **विष्णुगुप्तः** । अष्टाशीतिगौरसार्षपा रूप्यमाषकस्तेषोडश धरणं निष्को वा विंशतिर्वा रूप्यपलं तद्दश धरणकम् । दण्डवि० p. 26; विष्णुगुप्तः । सुवर्णसप्ततितमो भागो रोपक उच्यते दीनारो रोपकैरष्टाविंशत्या परिकीर्तितः । दण्डवि० p. 27. Is Ropak the same as Rupee ?

1299 तथा कार्षापणपादः चतुःकाकिनीको माषः, वक्ष्यमाणनारदवचनात् । राजतश्चापरो माषो **विष्णुगुप्त**दर्शनात् । कृष्णलस्य साधारण्ययुक्तमेव । दण्डविवेक p. 28.

1300 स्वदारनियमे शङ्खलिखिताभ्यामुक्तेपि नारदेन परानवरुद्धस्वदासीगमनानुज्ञानवत् ब्राह्मणस्याहिंस्यत्वे मनुनोक्तेपि कात्यायनेन आततायिनो हिंसाभ्यनुज्ञानवत्, मातुलकन्याया मातुः सपिण्डत्वेन शातातपादिभिरुद्वहनप्रतिषेधेपि बृहस्पतिना दाक्षिणात्यानां तत्प्रतिपादनवच्च । दण्डविवेक p. 291.

pati's Śrāddhacintāmaṇi refers to Vardhamāna's work on 'Paribhāṣā'. For the Smṛti-paribhāṣā of Vardhamāna, vide Mitra's Notices, vol. V pp. 160-161.

Raghunandana refers to him as Vardhamānopādhyāya or Navya-vardhamāna in order to distinguish him from another Vardhamāna, son of Gaṅgeśopādhyāya, who flourished in the 13th century. Vide Tithittattva (Vol. I, 122) where the Smṛti-paribhāṣikā is cited; for citations from Navya-Vardhamāna vide Smṛtitattva Vol. I, tithi pp, 19, 184, Śrāddha, 213, 224; Āhnika p. 332 (Raghu. differs), 352, 424, Mala. pp. 803, 815, 818. The Śrāddha-pradīpa of Vardhamāna is mentened by Raghu. in Śrāddhatattava (vol I) p. 414.

In the Journal of Oriental Institute (Baroda), vol. II (pp. 71-85) Dr. Ludo Rocher (Ghent University) furnishes an analysis of all mss. of the Daṇḍaviveka with varions readings.

103. Nṛsiṁhaprasāda

This is an encyclopaedic work on dharmaśāstra, no part of which had been printed when the first volume of the H. of Dh. was published in 1930. Since then, however, four parts of it have been published in the series called Princess of Wales Sarasvatibhavana Texts (the General editor being M. M. Gopinath Kaviraja) viz. Vyavahārasāra (edited by Pandit Vinayaksastri Tillu, Sanskrit College, Benares), Prāyaścitta-sāra (edited by Pandit Nandakishore Sharma and Nandakumar Sharma Sahityacharya), Śrāddhasāra (ed. by Pandit Vidyadhara Misra, College of Oriedtal Learning, Benares, Hindu University), and Tīrthasāra (edited by Pandit Sūryanārāyaṇa Śukla, Assistant Professor, Govt. Sanskrit College, Benares), the first three being published in 1934 and the 4th in 1936.

The Benares Sanskrit College has a complete ms. of this vast work. I could examine the whole of it. Besides, the Deccan College collection has two mss. of portions of it, viz. of the Dānasāra (No. 353 of 1875-76) and of the Tīrthasāra (No. 352 of 1875-76). The Dānasāra and Śāntisāra are also noticed in Mitra's Cat. of Bikaner mss. (pp. 429-430) and six sections out of twelve are noticed in the I. O. Cat. p. 434 No. 1467. Unless otherwise stated the references here are

to the Benares Sanskrit College ms. and to the four printed parts thereof.

The Nṛsiṁhaprasāda is divided into twelve[1301] sections called '*sāra*' on saṁskāra, āhnika, śrāddha, kāla, vyavahāra, prāyaścitta, karmavipāka, vrata, dāna, śānti (the averting of evil foreboded by natural portents and other strange occurrences), tīrtha and pratiṣṭhā (consecration of temples, idols etc.). Each section[1302] begins with an invocation of Nṛsiṁha (the man-lion incarnation of Viṣṇu) after whom the work is named Nṛsiṁhaprasāda (the fruit of the grace of Nṛsiṁha). In the Saṁskārasāra, after invoking Nṛsiṁha, the introduction tells us that[1303] when king Rāma ruled in Devagiri (modern Daulatabad), Śāmavit was ruler of Delhi and that after the latter Nijāmasāha wielded power over the world. Then after pronouncing an eulogy on Nijāmasāha (verses 10-13) the author speaks of himself. We[1304] are told that the author was Dalapati (or Dalādhīśa), son of Vallabha, of the Bhāradvāja-gotra and of the Yājñavalkīya śākhā (i. e. Śuklayajurveda) and that he was the keeper of the imperial records of Nebajana (?). Should we read in note 1304 'श्रीमन्ने-

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1301 संस्कारसार: प्रथमो द्वितीयस्त्वाह्निकाभिध: । श्राद्धसारस्तृतीयस्तु चतुर्थः कालनिर्णय: ॥ पञ्चमो व्यवहाराख्य: प्रायश्चित्ताभिधो...(torn) नाशक: (सप्तमस्त्वघनाशक:) ॥ अष्टमो व्रतसाराख्य: पुराणोक्ताभिधायक: । नवमो दानसाराख्य: सर्ववर्णाधिकारक: ॥ दशम: शान्तिसंज्ञो वै तैर्थ एकादश: स्मृत: । देवप्रतिष्ठासारश्च द्वादश: परिकीर्तित: ॥ verses 17–20 of संस्कारसार. These verses are quoted in the Intro. (p. 6) to the Vyavahārasāra.

1302 e. g. verse 8 of the संस्कारसार. The first verse of आह्निकसार is प्रणम्य श्रीनृसिंहेन (हं तु ?) दलाधीशेन भूभुजा । श्रीनृसिंहप्रसादन दिनानुष्ठेयमुच्यते ॥; the श्राद्धसार begins 'श्रीनृसिंहं नमस्कृत्य दलाधीशमहीपति: । श्राद्धसारं प्रकुरुते सर्ववैदिकतुष्टये ॥'

1303 श्रीमद्देवगिरौ पुरन्दरपुरस्पर्धाधिबद्धादरे रामे राजनि शामवित्किल बभौ राजा स ढिल्लीश्वर: । ढिल्लीशादुपरि प्रभु: समभवन्नैजामसाहो महान् यद्दोर्दण्डनिजप्रतापमहिमा राज्यं वशे चानयत् ॥ verse 9.

1304 प्रौढश्रीद्विजराजवंशतिलकालङ्कारहीर: प्रभुर्भारद्वाजकुलानुग: प्रथमया य: शाखयालङ्कृत: । श्रीमन्नेबजनसमस्तकरणाधीश: सतामग्रणी: श्रीमद्वल्लभभूश्चिरं विजयते श्रीमान्दलाधीश्वर: ॥ verse 14 of संस्कारसार. The third line is metrically faulty in the 6th syllable. This verse occurs in each सार at the end with variations. In the D. C. ms. No. 358 of 1875–76 the last two lines are श्रीमद्वल्लभसूनुरात्मनिरतस्तत्संप्रदायाग्रणी: सारे दानकसंज्ञकेतिचतुरे श्रीमान्दलाधीश्वर: ॥

बजने समस्तकरणाधीशः'? This will remove the defect in the metre, but the question would still remain 'who was Nebajana?'. Besides, the printed तीर्थसार, प्रायश्चित्तसार and श्राद्धसार read the latter half of the verse as श्रीमद्वल्लभमनुरात्मनिरतः सत्सप्रदायाग्रणीः...श्रीमान्दलाधीश्वरः There are elaborate colophons[1305] at the end of almost each section (called sāra) in which we are told that Dalapati was the pupil of Sūryapaṇḍita, that he was a great exponent of the Vaiṣṇavadharma, that he was the chief minister and keeper of the records of Nijāmasāha, who was the overlord of all Yavanas (Mahomedans) and ruler of Devagiri. In some colophons 'Dalapati or Dalādhīśa' is styled Mahārājādhirāja. H. P. Shastri in his Preface to Vol. III of the Catalogue of Govt. Mss. (pp. XXIII–XXIV) in the custody of the Bengal Asiatic Society remarks that Dalapatirāya was chief of Gadh–mandla and had a commanding position in the Nizamshahi kingdom of Ahmednagar. Dalapati's wife was the famous Durgāvatī who so bravely fought against the generals of Akbar that the latter had to come himself to invade her capital. It is doubtful whether Dalapati or Dalādhīśa was the real name of the author or was merely a title. It is not unlikely that Sūryapaṇḍita, said to be the *guru* of the author, is the same as Sūrya, the father of the great Maratha saint Ekanātha, who wrote his Bhāgavata at Benares in *śake* 1495 (i. e. 1573 A. D.) and who states that he was born in a family of devout Vaiṣṇavas.

The Nṛsiṁhaprasāda names numerous authors and works. In the beginning of the Saṁskārasāra, he mentions a host of writers and works that he consulted.[1306] Besides these he

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1305 e. g at the and of the श्राद्धसार ' श्रीमत्प्रौढप्रतापमहाराजाधिराज-सर्वपुरीसुन्दरीदेवगिरिपुरवराधीश्वर–समस्तयवनाधीश्वर–श्रीमन्निजामसाहसमस्तकरणाधीश्वर-सकलविद्याविशारद-याज्ञवल्कीयलुप्तशाखाप्रवर्तक-द्विजराजकुलालङ्कारहीर-श्रीवैष्णवप्रवर्तक –श्रीवल्लभात्मज –श्रीवल्लभपण्डितप्रसादासादितसूर्यपण्डिताभिधगुरु– मन्वादिप्रणीतनीतिशास्त्राभिज्ञ-महाप्रभुस्वकार्यवीक्षणप्रतिनिर्धाकृत-श्रीमहाराजदलपतिराजविरचिते श्रीनृसिंहप्रसादे &c.

1306 कालादर्शानन्तभट्ट-विज्ञानेश्वर-भट्टहेमाद्रि-दीपिकाविवरण-असहाय-प्रयोगपारिजात-मदनपारिजात-कृत्यकल्पतरु-माधव-स्मृतिचन्द्रिका-स्मृतिरत्नावलि - स्मृतिदर्पण-स्मृतिचिन्तामणि-स्मृतिभास्कर-मेधातिथि-विज्ञानतिलक-अपरार्क-विज्ञानमार्कण्ड-भोजराजीय-विश्वरूपनिबन्ध-नारायणीय-गणेश - वाक्यमीमांसा - स्मृतिमीमांसा - निबन्धसर्वस्व-स्मृतिमहार्णव-शातातपीयकर्मविपाकसमुच्चय-माधवीय-मैलुगिकर्मविपाक-प्रवराध्याय-प्रवरमञ्जरी-जातिविवेकप्रमुखाननेकनिबन्धान् &c. folio 3b.

mentions Someśvara (commentator of the Tantravārtika) and Kāladīpa in the Saṁskārasāra; the Purāṇasāra in the Āhnikasāra; Pārijāta and Vādibhayaṅkara in the Vyavahārasāra; Kāmika, Jñānaratnāvali, Balārkodaya in the Dānasāra.

The contents of some of the sections of the Nṛsiṁhaprasāda may be set out here. In the Saṁskārasāra the author treats of the meaning of *dharma*, śruti, smṛti, the authoritativeness of purāṇas, kalivarjya (usages prohibited in the kali age), puṇyāhavācana, madhuparka, vṛddhiśrāddha, garbhādhāna, puṁsavana, jātakarma, nāmakaraṇa, upanayana, marriage and other *saṁskāras*, the duties of brahmacārins, snātakas, householders, vānaprasthas and saṁnyāsins. In the Āhnikasāra the author, after dividing the day into eight parts, speaks of the actions appropriate to each viz. : in the first getting up from bed at the brāhmamuhūrta, śauca, brushing the teeth, decoration of the hair, bath etc.; in the second, study; in the third, looking after dependents and pursuit of one's livelihood; in the fourth, midday bath, brahmayajña, tarpaṇa, vaiśvadeva, daily śrāddha, in the fifth dinner and foods prescribed and forbidden; in the sixth and seventh reflecting over itihāsa and purāṇa; in the 8th decision about worldly affairs, evening saṁdhyā etc. In the Kālasāra (which is incomplete in the Benares ms.) he defines the nature of *kāla* and gives rules and decisions about months, *tithis* and such festivals as Navarātra, Janmāṣṭamī etc. In the Vyavahārasāra the author deals with the meaning of vyavahāra, the eighteen titles of law, the four-fold method of deciding dharma, the pramāṇas (means of proof), dāyavibhāga etc. In the Vratasāra he speaks of the several principal *vratas* in each month, some of which are for both men and women, some for men only and some for women only. In the Dānasāra he dilates upon the nature of dāna, its varieties, the various results of dānas, the proper time and place for dānas, proper recipients of dāna, what things can be the subjects of gifts, units of gold, silver etc., the description of kuṇḍa, maṇḍapa and vedī, the sixteen great dānas such as tulā, hiraṇyagarbha, brahmāṇḍa, kalpapādapa etc., and three *atidānas*, viz. land, cows and learning; gifts of image, food, ornaments, bed-stead etc.; gifts on saṅkrānti and eclipses etc. The Tīrthasāra is interesting for this that as the author hailed from Devagiri he

speaks principally of *tīrthas* of the Deccan and Southern India. In his work he speaks of Setubandha, Puṇḍarīka[1307] or Pauṇḍarīka (modern Pandharpur in the Sholapur District, it seems), Gayātīrtha, eulogies of Godāvarī, Kṛṣṇā-Veṇyā, Narmadā, Malaprahāriṇī etc.

As four parts of Nṛsiṁhaprasāda have been published, it would be necessary to say a few words on each of the four.

The Vyavahārasāra is rather a large work in 280 pages. It relies sparingly on the Dharmasūtras of Āpastamba, Gautama, Vasiṣtha and Viṣṇu, quotes only a verse from Baudhāyana. It quotes from Nārada several hundred verses, also from Bṛhaspati and Kātyāyana. Similarly, most of the verses in Yājñavalkyasmṛti on Vyavahāra are quoted and the Manusmṛti also is profusely cited. But out of other Smṛtis only a few like those of Uśanas (p. 12), Pitāmaha (only on ordeals), Yama (p. 7), Vyāsa, Śaṅkha-likhita (p. 200), Saṁvarta, Hārīta (pp. 34, 35, 213) are quoted. The Saṅgrahakāra is quoted twice (pp. 69 and 219).

The Prāyaścitta-sāra has 236 printed pages and deals with the following matters. Derivation and meaning of the word Prāyaścitta ; P. to be prescribed by a *pariṣad* ; five mahāpātakas (killing a brāhmaṇa &c.) ; enumeration of *pātakas* that are equal to Mahāpātakas ; those sins that are called Anupātakas and Upapātakas ; those guilty of Mahāpātakas fall into terrible hells and after undergoing the torments of hell are born as dogs, donkeys, and the like and then they are again born as men suffering from such disease as consumption or are born as cāṇḍālas &c. (Yāj. III. 206-215) ; one should perform appropriate penances for sins ; requesting the Pariṣad to declare the proper penance. It is unnecessary to set out the penances (in view of the fact that a good deal has been stated on them from the Prāyaścitta-viveka of Śūlapāṇi above.

1307 भैम्याश्चैव तटे देवि दक्षिणे तीर्थमुत्तमम् ... घर्मरीरा नदी यत्र करवीरकुशांकुशैः । शोभिता सङ्गता भैम्यास्तस्माद्योजनमन्ततः । पौण्डरीकमिति ख्यातं तत्तीर्थं तीर्थपूजितम् । पाण्डुरङ्गस्तत्रास्ते &c.

Besides the Smṛtis[1308] and Purāṇas, the work mentions Dharmavivṛti (pp. 5, 201), Mitākṣarā (p. 189 and differs from it about the meaning of 'Brahmakūrca'), Rājanighaṇṭu (p. 138), Vākyamīmāṁsā (138–139), Subodhini (com. on Yāj. by Viśveśvarabhaṭṭa), Suśruta, Smṛtisāgara (206), Smṛtyarthasāra.

The Śrāddhasāra is comparatively a small work (in 168 printed pages) but it quotes a far larger number of authors and works than the other two. In the Śrāddhasāra (p. 106) the author refers to the fact that the portion on Dāna had been already composed, that Āhnika had already been dealt with, that Prāyaścittasāra preceded Śrāddhasāra[1309] (vide p. 64–'uktam caitat-bahu Prāyaścitte'). On p. 29 it remarks that it will expatiate at length on the proper time for a certain śrāddha in Kālanirṇayasāra.

1308 In some cases Guru and Bṛhaspati are separately cited in the Vyavahārasāra on the same page; e. g. on p. 57 three verses are quoted as Bṛhaspati's and six verses are then quoted as from Guru that define some terms quoted from Bṛhaspati; On p. 21 Manu IX. 211 is cited as a text of Brahman and Manu IX. 104 is quoted as from Paramarṣi. The Nibandha writers and works are sparingly quoted. On p. 221 Aparārka, Viśvarūpa, Vijñāneśvara and Mādhavācārya are mentioned. On p. 228 are named Medhātithi, Vijñāneśvarabhaṭṭa and Mādhavācārya, Bhāruci, Smṛticandrikākāra (in plural), Dhāreśvara and Śrīdhara (page 256) and p. 257 refers to Nibandhas of Asahāya, Medhātithi, Vijñāneśvara and Mādhava. The Mitākṣarā is mentioned on p. 139. Once Kapiñjalādhikaraṇa is cited on p. 20 and on p 231 a sūtra of Jaimini (X. 8. 5) is quoted. These are only patent Mīmāṁsā references in this part.

Vide for Viśveśvarabhaṭṭa under Madanapāla above pp. 792 ff. On p. 138 the Nṛsiṁhaprasāda says :—(on the word गृञ्जन) अज्ञानविधुरा परप्रद्वेषिण एव शास्त्रानभिज्ञा गाजरमेव गृञ्जनं मन्यन्ते । and quotes वाक्यमीमांसा in support 'तदुक्तं वाक्यमीमांसायाम्–सुश्रुतोक्तरत्ननालविषये तालकस्य (नालकस्य ?) गृञ्जनशब्दस्य गाजरविषये गाजरत्वमन्त्रपरम्परान्यायेन मन्यमाना गाजरमभक्ष्यं मन्यन्ते इति। प्रायश्चित्तसार pp. 138-139; vide श्राद्धसार (pp. 63-64 b) for almost the same words.

1309 वैश्वदेवः सर्वाहिताग्निना श्राद्धात्पूर्वमेव कर्तव्यः। अनाहिताग्निश्चेच्छ्राद्धोत्तरकालमिति व्यवस्था इत्याह्निके। सम्यग्बहूक्तमित्यलमनेन। श्राद्धसार p. 167.

It quotes for its size numerous authorities, particularly smṛtis and Purāṇas,[1309a] but *nibandhas* or digests rarely. It mentions the Mitākṣarā (p. 43), Mādhavācārya (p. 94), Smṛticandrikākāra (p. 71 in the plural), Smṛtiratnāvalīkāra (p. 94 in the plural).

The Tīrthasāra is a small work in 103 pages. It deals with the following tīrthas (16 in number) all in the Deccan and South India except Gayā[1310] namely, Setubandha (and Rāmeśvara), Puṇḍarīka (Pandharpur on the Bhīmā, where there is Pāṇḍuraṅga's image), Āmardaka (Nāganātha pp. 21–30), Gayā, Godāvarī (and subsidiary tīrthas), Kṛṣṇa-Veṇī (and tīrthas subsidiary to them), Narmadā and eight more. The principal authorities are Purāṇas, viz. Kālikā, Kūrma, Garuḍa, Padma, Brahma, Brahmavaivarta, Brahmāṇḍa, Matsya, Vāmana, Vāyu, Viṣṇu, Saura, Skanda. The few other authorities that are quoted are Bṛhaspati (p. 34, several verses, probably from some purāṇa), Mahābhārata (on pp. 30, 41, 42–43), Yāj. (on p. 39, a half verse I. 261), Vasiṣṭhasmṛti (p. 33), Vyāsa (p. 89, two verses).

The Nṛsiṁhaprasāda being a work from the Deccan held the view that marriage with a maternal uncle's daughter was sanctioned by the Veda and was not to be censured.[1311] It says

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1309a The Purāṇas quoted in Śrāddhasāra are: आदि (twenty-four verses), आदित्य, कालिका, कूर्म (pp. 4, 48), पद्म (p. 34), ब्रह्म (pp. 3, 4, 5, 7–8), ब्रह्मवैवर्त (pp. 3, 10–12), ब्रह्माण्ड (pp. 13. 14, 34, 48, 52, 55,), भविष्य (p. 39), मत्स्य (pp. 29, 33, 107 &c.), मार्कण्डेय (pp. 18–19, 51, 53 &c.), वायु (pp. 9–10 ten verses, 13, 51 six verses, 102). विष्णु (pp. 5, 13, 9, 43, 44, 60, 61, 108–9), विष्णुधर्मोत्तर (pp. 5, 56, 96), स्कन्द 8 (in verses, 28).

1310 The Mahābhārata refers to Gayā at length. A famous verse quoted on p. 37 of the Tīrthasāra is : एष्टव्या बहवः पुत्रा यद्येकोपि गयां व्रजेत् । यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ॥ This verse also occurs in विष्णुधर्मसूत्र 85 (last verse), वनपर्व 87. 10, मत्स्यपु. 22. 6, वायुपु. 105, 10, कूर्म II. 35·12, पद्म I. 38.17 and V. 11. 68, नारदीय (उत्तर) 44. 5–6. Vide H. of Dh. vol. IV pp. 643–679 for detailed treatment on Gayā.

1311 वस्तुतस्तु मातुलसुतापरिणयनं वदोभिहिततया न दोष इति ... विस्तरेण वक्ष्यामः । संस्कारसार folio 9.

that where there is (irreconcileable) conflict between the smṛtis and purāṇas there is an option.[1312]

As the Nṛsiṁhaprasāda relies upon the Mādhavīya and the Madanapārijāta, it is certainly later than 1400 A. D. As it is mentioned as an authority in the Dvaitanirṇaya of Śaṅkarabhaṭṭa and in the Mayūkhas of Nīlakaṇṭha, it must be earlier than about 1575 A. D. If by the Dīpikāvivaraṇa, which it enumerates among its principal authorities, is meant the com. of Nṛsiṁha, son of Rāmacandrācārya, on his father's commentary of the Kālanirṇaya (which is most probable), then the Nṛsiṁhaprasāda must be later than about 1500 A. D. Dr. Bhandarkar[1313] says that Rāmacandrācārya lived about 1450 A. D. A ms. of the Dīpikāvivaraṇa was copid in *saṁvat* 1604 (1548 A. D.).[1314] The Benares Sanskrit College ms. appears to have been copied for Rāmapaṇḍita Dharmādhikarī at Benares, who is said to have been the father of Nandapaṇḍita[1315] (see sec. 110 below). At the end of several *sāras* either *saṁvat* 1568 (1511-12 A. D.) or 1569 occurs as the date.[1316] This may be said to be the date of the actual composition of the work or of the copying of the ms. for Rāmapaṇḍita. It seems difficult to believe that Rāmapaṇḍita for whom the ms. was copied in 1511-12 A. D. was the father of the famous Nandapaṇḍita. We know that Nandapaṇḍita composed his Vaijayantī in 1623 A. D. Rāmapaṇḍita must have been a man of middle age before he could order the copying of a huge ms. like the Nṛsiṁhaprasāda. If he did this in 1511-12 A. D. his son could hardly have been alive 120 years later. Therefore it looks probable that the dates (*saṁvat* 1568 and 1569) are not

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1312 यत्र स्मृतिपौराणयोर्विरोधस्तत्र विकल्पः। संस्कारसार folio 14a.

1313 Report, 1883-84, pp. 58-60.

1314 Vide I. O. Cat. p. 530, No. 1662.

1315 *Vide* Benares 'Pandit' (New Series) vol. V. pp. 377-78 for an announcement about the नृसिंहप्रसाद by a learned descendant of नन्दपण्डित.

1316 At the end of the colophon of the आह्निकसार we have the date 'संवत् १५६८ समये आश्विनवदि १३ शुक्रवारे' and on the back of that part of the ms. the date 'संवत् १५६९ वैशाखवदि ७ शुक्रे' i. e. 7th May 1512 A. D. At the end of the कर्मविपाकसार we have 'संवत् १५६९ समये कासीपुरीश्रीविश्वेश्वरचरणसंनिधाने'. At the end of the तीर्थसार we have 'संवत् १५६८ समये वैशाखसुदि द्वितीया रवौ'.

the dates when the ms. was copied for Rāmapaṇḍita, but rather the dates of the composition of the original work or of the copying the ms. from which Rāmapaṇḍita got his own ms. copied. At all events it is clear that the Nṛsiṁhaprasāda could not have been composed later than 1512 A. D. As the author was a minister of Nijāmasāha who ruled over Devagiri, it appears that he is referring to Ahmad Nizam Shah who ruled from 1490–1508 A. D. or to his son Burhan Nizam Shah (1508–1533 A. D.), most probably the former.[1317] It may be taken as certain that the work was composed between 1490 and 1512 A. D.

The author Dalapati appears (if it is his proper name) to have been a south Indian. He mentions only a few authors and digests by name among which are South Indian Mādhavācārya, Mitākṣarā, Smṛticandrikā, Smṛtyarthasāra. There are also some other indications. In the Śrāddhasāra, while dilating on going to Gayā for śrāddha, the author first quotes a verse prescribing that the pilgrim intending to go to Gayā should first perform a śrāddha, should be dressed in a *karpaṭa* (worn out or ragged clothes) and should circumambulate his village.[1318] The author says that provision is not restricted to one going to Gayā alone, but also applies to Godāvarī when Jupiter is in the sign of Leo.

It may be noted that the Nṛsiṁhaprasāda had become a well-known work of some authority before 1600 A. D. even at Benares. The Nirṇayasindhu composed in 1612 A. D. (2nd Pariccheda on Navarātra) refers to passages quoted on Navarātra in Nṛsiṁhaprasāda.

1317 Vide Lane-Poole's 'Muhammadan dynasties' (ed. of 1924) p. 320 for the names and dates of the Nizam Shahs. According to Lane-Poole the Nizam Shahs of Ahmednagar ruled from 1498 to 1595 A. D.

1318 तदुक्तम् । उद्यतस्तु गयां गन्तुं कृत्वा श्राद्धं विधानतः । विधाय कर्पटीवेषं ग्रामस्यापि प्रदक्षिणम् ॥ इति । गयेत्युपलक्षणं **सिंहस्थगोदायात्रादेः** । ततश्च गयाद्यर्थं गच्छतो नेतरत्रेति परिसंख्यया व्याख्यया परितोषः । श्राद्धसार p. 96. Should we not read 'नेतरत्रेति परिसंख्याव्याख्ययापरितोषः'। (व्याख्यया + अपरितोषः)? यानि तु अमायुक्ता प्रकर्तव्येत्यादीनि **नृसिंहप्रसादे** वचनानि तानि समूलत्वे सत्येतद्विषयाणि । निर्णयसिन्धु p 163 with Marathi translation (Nir. Press, 1935 A. D.).

104. Pratāparudradeva

The Sarasvatīvilāsa was compiled by Pratāparudradeva, a king of the Gajapati dynasty who ruled at *Cuttack* (Kaṭakanagarī) in Orissa. The Dāyabhāga portion of this work was published with an English translation by Rev. Thomas Foulkes in 1881. When the materials for the first volume were being collected, this work dealing with Vyavahāra was in the Press. It was edited by Dr. R. Sham Sastry and was published as a volume in the Oriental Library Publications of the University of Mysore. It is a large work containing 503 pages of the text with an Introduction of thirty-two pages containing an Index of the topics dealt with in it, errata and an account of the mss. on which the edition is based.

After invoking deities the work starts with the *praśasti* of the king and his family (pp. 2–11). Descent is traced to the Sun himself through Daśaratha, Rāma and his sons. Rāma, his son Kuśa, his son Atithi and in this family of the Raghus was born Kapilendra, founder of Gajapati dynasty, whose son was Puruṣottama. His queen was Rupāmbikā. Pratāparudradeva or Vīra-Rudra-deva was the son of Puruṣottama. He is spoken of as having given protection to Sultan (Suratrāṇa) Husanshah who threw himself on his mercy.[1319] In the colophons[1320] the king is styled Gajapati, Gauḍeśvara (king of Gauḍa), lord of Kalubariga (modern Gulbarga) in the Karṇāṭaka country of nine crores (probably of revenue) and as the protector of Sultan Husanshah of Jamunāpura. It is significant that the same titles are applied to Puruṣottama[1321] in his Poṭavaram grant of *śake* 1412 (1490 A.

1319 p. 11 'शरणागतहुसनसाहिसुरत्राणवज्रपञ्जरः।'.

1320 इति वीरश्रीगजपति-गौडेश्वर-नवकोटिकर्णाटककलुबरिगेश्वर-शरणागतजमुनापुराधीश्वरहुशनसाहसुरत्राण-शरणरक्षण-श्रीदुर्गावरपुत्र-परमपवित्रचरित्र-राजाधिराज-राजराजपरमेश्वर-वीरप्रतापरुद्रदेवमहाराजविरचिते स्मृतिसंग्रहे सरस्वतीविलासे व्यवहाराकाण्डे &c. p. 503. Is Jamunāpura modern Jaunpura?

1321 वीरश्रीगजपतिगौडेश्वरनवकोटिकर्णाटकलुबरिगेश्वरप्रतापपुरुषोत्तमदेव &c. E. I. vol. XIII p. 155; vide Dr. Rajendralal Mitra's 'Antiquities of Orissa' vol. II, apdendix pp. 165–167, Ind. Ant. vol. I. p. 355 and M. M. Chakravarti's article on 'Uriya Inscriptions of 15th and 16th centuries' in JASB vol. 62, part 1, pp. 88–104 for inscriptions of this dyasty. Vide the Velicharla grant of Pratāparudradeva Gajapati dated *śake* 1432 (1510 A. D.) in E. I. vol. 28 pp. 205 ff.

D.) and in other inscriptions. Pratāparudradeva, while ruling his capital[1322] Kaṭakanagarī, called together an assembly of *Pandits* and compiled an extensive digest of civil and religious law. The royal author feels qualms of conscience on the question of eulogising himself and his family but stifles them easily by saying that a poet can also be an appreciative critic of his own productions.[1323] He boasts that he composed the work for saving scholars the trouble of bringing harmony among the conflicting dicta of Vijñānayogī, Aparārka, Bhāruci and others, that there was no work that could equal his own and that his literary effort would make his predecessors' works afford illustrations of the maxim that when a certain purpose is served by one the existence of others is superfluous.[1324] Then it is said that the Vyavahārakāṇḍa was first taken in hand even before the Ācārakāṇḍa following the special desire of the king Vīrarudra Gajapati.[1325] But it appears from references in the Vyavahārakāṇḍa itself that before that part was finished the Ācārakāṇḍa had been completed.[1326] The Sarasvatīvilāsa, being a work composed under the express orders of a king for the benefit of his subjects, makes the nearest approach to the Austinian conception of law as a command addressed by political superiors to political inferiors and enforced by a sanction.

The principal topics dealt with in the Vyavahārakāṇḍa are: the hall of justice, the method of judicial procedure, the plaint, the reply, documents, possession, ṛṇādāna, dāyavibhāga, sāhasa

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1322 'स चायं वीररुद्रो गजपतिरयोध्यामिवायोध्यां ... भूकान्ताकटकं कटकनगरीं समानयन्' p. 11.

1323 अत्र वर्णयितृवर्ण्ययोरभेदैकनियतयोरपि अवस्थाभेदेन भेदकथनमेकस्यैव कवेः कवि-सहृदयत्ववन्न विरुध्यते। p. 11.

1324 यथाविहितसभामण्डपान्तरे सभ्यप्राड्विवाकामात्यपुरोहितज्योतिर्विदादिसहितो विज्ञानयोगि-भारुच्यपरार्क-मेधातिथ्यसहाय-चन्द्रिकादिबहुग्रन्थैकवाक्यतापर्यालोचन-वशायाततत्क्लेशो मा भूदिति सकलस्मृतिसमुच्चयमतिगम्भीरं नातिविस्तृतं प्रबन्धं प्रस्तौति।... हीने गर्वमहो नैव नव गर्वमहोधिके। समे तु गर्वं शङ्केत न समस्ति समस्तु नः॥ pp. 11–12; एकेन चरितार्थत्वादितरानर्थतानयः। पूर्वप्रबन्धैर्विषयी-भवेदिति ममोद्यमः॥ p. 14.

1325 ततश्चाचारकाण्डाद् व्यवहारकाण्डः प्रथमारब्धः।... तथापि वीररुद्रगजपतिमहा-राजस्याकांक्षानुसारेण प्रथमं व्यवहारकाण्डः प्रक्रम्यते॥ p. 15.

1326 अत्र यद् बहु वक्तव्यमस्ति तदस्माभिरपि आचारकाण्डे विवाहप्रकरण एव प्रपञ्चित-मिति तत एवावधार्यम्। p. 343.

and other titles of law. In the beginning of the work he sets out at great length the views of ancient writers on politics about the constitution of the *maṇḍala*, such as those of Parāśara, Uśanas, Viṣṇu, Bṛhaspati, Viśālākṣa, Manu etc. He generally follows the views of Vijñāneśvara on dāyavibhāga, but here and there strongly criticizes him e. g. he says that Vijñāneśvara gave a very far-fetched interpretation[1327] of Yājñavalkya's verse 'rikthagrāha ṛṇam dāpyaḥ'. Another interesting example of of criticism of Vijñāneśvara is found on p. 457 of Sar. V. 'विज्ञानयोगिना यदुक्तं विवादपदानां परस्परसङ्गतिर्नास्ति तत्परास्तं वेदितव्यम्'. This passage has in view the Mitākṣarā passage at the beginning of Svāmipālavivāda (taken up immediately after dealing with Sīmāvivāda) 'व्यवहारपदानां परस्परहेतुमद्भावाभावात् तेषामाद्यमृणादानमित्यादि-पाठक्रमो न विवक्षित इति व्युत्क्रमेण स्वामिपालविवादोऽभिधीयते।' for 'तेषामद्य' vide Manu VIII. 4–7. Similarly another proposition associated with the Mitākṣarā is attacked by the Sar. V. (p. 396) viz. यत्तु विज्ञानयोगिना स्वत्वं लौकिकं लौकिकक्रियासाधनत्वाद् व्रीह्यादिवदित्युक्तं तदुद्ग्रन्थं स्थूलमिव प्रतिभाति. On the other hand, Varadarāja refers to Vijñāneśvara as 'Brahmavit-pravara' (eminent or best among those who realized *brahman* on pp. 253 and 270 of Vyavahāranirṇaya).

It may be noted that the Sar. V. names (on pp. 13–14)[1328] 41 Smṛtikāras, some Upasmṛtis, 18 Purāṇas and makes a distinction between Ṭīkākāras (like Vijñāneśvara) and Nibandhanakāras (i. e. digest-writers) like Lakṣmīdhara. On p. 12 he quotes a

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1327 एतद्व्याख्यानक्रमं (?) विज्ञानयोगिना पूर्वाचार्यच्छयानुगच्छता (०च्छायामनु-गच्छता ?) अधिक्षेपसमाधानाभ्यामतिक्लेशमाश्रित्य कृतम्। p. 262; vide p. 207 for another example of the criticism of विज्ञानेश्वर. Should we not read एतद्व्याख्यानकर्म as the first word?

1328 The page references are to the pages in the Mysore University edition of the Sarasvatīvilāsa (of 1927) indicated by the form Sar. V.

मन्वङ्गिरो-व्यास-गौतमात्रेय-यम-वसिष्ठ-दक्ष-संवर्त-शातातप-पराशर-विष्ण्वापस्म्ब-हारीत-शङ्ख-कात्यायन-गुरुप्रचेतो-नारद-योगीश्वरबोधायन-पितामह-सुमन्तु-कश्यप-बभ्रु-पैठीनसि-व्याघ्रपाद-सत्यव्रत-भरद्वाज-गार्ग-कार्ष्णाजिनि-जाबालि-जमदग्नि-लौ-काक्षि-वत्स-मरीचि-देवल-पारस्कर-लिखित-छागलेयात्रिभिः प्रणीताः स्मृतयः।जाबालि-नाचिकेत-स्कन्द-लौगाक्षि-कश्यप-व्यास-सनत्कुमार-शन्तनु-जनक-व्याघ्र-कात्यायन-जातूकर्णि-कपिञ्जल-बोधायन-कणाद-विश्वामित्र (पैठीनसिगोभिल)प्रणीता उप-स्मृतयः। जाबालिलौगाक्षिव्यासादयः पूर्वोक्ता न भवन्ति। पुराणानि तु-ब्राह्मपाद्म-

(*Continued on the next page*)

verse containing names of sages like Manu, and Vasiṣṭha and Yogīśvara and Nibandhanakāras like Bhāruci, Kulārka and Yogīśvara.

The Sar. V., though a late work, is of great importance in some respects. In scores of places it cites the different views or explanations of Vijñāneśvara and Bhāruci on the same topic or verse. A few examples may be cited here. (1) On Yāj. I. 312 (Sar. V. p. 23 on 'sthirah'), Yāj. I. 313 (Sar. V. p. 20 on the 'uditodita'), Yāj. I. 317 (on 'pātreṣu', Sar. V. p. 24), Yāj. I. 327 ('no krama of the several acts is intended' says Bhāruci in Sar. V. p. 30).

Differences of opinion between Bhāruci and Vijñāneśvara are pointed out by Sar. V. as to several matters, e. g. on p. 308 Sar. V. states that Vijñānayogin, Asahāya and Medhātithi allowed recourse to ordeal in the case of a dispute about sale by one who was not the owner of the property sold (asvāmivikraya), while Bhāruci, Aparārka and Smṛticandrikā did not allow such recourse to ordeals in that matter. Recently Dr. Derrett (of the London School of Oriental and African Studies) came across a ms. of Bhāruci's commentary on some chapters of the Manusmṛti found at Trivandrum and he is thinking of bringing out an edition of the part available. Here and there the Sar. V. cites Bhāruci's explanations of several passages of Manu and also explanations of Vijñāneśvara. For example, on Manu VIII. 383 (Sahasram

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(*Continued from the previous page*)

वैष्णव-शैव-भागवत-नारदीय-मार्कण्डेयाग्नेय-भविष्यत्-ब्रह्मवैवर्त-लैङ्ग-वाराह-स्कान्द-वामन-कौर्म-मत्स्य-गारुड-ब्रह्माण्डानि एतान्यष्टादशपुराणानि । सरस्वतीविलास pp. 13–14.

टीकाकारैर्विज्ञानयोगिप्रभृतिभिर्निबन्धकारैः कुलार्कलक्ष्मीधरप्रभृतिभिः लोकानुजिघृक्षया स्मृतिव्याख्यानव्याजेन सर्वाः स्मृतयो व्याख्याताः शिष्टानुगृहीतसर्वानुष्ठापक पूर्वनिबन्धृनिर्मितनिबन्धेषु विद्यमानेषु । सरस्वतीविलास p. 14. The word 'nibandhana' or 'nibandhanakāra' often occurs in the Sar. V. (e. g. pp. 52, 53, 149, 349, 451, 456, 468). It appears likely that Nibandhanakāra in these cases does not refer to one work only, but to different digests at different places. On p. 53 it is noted that a Nibandhanakāra followed Nārada as regards the order (*Krama*) of the 18 *Vyavahārapadas* and not the order given in the Manusmṛti.

brāhmaṇo daṇḍam &c.) he quotes the views of both Vijñāneśvara and Bhāruci;-vide also Sar. V. pp. 369–373 where Manu, Yāj. and Viṣṇu are quoted and the differing views of Bhāruci and Vijñāneśvara are pointed out. A few more cases, where Bhāruci's comments along with those of others on some verses of Manu are cited, may by pointed out. On p. 348 Manu IX. 103 is cited and the word ' Dāyadharmam ' occurring therein is explained by Bhāruci as indicating both Dāyavibhāga and Dharmavibhāga. On p. 360 Manu IX. 118 (svebhyo &c.) is explained by Sar. V. which points out that Asahāya, Medhātithi, Vijñāneśvara hold views opposed to those of Bhāruci and Aparārka. Vide also Sar. V. pp. 389–90 where are cited Manu V. 197 and 161 and the different explanations of Vijñāneśvara and Bhāruci are set out.

Another interesting matter is that the Sar. V. cites in many places the explanations of certain sūtras and words of Viṣṇu and gives their interpretations by Bhāruci; vide for example pp. 160, 314–15, 318–19, 422–23, 427–28, 430–32, 447–48, 487, 488–89. The question arises whether Bhāruci wrote a commentary on Viṣṇu as well as on Manu or whether he embodied many comments on Viṣṇu in his commentary on Manusmṛti. That question cannot be answered until Bhāruci's commentary on Manu is available in print.

It may be mentioned here that the Sarasvatīvilāsa paid high honour to Bhāruci, since on p. 428 it refers to Bhāruci as ' bhagavat ' and it appears that Pratāparudra and his helpers possessed a copy of the commentary of Bhāruci on Manu.

On p. 457 Sar. V. quotes a verse of Viṣṇugupta for explaining a sūtra of Viṣṇu. Who this Viṣṇugupta is cannot be definitely stated. Kauṭilya, who also is called Viṣṇugupta in the Mudrārākṣasa, has some of these terms (in II. 19. 2–9) but there is no such verse in the Kauṭilīya. It may be pointed out that the Bṛhaj-jātaka of Varāhamihira in VII. 7 and XXI. 3 mentions the views of Viṣṇugupta and that Utpala (who comments on Bṛhaj-jātaka) quotes two Āryā verses of Viṣṇugupta. So a Viṣṇugupta (writer on astrology) flourished before 500 A. D Whether Cāṇakya and Viṣṇugupta are identical is discussed by the present author in his paper on ' Varāhamihira and Utpala ' in JBBRAS New Series Vol. 24. 3 at p. 19.

The Sarasvatīvilāsa quoted the views of Varadarāja in sevaral places (e. g. on pp. 135, 179, 268–69, 276, 319)[1329] his work must be earlier than about 1500 A. D., as Pratāparudra ruled from 1497 to 1538 A. D. and the king refers to him as an ādhunika (recent writer) on p. 325 (of the Sarasvatīvilāsa under 'Kritvā-nuśaya'). It is noteworthy that the Sarasvatīvilāsa, which quotes Aparārka many times (as on pp. 230, 262, 264, 308) and Smṛti-candrikā dozens of times (as on pp. 212, 230, 235, 242, 264, 267, 275, 308, 350) does not speak of Aparārka or the Candrikā (or Smṛti-candrikā) as 'ādhunika'. The Smṛticandrikā would have to be placed between 1200 A. D. to 1240 A. D., as it quotes Aparārka and is very largely quoted by Hemādri. Therefore Varadarāja has to be assigned to a period between 1450 to 1500 A. D. in order that in a work like the Sarasvatīvilāsa composed in the first quarter of the 16th century he may be called 'ādhunika' (recent, modern).

The Sarasvatīvilāsa is a work of authority in Southern India on matters of Hindu Law, though inferior to the Mitākṣarā.[1330] It informs us that, though the Smṛticandrikā passed over the ordeals of water and poison on the ground that they had gone out of vogue, in Utkala the ordeal of water alone was resorted

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1329 Some decisive references may be given here to the passages in Varadarāja's Vyavahāranirṇaya (ed. by the late Prof. Rangaswami Aiyangar), which are quoted in Pratāparudra's Sarasvatīvilāsa (on Vyavahāra).

1. On p. 135 of Pratāparudra's work there is a long quotation of the respective strength of title and mere possession in different circumstances, which repeats what Varadarāja says on p. 132 of the Vyavahāranirṇaya.

2. On pp. 275–76 of the Sarasvatīvilāsa a passage is quoted as cited from Kauṭilya by Varadarāja : अत्र विशेषमाह विष्णुः। अथ ऋत्विजि मृते पश्चादन्यं वृणुयात्। पूर्ववृतस्यैव दक्षिणा। पश्चादाहूतः यत्किंचिल्लभते चेति। यत्किंचिच्छब्दार्थमाह कौटिल्यः। अग्निष्टोमादिषु दीक्षणीयाया ऊर्ध्वं याजकोऽवसन्नः, पञ्चमंशमन्य आहूतो लभेत।... प्रातःसवनादूर्ध्वं पादोनम्। माध्यन्दिनसवनादूर्ध्वं समग्रं नीतासु दक्षिणासु भवतीति वरदराजः। This occurs in व्यवहारनिर्णय of वरदराज (pp. 284-85); it is found in Kauṭilīya III. 14. 29–32 p. 120 (ed. by Prof. Kangle).

1330 *Vide* 2 Mad–H. C. R. 206 at p. 217, 33 Mad. 439 at p. 441, 35 Mad. 152 at p. 156.

to and in Śūrasena (Mathurā) and Magadha (Bihar) the ordeal of poison alone was administered.[1331]

Besides the usual dharmasūtras and other smṛtis, the principal authors and works named in the Sarasvatīvilāsa are noted below.[1332] The Sarasvatīvilāsa presents in the case of the dharmasūtras, particularly of Viṣṇu and Gautama, great variations from the printed texts of these works (vide sec. 10, p. 127 above). The Sarasvatīvilāsa in scores of places gives the conflicting views of Bhāruci and the Mitākṣarā (for which see under Bhāruci, sec. 62). The Sarasvatīvilāsa also contains valuuable information about the views of such authors as Asahāya, Bhavadeva and Śrīkara whose works have not yet come to light.

Burnell (introduction to Vaṁśa Brāhmaṇa p. VII) took Pratāparudradeva to be the king of that name who belonged to the Kākatīya-Gaṇapati dynasty of Warangal and who was carried captive to Delhi in 1332 A. D. But in this he was wrong. It has been shown above that the king connected with the composition of the Sarasvatīvilāsa belonged to the Gajapati dynasty that ruled at Cuttack and not at Warangal. Pratāparudradeva ruled from 1497 to 1539 A. D. Therefore the Sarasvatīvilāsa must have been composed in the first quarter of the 16th century. Foulkes thinks (Intro. p. XX) that the work was composed about 1515 A. D. His argument is that though the commentary of Mādhavācārya was written about two hundred years before the Sarasvatīvilāsa, the latter is entirely silent about it in his work and that the reason of this is to be sought for in the rivalry of the two dynasties of Pratāparudra and Kṛṣṇarāya

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1331 यथोक्तं चन्द्रिकाकारेण जलविषयोरुत्सन्नानुष्ठानतत्वात्तद्विधिमनाख्याय कोशविधिरुच्यत इति। उत्कलादिषु क्वचिद्देशेषु जलविधेरेव प्रामाणिकत्वेन व्यवह्रियमाणत्वात्। शूरसेनमागधादिषु क्वचिद्देशेषु विषविधेरेव प्रामाणिकत्वेन परिगृहीतत्वात्। p. 200. Vide स्मृतिचन्द्रिका (व्यवहार०) p. 116 Gharpure's ed. for its opinion cited here.

1332 अपरार्क, असहाय, कर्किभाष्य, कुलार्क, गुरु (प्रभाकर), चन्द्रिका (i. e. स्मृतिचन्द्रिका), देवरात, देवस्वामी, धारेश्वर, निबन्धनकार, प्रदीप, प्रदीपिकाकार, भवदेव, भवनाथ, भारुचि, मिताक्षरा, मेधातिथि, यज्ञपति, राजलासक, लक्ष्मीधर, वरदराज (called आधुनिक as contrasted with भारुचि), विज्ञानेश्वर, वृत्तिकार (on आप० श्रौत), वैखानससंहिता, शालिकानाथ, श्रीकर, संग्रहकार, सोमशेखर, सोमेश्वर.

of Vijayanagara which was set at rest by a marriage alliance about 1516 A. D. Vide Prof. S. Krishnaswami Aiyangar's 'Sources of Vijayanagar History' (p. 116), where we are told that the daughter of the Orissa king married to Kṛṣṇadevarāja was named Jaganmohinī (according to some) or Tukkā (according to others) and Sewell's 'A Forgotten Empire' p. 320. Another argument advanced by Foulkes for 1515 A. D. as the date of the work is that during the latter part of his reign Pratāparudradeva had come under the influence of the great Vaiṣṇavite saint Caitanya, who made Purī his residence during the last years of his life and that the Sarasvatīvilāsa has in the beginning an invocation of Śiva. Caitanya was born in śake 1407 Phālguna Full-moon (i. e. in 1486 A. D.); vide Bhandarkar's 'Vaiṣṇavism and Śaivism' (p. 83) and Caitanya is said to have gone to Purī about 1510 A. D. and died in 1533 A. D. (Beames in Ind. Ant. vol. II, p. 1 ff.). Both these arguments are not of much weight. As a matter of fact in some mss. there is an invocation of both Viṣṇu (Hayagrīva) and Śiva; *vide* Descriptive Cat. of Government S. mss. at Madras vol. VI, p. 2426 No. 3221.

Among the latest works and authors of certain dates that the Sarasvatīvilāsa names are the Smṛticandrikā and Varadarāja. Some confusion has been caused by the fact that there were two kings called Pratāparudra viz. King Pratāparudra Gajapati (ruler of Orissa) and Pratāparudra Kākatiya (of Warangal). There is a work called Pratāparudra-Yaśobhūṣaṇa on Sanskrit Poetics (including dramaturgy composed by Vidyānātha and published in the Bombay Sanskrit Series (in 1909) edited by K. P. Trivedi. In that work while dealing with dramaturgy a Sanskrit drama is put forward in which Pratāparudra Kākatiya is the hero (p. 135) (vide pp. 131–218 of that work). He ruled over Āndhradeśa called Triliṅga because that country has three famous liṅgas (Śrīśaila, Kāleśvara and Drakṣārāma) and he was also called Vīra-rudra or Rudra. He was the son of Mahādeva and Mummudi or Mummudamba. It would be seen that the parents of the two Pratāparudras were different and that their capitals were different (Kaṭakanagara of the Gajapati king and Ekasilā of the Kākatiya king).

An interesting question about the authorship of the Sar. V. was raised by the late Dr. P. K. Gode in the Calcutta Oriental

Journal, Vol. II (1934–35) pp. 229–231 and he suggested that the real author of the Sarasvatīvilāsa was Lolla Lakṣmīdhara, who wrote a commentary on the Saundaryalaharī of Śrī Śaṅkarācārya. In the journal of the Bihar Research Society (for 1950), Vol. 36 (parts 3–4 pp. 15–18) Mr. R. Subrahmanyam raises the same question and answers it by saying that the Sarasvatīvilāsa was really composed by Lolla Lakṣmīdhara. The arguments advanced are flimsy and worth little. He boldly asserts that the author of the Sar. V. nowhere gives his own opinion or hazards his bonafides. One fails to understand what he means by the first part of his dictum. In dozens of places the author of Sar. V. gives his own opinions on the varying interpretations of Vijñāneśvara and of Bhāruci and others. Vide above and notes for striking examples of the decisive conclusions reached by Pratāparudra (such as that on the question of Svatva cited above).

I regret to say that Mr. Subrahmanyam has not made clear what he means by saying that he (Pratāparudra) nowhere gives his opinion and I am afraid that he has not read the original text carefully. In many cases he gives his opinions and prefers one explanation to another. Vide p. 208; he employs the words 'tan-mandam' against Vijñāneśvara and expressly says 'asmad-uktaiva vyavasthā samyak'. On pp. 160–161 he refers to the differing explanations of the Smṛticandrikā and Bhāruci and expressly says Bhāruci's explanation is the proper one. For reasons of space it is not possible to dilate at length on this first charge against Pratāparudra. Only a few references to pages where he prefers one view to another are given here. Vide pp. 109 (Vijñāneśvaramatameva samyak), 154 (where the views of both Bhavadeva and Aparārka are declared as *heya* i. e. to be rejected); p. 384 (asahāya-vyākhyānamasahāyam), p. 458 (Medhātithi-vyākhyānam svamatikalpitam iti mantavyam). The criticism against his reference to Ganapati, Sarasvatī, Hanumān is to say the least worth little. Even a Vaiṣṇava king has to pay regard to the views of the subjects in his realm and when he comes forward as an author he may follow the usual pattern of his predecessors viz. of making obeisance to Gaṇapati and to Sarasvatī. But even when making homage to Hanumat in introductory stanza he emphasizes that Hanumat learnt from his

Upādhyāya (ādyād-upādhyāyāt) viz. Raghuvara (i. e. Rāma who was an incarnation of Viṣṇu) and verse 6 refers to Kṛṣṇa (who was a child of the Yādavas). Therefore, there is hardly anything in the Introductory verses to detract from his being a staunch Vaiṣṇava. Further, Mr. Subrahmanyam is offended by the use of the words 'Kāntānām Kāmadevaḥ' and remarks that nobody would write like this. All that is meant is that women looked upon the king as the paragon of beauty. Lastly Mr. Subrahmanyam complains that the king has overdone the permitted bounds of self-laudation. No limits have been set anywhere for self-laudation. But one example of another royal author several centuries earlier than Pratāparudra may be cited for comparison viz. of Aparārka who in the 5th Introductory verse of his commentary on Yāj. states that even God Śiva was astonished by the King's bhakti and that Bṛhaspati himself was astonished by the king's intellect and the Sun by his brilliance (svatva).[1333]

Lolla Lakṣmīdhara appears to have been a braggart. In his com. on the Saundaryalaharī he gives at the end of his commentary a long list of his several ancestors and credits each of them with the authorship of works, hardly any one of which has been noticed so far in the numerous reports on Sanskrit Mss. It is possible that he might have been one of the Pandits called to help king Pratāparudra. He must have been paid for his trouble and there the matter ended. This is like the case of Vśveśvarabhaṭṭa who helped Mandanapāla in his works and whose name occurs as the author in the ms. of some of those works. It is known that Godāvaramiśra was a learned court poet of Pratāparudra (vide Dr. Gode commemoration volume pp. 63-67 for him).

Vide JBORS. vol. V, pp. 147-148 and Ind. Ant. for 1929, pp. 28-33 for information about the Empire of Orissa and its emperors, Kapilendra (who died in 1470 A. D.), Puruṣottamadeva (1470-1497) and Pratāparudra-deva.

There is a ms. of a work called Pratāpamārtaṇḍa or Prauḍhapratāpamārtaṇḍa (D. C. ms. No. 48 of 1872-73) which is

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1333 भक्त्या यस्य सविस्मयः स्मररिपुर्बुद्ध्या च वाचस्पतिर्विक्रान्त्या द्विषतां गणः शुचितया भास्वान्क्षमित्वेन भूः ॥ 5th Intro. verse of टीका on या.

ascribed to Pratāparudra, ruler of Utkala, whose capital was Kaṭaka on the banks of the Citrotpalā. It mentions Kapileśvara Gajapati, his son Puruṣottama, father of Pratāparudra. In the colophon the king is described as 'Gajapati-Gauḍeśvara-nava-koṭi-kalabarageśvara-rūpa-nārāyaṇa' &c. The work is divided into five Prakāśas on Padārthanirṇaya, Vatsarādinirūpaṇa, Tithi-nirūpaṇa, Vratanirṇaya (such as Navarātra &c.), Viṣṇubhakti. He expressly mentions as his authorities Hemādri, Kalpataru, Ratnākara, Mitākṣarā, Mādhavīya, Anantabhaṭṭa, Smṛticandrikā Aparārka, Pārijāta, Kālādarśa, Devadāsa. Here there is an express mention of Mādhava which refutes Foulkes' theory set out above.

105. Dharmatattvakalānidhi or Pṛthvīcandrodaya-Vyavahāraprakāśa.

This work was not dealt with in the first edition published in 1930 but brief references were made to it in Appendix A pp. 566 and 584 and Appendix B p. 712. Since then a small portion of the very large digest on Dharmaśāstra named above has been published (in 1962) as Vol. No. 21 of the Bhāratīya-vidyā series edited by Mr. J. H. Dave, M. A. LL. B., Advocate (Supreme Court of India). Now that some portion is available in print it is briefly noticed here. The work means 'The Moon (Kalānidhi) of the essence of Dharma, or also Pṛthvī-candrodaya 'the rise of Pṛthvīcandra'. This last was a king. The volume now published contains a portion of Vyavahāra-prakāśa, one of the several parts of a huge digest on dharma. The Introduction (on pp. v–vi) states that only seven parts of the work are available (each in a single ms.) at different places viz. three parts called *prakāśas* on Vyavahāra, Vrata and Samaya are available in the Anup Sanskrit Library; there is a ms. of Śrāddha-prakāśa in the Bombay University's library. A ms. of the Āśauca-prakāśa is available in the Library of the Baroda Oriental Institute, a ms. of Gṛhasthaprakāśa exists in Sarasvati-Bhavan Library of Benares and a ms. of Ācāra-prakāśa is available in the Adyar Library, Madras. It is not possible to say how many parts were included or intended to be included in the whole work. But Kalānidhi means 'the Moon' and as the Moon is supposed to have sixteen kalās (kalā tu ṣoḍaśo

bhāgaḥ - Amarakośa), it was probably intended to spread the digest over sixteen parts. The section on Vyavahāra is called Vyavahāraprakāśa and is divided into 14 *ullāsas* (lit. 'flashes' or coruscations). Mr. Dave publishes ten out of the 14 *ullāsas* and is going to publish the remaining four in the near future.

The Vyavahāraprakāśa (which is the 7th part of the proposed work) deals with judicial procedure as well as with substantive law. The present volume contains the whole of judicial procedure (technically called Vyavahāra) in 202 pages and some titles out of the 18 titles of law (in pp. 203-331), viz. from ṛṇādāna to boundary disputes.

The present work is beautifully printed by the Nirnayasagar Press (Bombay) and contains (besides the introduction, (pp. v-xi), the Index of subjects (xiii-xvi), Sanskrit text (pp. 1-331), Index of the verses (p. 333-357, in all over 2000 verses) and an Index of the names of authors and works (pp. 358-359) which inadvertently omits the names of Garuḍapurāṇa (p. 271), Govindarāja (p. 132), Caṇḍeśvara (p. 161), Bhavadeva (p. 116) and all passages that are ascribed to the joint authorship of Saṅkhalikhita in the text as those of Likhita.

The very first verse claims that king Pṛthvīcandra personally looked into the causes of the citizens day after day along with learned brāhmaṇas and the judge and states that he begins the composition of a work on *vyavahṛti* (vyavahāra, including both substantive and procedural law).

More than 50 authorities are cited in the portion published. Among the sūtrakāras on Dharma, Viṣṇu is most frequently quoted, next come Gautama and Śaṅkhalikhita. Among metrical Smṛtis Manu is quoted about a hundred times and Yājñavalkya about 120 times. Among the other metrical Smṛtis Kātyāyana, Nārada and Bṛhaspati are all quoted more than 160 times each. Vyāsa is quoted 40 times and Pitāmaha is quoted not only on ordeals but also on several other matters. The Rāmāyaṇa is quoted twice and the Mahābhārata thrice. Many Purāṇas such as Agni, Kālikā, Brahma, Bhaviṣya, Matsya, Mārkaṇḍeya are quoted but not at great length. Among digests and writers on Dharmaśāstra are mentioned Kalpataru (several times), Caṇḍeśvara (on p. 161), Candrikākāra (i. e. author of Smṛticandrikā)

once on p. 55, Pārijāta (several times), Vijñānayogīśvara (on pp. 7, 249), Sarvajña-nārayaṇa, commentator of Manu VIII. 53–54, (on p. 63) and on Manu VIII. 41, 42, 46, (on p. 33), Halāyudha on p. 161 and 284 (on Nārada's verses.).

From the colophons at the end of certain sections (*Ullāsas*) of the portion printed, it appears that the author was the son of Nāgamalla, was a great devotee of Viṣṇu and had such *birudas* as Kalikāla-karṇa, Pratāpa-laṅkeśvara, Ripujayasiṁha. On p. 279 he refers to Brahmacāriprakāśa as already composed.

This Vyavahāraprakāśa, when completely printed, would be recognised as a treatise on law and procedure applicable to Hindus in Northern India. The quotations from authorities are ample, to the point, lucid and not burdened with lengthy discussions on Mīmāṁsā. It keeps throughout a practical end in view viz. to explain the law in easy and clear language. Not only the Vyavahāraprakāśa, but other sections on non-legal topics have been quoted extensively by writers on Dharmaśāstra from the 16th century onwards such as the Nirṇayasindhu (which quotes it hundreds of times), the Mayūkhas of Nīlakaṇṭha who quotes it in Ācāra-m., Samaya m. and Śrāddha-m. and others.

His date can be settled without much difficulty. Mr. Dave points out (in Intro. p. VIII) that on the last leaf of a ms. of the Vyavahāraprakāśa the scribe (named Śrīvāstavya Kāyastha) states that he finished the copying of the work on the 15th of the bright half of Phālguna on Wednesday in *Saṁvat* 1530 i. e. (1474 A. D.) in the city called Sehunda when king Pṛthvīcandra was reigning.

Therefore it follows that the work was composed sometime before 1474 A. D. This date is corroborated by the fact that it cites the Smṛticandrikā and Caṇḍeśvara and so it must be placed later than about 1375 A. D. Mr. Dave states that Sehunda is now a town in Bundelkhand. It is a remarkable coincidence that three great digests on Dharmaśāstra were composed in Bundelkhanda, viz. the Pṛthivīcandrodaya, the Bhagavantabhāskara of Nīlakaṇṭha in twelve parts called Mayūkhas (rays) and the Vīramitrodaya of Mitramiśra (the last two in the first half of the 17th century).

Prof. Velankar's Catalogue of the Sanskrit mss. in the Bombay University No. 251 (p. 52) is a ms. of the Śrāddha-prakāśa, in 24 *ullāsas*, but it breaks off in the midst of Sampātaśrāddha.

In A. *vs.* B. (54 Bom. L. R. pp. 725–754) Mr. Justice Tendulkar had to deal with a case in which a suit had been brought by the husband against the wife for nullity of marriage on the ground that the woman was impotent at the time of marriage and continued to be so thereafter and a decree for nullity of marriage was passed. Many authorities from original Sanskrit texts were cited in the arguments and in the learned judgment (pp. 743–754). In the same volume on pp. 115-119, Dr. Derrett deals with the question in dispute and relevant Sanskrit texts and Mr. Dave, Advocate in the case of A. *vs.* B. cited above, contributed a paper in the Journal portion (pp. 25–32) of 55 Bom. L. R. The above mentioned case is a converse of the case *Ratan Moni vs. Nagendra Narayan* (1945) 1 Cal. 407.

106. Govindānanda

Govindānanda wrote several works out of which four have been printed in the Bibliotheca Indica series, viz.: the Dāna-kaumudī, Śuddhikaumudī, Śrāddhakaumudī, Varṣakriyā-kaumudī. The last work deals with *tithinirṇaya, vratas* on several *tithis* all the year round, festivals like Durgotsava, Kojāgara etc. Besides these he wrote a commentary called Arthakaumudī on the Śuddhidīpikā of Śrīnivāsa which was printed in Bengali characters, and also a commentary called Tattvārtha-kaumudī on Śūlapāṇi's Prāya-ścittaviveka (published by Jīvānanda at Calcutta). This commentary is extensive and learned. A verse eulogising his father's great learning in Astronomy, Vedānta and Smṛti occurs in the commentary as well as in Śrāddhakriyākaumudī (it is quoted below).[1334] His works are of great utility on acccount of the

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1334 येन **ज्योतिष**पङ्कजेषु नितरां मार्तण्डबिम्बायितं श्रीगोविन्दपदारविन्दयुगले लीला-मरालायितम्। **वेदान्तस्मृतिसन्तति**त्रिपथगान्मेषे हिमाद्रीयितं केषां नो परिशीलितो गणपतिर्भट्टः सतामाग्रिमः॥ 2nd verse to the तत्त्वार्थकौमुदी and in श्राद्धक्रियाकौमुदी (which) latter reads the last words as सतां

(*Continued on the next page*)

numerous authors and works quoted therein. The following deserve special mention.[1335] He was the son of Gaṇapatibhaṭṭa and was styled Kavikaṅkaṇācārya. From the introductory and final verses of his works it appears that he was a Vaiṣṇava. His father was a resident of Bāgri in the Midnapur District of Bengal.

Since he quotes Rudradhara-upādhyāya (pp. 115, 116) and his Śrāddhaviveka in Śrāddha-kriyākaumudī and Vācaspatimiśra on p. 452 of the same and Śrāddhacintāmaṇi sixteen times in the same work, he is not earlier than about 1500 A. D. His father composed his astronomical work Jyotiṣmatī in Kali year 4613 (i. e. 1512 A. D.), when his name had become famous. Dr. Bhabatosh Bhattacharya in his paper 'Govindānanda the least appreciated Bengal Nibandhakāra' (in JOR, Madras, Vol. XXIX for 1963 pp. 101–107) blames me for not mentioning (in the first edition of the H. of Dh. vol. I) all the years in which intercalary months occurred near about Govindānanda's time and for not making use of a verse (quoted below) about the composition of the work of Govindānanda's father contained in the editor's Preface to the Varṣakriyākaumudī. I must enter a protest against these references to my not dilating on matters occurring even in prefaces to editions. I had to deal in H. of Dh. with more than one hundred authors in less than 500 pages. I could not indulge in long discussions as one can do in papers in journals. Even without referring to the date in the preface to Varṣakriyākaumudī I placed Govindānanda between 1500–1540 A. D. Dr. Bhattacharya himself (in J. O. R. Madras, Vol. XXIX pp. 101–107 at p. 103) holds that my conclusion (in H. of Dh. vol. I 1930 on p. 415) 'we shall be very near the truth if Govindā-

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(*Continued from the previous page*)

दृग्विध: which are not clear, but may mean 'who is like an eye (sight) to the good.'

विश्वाङ्गश्रुतिसंमिते कलियुगस्याब्दे प्रसिद्धाह्वयो भट्टः ख्यातगुणोत्तरो **गणपति**ज्योतिर्विदामग्रणी: । लक्ष्मी नन्दिपुरन्दरानुजपदद्वन्द्वारविन्दार्पितस्वान्तः सन्ततमिन्दिरापरिगतो **ज्योतिष्मती**मातनोत् ॥ quoted from paper in J. O. R. (Madras) vol. XXIX p. 101.

1335 कुल्लूक, चण्डीदास (com. of काव्यप्रकाश), गङ्गावाक्यावलीकार, मदनपारिजात, राजमार्तण्ड, रुद्रधर, वर्धमानोपाध्याय, वाचस्पति, विशारद, शुद्धिविवेक, सायणभाष्य.

nanda's literary activity be placed between 1500 and 1540 A. D.' was justified. My reason for stating only a few intarcalary months was to find out the latest dates (which Govindānanda cited) for arriving at the date of composition of that work (Śuddhi-kaumudī). Dr. Bhattacharya is not quite accurate when he says on p. 500 of his paper on the Varṣakriyākaumudī of Govindānanda in Adyar Library Bulletin (Vol. XXV pp. 505-510) that Dr. Hazra's paper on 'works and period of literary activity of Govindānanda' (J. O. R. Madras, Vol. XVIII pp. 97-108) has settled with certainty Govindānanda's date as 1510-40 A. D. The only settled date (if at all) is that of the composition of Jyotiṣmatī (an astronomical work of which only a single ms. is said to have been found) of Gaṇapatibhaṭṭa (written in 4613 Kaliyuga i. e. about 1512-13 A. D.). Dr. Hazra towards the end of his paper (pp. 107-108) relies on the three epithets (of self-praise) applied to Gaṇapatibhaṭṭa by himself viz. whose name was famous (prasiddhāhvayaḥ), who was superior on account of his well known qualities (khyātaguṇottara) and the leader among astronomers. There is nothing to show that all these epithets were really deserved. There is nothing to show that the epithet 'bhaṭṭa' had been conferred upon him. Further, we do not know whether a son had already been born to him about or before 1512 or whether the son was 10 or 20 or 40 years old at the time.

It may be noted that Govindānanda himself was loose in giving the names of some of his own works; for example, the 5th Introductory verse in his work on Dāna employs the word 'Dāna-kriyākaumudī', while the verse preceding the last one in the same work employs the word 'Dānakaumudī'. Similarly, the fifth Introductory verse of the Śrāddhakaumudī has 'Śrī-Govindakaviḥ karoti gahanām Śrāddhakriyākaumdīm', while at the end of the same work he says 'Govindānandakṛtinā kṛteyam Śrāddha-kaumudī'. But as regards the Śuddhikaumudī the Introductory verse is 'Śrī Govindakaviḥ karoti gahanām śuddher-imām kaumudīm' and at the end we have the verse 'Gaṇapatibhaṭṭa-tavjyo Govindānanda paṇḍitaḥ śrīmān | samakṛtā santoṣārthaṁ sudhiyām *Śrī Śuddhi*-kaumudīm-etām' ||.

The Dānakriyākaumudī mentions no other Kaumudī but is itself mentioned by Śrāddhakriyākaumudī on pp. 340 and 529 and

by Śuddhikaumudī on p. 160 and by the Varṣakriyā-Kaumudī on pp. 352, 487. The Śrāddhakaumudī mentions the Dānakaumudī on pp. 340 and 529 and the Śuddhikaumudī on pp. 323, 342, 348, 440 and 483 and is mentioned by the Varṣakriyākaumudī[1336] on pp. 352, 487. The Śuddhikaumudī mentions the Dānakaumudī on p. 160 and is mentioned by the Varṣakriyākaumudī on p. 359. The Varṣakriyākaumudī mentions all the other three works as stated above but is not quoted by any of the other three Kaumudīs and therefore it is the latest among his four works.

On pp. 266–267 of the Śuddhikaumudī it is stated by Govindānanda that in 1414 *śake* (i. e. 1492 A. D.) Vaiśākha was intercalary, in *śake* 1416 (1494 A. D.) Bhādrapada was so, in *śake* 1419 (1497 A. D.) Śrāvaṇa was intercalary in the 36th month from the time when an intercalary month occurred before that year and it remarks that there is not certain rule about these intercalary months, except this that an intercalary month does occur in the 3rd solar year after the occurrence of an intercalary month in some year. Then on p. 270 he quotes a Jyotiṣa verse and states that in *śake* 1449 (1527 A. D.) there was an intercalary month, Āṣāḍha, that in 1452 *śake* Vaiśākha was an intercalary month, then in 1454 *śake* (1532 A. D.), Bhādrapada was an intercalary month and in 1457 *śake* (1535 A. D.) there was Śrāvaṇa as intercalary month and remarks that all this about intercalary months is not certain, but it is only *prāyika* (probable).

The learned editor of the Varṣakriyākaumudī appends in the Preface (pp. III-V) a list of fourteen matters on which Govindānanda differs from Raghunandana. Dr. Bhabatosh Bhattacharya in his paper on the Varṣakriyākaumudī (Adyar Library Bulletin, Vol. XXV on pp. 506–507) gives (on the fourteen points of difference between the two great scholars) references to the pages of Varṣakriyā and of the Tattvas on Ekādaśī, Kṛtya and Tithi.

The Śrāddhakriyākaumudī mentions Śūlapāṇi several times (on pp. 31, 71, 138, 374, 380, 549) and once on p. 71 includes him along with Aniruddha among the ancient ones (vid note 1263

1336 वर्षकौमुदी (on p. 579) ends in a somewhat mutilated form as follows : गोविन्दानन्दकृतिना कृतेयं वर्षकौमुदी । इमां xxx भजन्तु कृतकृत्यताम् ॥ सर्वान्तर्यामिने तस्मै गोविन्दाय नमोनमः । यत्कृपा विदुपामस्यामनुरागप्रवर्तिनी ॥ इति श्रीगोविन्दाचार्यकृता वर्षकौमुदी समाप्ता ।

above *prācāmasammatam*). 'Prācām' may also mean 'eastern' but that meaning would not be proper here, since Aniruddha, Śūlapāṇi and Govindānanda are all men from Bengal. It mentions the Śrāddhacintāmaṇi of Vācaspati sixteen times and often says that its opinion deserves to be rejected (*heyam* or *apāstam*) as on p. 354 or is stupid (*mandam*) as on pp. 185, 280, 296, 319.

Govindānanda wrote a learned and extensive commentary called Tattvārthakaumudī on the Prāyaścittaviveka of Śūlapāṇi. The verse describing his father's attainments in Astronomy, Vedānta and Smṛtis also occurs there. On p. 142 of that commentary he holds an elaborate discussion on the Holākādhikaraṇa (Jaimini's Sūtras I. 3. 15–23) and he finds fault with Jīmūtavāhana's interpretation of it in the Dāyabhāga. Vide H. of Dh. vol. V. pp. 237–241 and 1281–82. It is not possible (for reasons of space) to say more about the Tattvārthakaumudī here.

Apart from his com. on Śūlapāṇi's work the four Kaumudīs cover over 1800 printed pages. His is a great effort and is next to Raghunandana's Smṛtitattva in extent.

Raghunandana does not mention him by name or his works nor does Govindānanda refer to Raghunandana or his works or views. Govindānanda appears to be the earlier of the two, though they were contemporaries.

Govindānanda mentions Śrīdharasvāmin, the famous commentator of the Bhāgavatapurāṇa, in Varṣakriyākaumudī (p. 56) and declares that a certain verse (kalārdhām dvādaśīm dṛṣṭvā &c.) quoted by him appears to be *amūla* (baseless), while Raghunandana also quotes him (i. e. Śrīdharasvāmin) in (vol. I) Tithi 107, Prāyaścitta 517 (refers to his commentary on the 12th adhyāya of the 10th Skandha), (vol. II) Ekādaśī 25, Kṛtya 430 (Srīdharasvāmi-vyākhyānam-atra grāhyam).

On p. 559 of the Śrāddha-kriyākaumudī, while dealing with Śrāddha in honour of ancient sages like Sanaka and the use of the word 'hanta' therein, Govindānanda remarks 'the rite (offering śrāddha to Sanaka and others) may be seen in Kriyākaumudī'. Several explanations of these words are possible viz. that it is a marginal note introduced by scribes in the text or that Kriyākaumudī is a work of Govindānanda himself or that Kriyākaumudī is a work by some other author. Raghunandana

(in Āhnikatattva, 343) quotes two verses from Kriyākaumudī (attributed to Vasiṣṭha) that enumerate seven trees or plants called ' tṛṇarāja ' and condemns the use of the skins or leaves of those trees for ' dantadhāvana ' and on p. 344 cites a verse from Kriyākaumudī that requires that if a man knowingly touches a *jalaukā* (leech) or similar worm he should forbear from performing daily religious duties (unless he bathes or washes the hands). On p. 376 of Āhnikatattva Raghu. quotes a half verse from Kaumudī[1337] forbidding for tarpaṇa the use of water taken from a śūdra or water falling from clouds.

It appears that the Bengal Asiatic Society has a ms. of a work called Kriyākaumudī.[1338] I learn from Dr. Bhabatosh Bhattacharya that Dr. Shrimati Vani Chakravarti in her recently published Bengali work (in July 1964) named ' samāja-saṁskāraka Raghunandana ' has shown that all the quotations from Kriyākaumudī found in Raghunandana's Smṛtitattva (which are only four or rather 3½ verses) can be identified in the ms. of Kriyākaumudī belonging to the Bengal Asiatic Society. Those quotations by Raghunandana appear, according to Dr. Miss. Vani, on folios 7, 8 and 34 of the A. S. Ms. of Kriyākaumudī. Dr. Bhabatosh Bhattacharya assures me (from personal examination of the ms.) that the *prayoga* alluded to in p. 559 of the Śrāddhakriyākaumudī occurs on folio 36 of the ms. (in the Asiatic Society). This makes the conclusion certain that the Kriyākaumudī was a work of Govindānanda. There is evidence in the Śuddhikaumudī that he describes the details of a subject in one Kaumudī (viz. on Dāna) and sets out the mere *prayoga* in another work (viz. in Śuddhikaumudī).

Dr. Hazra in J. O. R. (Madras) Vol. XXIII pp. 97–108 sets out all the works of Govindānanda (eleven in all) with some

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1337 It is difficult to say why the quotation on p. 376 is cited from ' Kaumudī ' and not from ' Kriyākaumudī ', while the other two are cited from Kriyākaumudī.

1338 The beginning of the Kriyākaumudī (in the ms. of the A. S. of Bengal) is : श्रीमत्तातपदारविन्दविलसद्धूलिप्ररोहोद्देशत: श्रीगोविन्दकवि: करोति विदुषां कृत्यां **क्रियाकौमुदीम्** । कविकङ्कणपण्डित: पितुश्चरणाम्भोजयुगोपदेशत: ।. The ms. ends : इत्तोऽनन्तरमत्रादर्शाभाव इति किंचिच्छेषरहिता क्रियाकौमुदी समाप्ता ।

details in each case and holds (pp. 99–101) that the Kriyākaumudī (m. in Śrāddhakriyākaumudī p. 559) is his (Govindānanda's) work.

The learned editor of the Varṣakriyākaumudī (M. M. Kamalakrisna Smṛtitīrtha) stated clearly in his Introduction to Varṣakriyākaumudī (page II) that the author Govindānanda lived in the village of Bāgri in the Midnapure District, that he was a devout Vaiṣṇava (as appears from the Introductory verses of the Varṣakriyākaumudī and his other works), that some of the *pāścātya vaidikas* of the Gautama family assert that they are descendants of Gaṇapati-bhaṭṭa and Pandit Haranchandra Tarkavagīsa of Bagri (who supplied to the editor the date of the Jyotiṣmatī) traced his descent from Gaṇapatibhaṭṭa (p. III of Introduction). The eminent scholar M. M. Dr. Haraprasad Sastri in the Preface to his Descriptive Cat. of Sanskrit Mss. vol. III (published by the Asiatic Society of Calcutta in 1925) made two statements which are inaccurate. One statement was that at the end of the 15th century a leader of the foreign brāhmaṇas settled in the outskirts of Bengal in the district of Bankura, wrote a code for the brāhmaṇas of his own persuasion entitled Varṣakriyākaumudī, complete in six books; (p. XXI). The second inaccurate statement was that Govindānanda Kavikaṅkaṇācārya was a Drāviḍa Brāhmana settled in the District of Bankura in Bengal and that he wrote a comprehensive work entitled Kriyākaumudī of which Dānakriyā and Varṣakriyā are represented in Nos. 2691 and 2692 (of the Society's mss.). One mistake is that the so-called code is called Varṣakriyākaumudī and another is that it is in six books. It is one of his books (and not the whole code) that is called Varṣakriyākaumudī and the code is not in six books but only in four (or at the most in five). There is nothing to show that Drāviḍa brāhmaṇas settled in West Bengal in the 14th century. The only probable migration might have been from Kanoj (which can be described as being to the west of Bengal).

I am inclined to hold that the Kriyākaumudī is Govindānanda's work. He had already given some directions about the śrāddha in honour of Sanaka (and other sages on pp. 557–58) and therefore added that the detailed procedure of Sanaka's Śrāddha would be found in Kriyākaumudī. The note below

collects in one place some references to the pages of detailed procedures mentioned in his works. In this case he did not like to dwell long on Sanakādiśrāddha (which was a daily one) and referred to another work for details. It would be noticed that (in some cases mentioned in the note)[1339] he expressly says that he has already explained some matters in another work and uses the words 'asmābhiḥ' and 'vivecanam..kṛtam' &c.

For information about Govindānanda vide JASB (New Series) Vol. XI for 1915 pp. 351–57. His Śuddhi-kaumudī examines intercalary months[1340] from *śake* 1414 to *śake* 1457 (i. e. from 1492 A. D. to 1535 A. D.). Therefore it appears that he wrote his Śuddhikaumudī immediately after *śake* 1457 (i. e. 1535 A. D.). He wrote the Śrāddha-kaumudī and Varṣa-kriyākaumudī after the Śuddhikaumudī. Therefore we shall be very near the truth if his literary activity be placed between 1500 and 1540 A. D.

Vide M. M. Chakravarti in JASB for 1915 p. 355 for information about Govindānanda.

1339 सनकादीनां च हन्तप्रयोगे ॥ प्रयोगस्तु **क्रियाकौमुद्यां** द्रष्टव्यः। श्राद्धक्रियाकौ. p. 559; compare विस्तारस्तु **दानकौमुद्यां** द्रष्टव्यः। श्राद्धक्रियाकौ. p 340; and विस्तारस्तु **दानकौमुद्यां** द्रष्टव्यः। श्राद्धक्रियाकौ. p. 529; मल**मासविवेचनं** तु **विषेशतः शुद्धिकौमुद्यां कृतमस्ति विस्तरभयान्नेह प्रस्तूयते तत्रैव द्र**ष्टव्यमिति। श्राद्धक्रियाकौ. p. 323; एतच्च शुद्धि**कौमुद्यां** विस्तृ**तमस्माभिः।** श्राद्धक्रियाकौ. p. 342; विस्तरस्तु शुद्धिकौमुद्यां द्रष्टव्यः। श्राद्धक्रियाकौ. p. 348; माघादिपद-वाच्यता तु चान्द्रवासस्यैवेति शुद्धिकौमुद्यां विवे**चितमस्ति।** श्राद्ध. p. 440 विस्तारस्तु **शुद्धिकौमुद्यां** द्रष्टव्यः। श्राद्धक्रियाकौ. p. 483; **अमावास्याविधिस्तु** श्राद्धकौमुद्यां **निरूपित** एव। वर्षक्रियाकौ. p. 352; कालकामावत्र विश्वेदेवा इति **श्राद्धकौमुद्यां विवृतमस्ति।** वर्षक्रियाकौ. p. 487; ऋतुव्यवस्था तु सौरमानेनैव इति **शुद्धिकौमुद्यां प्रागपि प्रपञ्चितमस्ति।** वर्षक्रियाकौ. p. 359; **दानविवेचनं तु दानकौमुद्यां कृतमस्माभिः। इह तु प्रयोगमात्रं किंचिल्लिख्यते।** शुद्धिकौ. p. 160. This last is an important indication. He writes in detail on 'Dāna' in one work and the procedure of the same topic he sets out in another work of his.

1340 अत एव विष्णुधर्मोत्तरे-समाद्वये साष्टमासे तस्मान्मासोतिरिच्यते। स चाधिमासकः प्रोक्तः काम्यकर्मसु गर्हितः॥ इति। तथा चतुर्दशवर्षाधिकचतुर्दशशतशकाब्दे वैशाखो मलमासः। ततः परं षोडशाधिकचतुर्दशशतशकाब्दे भाद्रे ऊनत्रिंशद्मासे मलमासः। ... ततः परं द्वाविंशत्यधिकचतुर्दशशतशकाब्दे ज्येष्ठे पञ्चत्रिंशन्मासे मलमास इत्याद्यनेकशो व्यभिचारो दृश्यते। शुद्धिकौमुदी p. 266; vide p. 270 for intercalary month in *śake* 1449 and 1457.

107. Raghunandana

Raghunandana is the last great writer of Bengal on dharmaśāstra. He compiled an encyclopædic work on the different branches of dharmaśāstra styled Smṛtitattva, divided into 28 sections called *tattvas*. He cites the names of over 300 authors and works in his encyclopaedia, which have been collected together by M. M. Chakravarti (JASB for 1915 pp. 363–375). His wonderful mastery over *smṛti* material and his erudition displayed in the Smṛti-tattva earned for him the appellation *smārtabhaṭṭācārya* or simply '*smārta*' from later writers. For example, the Vīramitrodaya refers to him in that way and so does Nīlakaṇṭha in his Vyavahāramayūkha.[1341] His Smṛtitattva was printed at Serampore in Bengali characters so far back as 1834–35 A. D. The Smṛtitattva was published by Jivananda in 1895 (in two volumes) in 1631 pages. Out of 28 *tattvas* the Ṛgvedivṛṣotsargatattva is not included in Jivananda's edition; but for a brief note on Ṛgvedivṛṣotsargatattva, vide Mitra's Notices, vol. VII p. 119 No. 2349 (which follows the procedure laid down by Śaunaka). Thr Śrāddhatattva (in Jivananda's ed. vol. I. pp. 189–325) is really Sāmaśrāddhatattva, since Raghunandana being a Bengali Rāḍhīya brāhmaṇa was a Sāmavedin. He begins by quoting in the very first lines of this part Gobhila : 'Atha Pārvaṇaśrāddham tatra Gobhilāḥ । Atha śrāddham amāvāsyāyām pitṛbhyo dadyāt'. On many pages he quotes Gobhila gṛhysūtra, as on pp. 195 (twice), 196, 203, 207, 209, 210, 213, (twice), 218, 228, 233 (twice), 235 (several times), 238, 240, 242, 245, 259, 273 (five lines quoted), 282, 288, (6 lines), 307 (6 lines). The Tithitattva (in Jivananda's edition) mentions on p. 93 (vol. I) a Durgāpūjātattva (pūjāyām viśeṣastu Durgāpūjātattveṣvasandheyaḥ) and at the end of the 2nd vol. of Jivananda's edition there is Śrī-Durgārcanapaddhati, which is the same as the Durgāpūjā-prayogatattva published by the Sanskrit Sāhitya Pariṣad, Calcutta. He wrote also a Tīrtha-

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1341 Vide वीर० p. 697 on गौतम's sūtra 'स्त्रीधनं दुहितॄणामप्रत्तानामप्रतिष्ठितानां च'; व्यवहारमयूख (text p. 112 of my edition) 'स्मार्तहरिनाथावप्येवमेव'.

yātrātattva, dealing only with pilgrimages to Gayā,[1342] Prayāga and Vārāṇasī. He also wrote a commentary on the Dāyabhāga. It has also been published by Jivananda (in two volumes). Some *tattvas* have been separately published as e. g. the Vyavahāratattva and the Dāyatattva (published at Calcutta in 1828 by the Department of Public Instruction). His Dāyatattva was translated into English by Golapcandra Sarkar. In his Malamāsatattva the names of his *tattvas* are given.[1343] Vide Mitra's Notices, vol. III. p. 50 No. 1081 and I. O. Cat. p. 420 No. 1405 for an enumeration of the *tattvas* and for reference to the volumes and pages in the Serampore edition. The *tattvas* are not arranged in the verses quoted below according to their chronological order, but according to the exigencies of the metre. In this work I have used Jivananda's edition.

1342 Dr. Bhabatosh Bhattacharya sent me a brief account of Gayā contained in the Tīrthayātrātattva (published in Bengali script by the Sanskrit Sāhitya Pariṣad of Calcutta), which I utilized in my description of Gayā pilgrimage in vol. IV pp. 670-674.

1343 मलिम्लुचे दायभागे संस्कारे शुद्धिनिर्णये । ... तिथौ जन्माष्टमीव्रते । दुर्गोत्सवे व्यवहृतावेकादश्यादिनिर्णये। तडागभवनोत्सर्गे वृषोत्सर्गत्रये व्रते ॥ प्रतिष्ठायां परीक्षायां ज्योतिषे वास्तुयज्ञके । दीक्षायामाह्निके कृत्ये क्षेत्रे श्रीपुरुषोत्तमे । सामश्राद्धे यजुःश्राद्धे शूद्रकृत्यविचारणे । इत्यष्टाविंशतिस्थाने तत्त्वं वक्ष्यामि यत्नतः ॥

The 28 तत्त्वs are on मलिम्लुच (intercalary months), दाय, शुद्धि, संस्कार, प्रायश्चित्त, विवाह, तिथि, जन्माष्टमी, दुर्गोत्सव, व्यवहार, एकादशी, तडागभवनोत्सर्ग, वृषोत्सर्ग (3 तत्त्वs on छन्दोगवृषो०, यजुर्वृषो०. and ऋग्वृषो०), व्रत, प्रतिष्ठा (two on देवप्रतिष्ठा and मठप्रतिष्ठा), दिव्य (i. e. परीक्षा), ज्योतिष, वास्तुयज्ञ, दीक्षा, आह्निक, कृत्य, पुरुषोत्तमक्षेत्र, सामश्राद्ध, यजुःश्राद्ध, शूद्रकृत्य. In the Serampore edition ऋग्वृषोत्सर्ग is not printed (vide Chakravarti in JASB 1915 p. 363). In Jivanada's edition also the ऋग्वृषोत्सर्ग is not included and the जन्माष्टमीतत्त्व seems to be included under तिथितत्त्व. (Vide Smṛtitattva, vol. I pp. 41-54). Raghunandana treats of Durgotsava at some length in Tithitattva (vol. I pp. 64-104) and winds up with the words 'iti Vandyaghaṭīya...Śrī Raghunandana-bhaṭṭācārya-Viracita-Durgāpūjātattvam samāptam'. I think that it is very likely that these words were added by scribes. We have to understand the word Pratiṣṭhā as meant for Devapratiṣṭhā only (vol. II pp. 502-513) and that the word 'Taḍāgabhavanotsarga' in the note is meant both for 'Jalāśayotsargattva' (vol. II. pp. 513-528) and 'Maṭhapratiṣṭhādi' (vol. II pp. 613-633).

It is not feasible to give even brief sammaries of Raghunandana's *tattvas*. Their very names indicate the subject matter. But one of them, the Dāyatattva, deserves special mention. It treats of partition made by father, partition among brothers after their father's death, persons not entitled to a share, property not liable to partition, evidence of separation, *strīdhana* and its devolution, inheritance to one dying sonless etc. His Tithitattva contains a description in Sanskrit of the game called *Caturaṅga* played on the full moon of Āśvina by four players. Vide (in vol. I) Tithi-tattva pp. 137-139 (for a description of 'caturaṅgakrīḍana).

Besides the 28 *tattvas* Raghunandana is said to have composed several other works. There is a commentary on the Dāyabhāga attributed to him. Colebrooke suspected its genuineness, but the colophon of the commentary[1344] gives the same details about Raghunandana as are found in his admitted works. It is to be noticed that the Dāyatattva of Raghunandana sets forth the same principles of Hindu law that are peculiar to Jīmūtavāhana, though in matters of detail they disagree in a few cases. The Vīramitrodaya styles the author of the Dāyatattva a follower of Jīmūtavāhana.[1345] It has been held by the Calcutta High Court that Raghunandana's is the best commentary on the Dāyabhāga and that the authority of Raghunandana is acknowledged and respected universally in the Bengal School.[1346]

Besides the above, Raghunandana wrote also Tīrthatattva or Tīrthayātrāvidhitattva, the Dvādaśayātrātattva (on the principal festivals at Jagannāthapurī, one in each month), Tripuṣkaraśānti-tattva, Gayāśrāddhapaddhati and Rāsayātrāpaddhati. His works however are not very much in vogue elsewhere than in Bengal.

Raghunandana was the son of Hariharabhaṭṭācārya and was a Bengal Vandyaghaṭīya Brāhmaṇa. He was a pupil of Śrīnātha-ācārya-cūḍāmaṇi, whose works are frequently quoted in the

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1344 इति श्रीवन्द्यघटीयहरिहरभट्टाचार्यात्मजरघुनन्दनभट्टाचार्यकृता दायभागटीका समाप्ता ।

1345 जीमूतवाहनस्तु ब्राह्मादिविवाहेषु यद्धनं तदेवानेन व्यवस्थाप्यते न तु तत्तद्विवाहोढायाः सर्वं धनम् । ...इत्याह । तदनुगामी दायतत्त्वकृदप्येवम् । वीर० p. 703.

1346 I. L. R. 4 Cal. 550 at p. 554; I. L. R. 22. Cal. 347 at p. 351.

several *tattvas* (vide Chakravarti in JASB for 1915 p. 351 n. 2). According to tradition Raghunandana and the great Vaiṣṇavite saint Caitanya were pupils of the same teacher, Vāsudeva Sārvabhauma, who was the shining light of the new logic (navyanyāya) at Navadvīpa and were residents of that place (Sarvadhikari's Tagore Law Lectures, first edition p. 403 ff.).

Among the authors and works quoted in his encyclopaedia by Raghunandana those noted below deserve mention.[1347]

In the Malamāsatattva, after citing the names of the tattvas and mentioning the topics to be dealt with in Malamāsatattva, he states (vol. I. p. 738 lines 1–2) that he is writing the work after looking into many *nibandhas* (nibandhān bahudhālocya nibadhyante satām mude). It may be noted further that he enumerates the names of the 18 Purāṇas from the Viṣṇupurāṇa (III. 6. 21–23) and quotes from the Kūrma the names of 18 *upapurāṇas* (in Smṛtitattva, vol. I. pp. 792–93). Raghunandana profusely quotes all the 18 Purāṇas, but the Upapurāṇas are sparingly cited except the Ādi, Āditya, Kālikā, Devī, Nandikeśvara, Narasiṁha, Nāradīya.

In may be noted that Raghunandana in Malamāsatattva (vol. I. p. 792) quotes a passage accepted by great people (or by many people) viz. 'Śūdras are Vājasaneyins in all matters and should follow the procedure laid down by the sages of that

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1347 अद्भुतसागर, अनन्तभट्ट, अनिरुद्ध, अपिपाल, आचारचन्द्रिका, आचारचिन्तामणि आचारादर्श, आचार्यचूडामणि (i. e. श्रीनाथ, रघुनन्दन's गुरु) कर्मोपदेशिनी कल्पतरु, कविकान्तसरस्वती, कामधेनु, कामरूपीयनिबन्ध, स्मृतिसागर, कालकौमुदी, कालनिर्णय (of माधव), कालविवेक, कालादर्श, कुल्लूकभट्ट, कृत्यकौमुदी कृत्यचिंतामणि, कृत्यतत्त्वार्णव, गङ्गावाक्यावलि, गृहस्थरत्नाकर, गोविन्दभट्ट' गोविन्दमानसोल्लास, चण्डेश्वर, जिकन, जीमूतवाहन, डुण्डुपद्धति, तीर्थचिन्तामणि, दानवाक्यावलि, दीपकलिका, दुर्गाभक्तितरङ्गिणी, द्वैतनिर्णय, नव्यवर्धमानोपाध्याय, नारायणभट्ट, निर्णयामृत, नीलाम्बर (कात्यायनभाष्यकृत्), पण्डितसर्वस्व, पशुपति, पारिजात, पितृदयिता, पितृभक्ति, पितृभक्तितरङ्गिणी, पृथ्वीधरमिश्राचार्य, प्रयोगसार, प्रायश्चित्तविवेक, बल्लालसेनदेव, बालक, ब्राह्मणसर्वस्व, भवदेवभट्ट, भीमपराक्रम, भुजबलभीम, भोज, मदनपारिजात, महादाननिर्णय, माधवाचार्य, युद्धजयार्णव, योगलोक, रामार्चनचन्द्रिका, रायमुकुट, रुद्रधर, वाचस्पतिमिश्र, विद्यापति, विवादचिन्तामणि, व्यवहारचिन्तामणि, शूलपाणि, श्राद्धचन्द्रिका (of his teacher), श्रीदत्त, सुगतिसोपान, हरिनाथ, हरिभक्त, हरिहर, हेमाद्रि.

Veda '.[1348] In another place i. e. in the Śūdrakṛtyavicāraṇatattva (vol. II. p. 634) he quotes the passage ' Ārṣakrameṇa sarvatra &c. ' and remarks that the *mantra* to be recited is to be taken from the Gṛhya relating to Yajurveda. The Smṛti of Yājñavalkya (I. 121)[1349] provides that he (the śūdra) should perform the five daily *yajñas* to the accompaniment of the word ' namaḥ ' as the *mantra*. The Mitākṣarā on Yāj. I. 121 says the same thing and adds that the śūdra should perform five daily yājñas to the accompaniment of the word ' Namaskāra ' as the Mantra and then states that some prescribed a mantra for Śūdras as noted in the footnote[1350]. This establishes that at least in some parts of India śūdras could even in the 11th century A. D. repeat a mantra cited in the note below. It appears that the opposite view viz. that a śudra could repeat only the word ' namaskāra ' as a mantra had begun to be emphasized in the 11th century A. D. and had been prescribed some centuries before Christ in some works such as the Gautama–Dharmasūtra (X. 66 ' anujñā-tosya namaskāro mantraḥ ').

How the attitude of our learned writers towards women and śūdras went on becoming stiffer and stiffer may be very briefly indicated here. In the daily *tarpaṇa* (satiating by offering water) three women are included in the tarpaṇa of sages viz. ' Gārgī–

1348 आर्षक्रमेण सर्वत्र शूद्रा वाजसनेयिनः। इति महाजनपरिगृहीतवचनाद् **यजुर्वेद विधिनैव** ते कर्म कुर्युः। मलमासतत्त्व p. 792 (vol. I).

1349 भार्यारतिः शुचिर्भृत्यभर्ता **श्राद्धक्रियारतः। नमस्कारेण मन्त्रेण** पञ्चयज्ञान्न हापयेत्॥ याज्ञ. I. 121. The com. of विश्वरूप says : श्राद्धकर्म चामन्त्रकं यथाकालं कुर्यात्, अन्वहं पञ्चमहायज्ञान्। इयांस्तु विशेषः। नमस्कारमात्रमेव प्रयुञ्जीत न देवताभिधानानि। मन्त्रतया च प्रतिषेधात् देवतोद्देशेन त्यागः कर्तव्य एव। **श्राद्धे तु देवतापदान्यपि मन्त्रमात्रानिषेधात्** प्रवर्तन्ते।; the मिताक्षरा commentary says श्राद्धानि नित्यनैमित्तिककाम्यानि, क्रियाः स्नातकव्रतान्यविरुद्धानि तेषु रतः। **नम** इत्यनेन **मन्त्रेण** पूर्वोक्तान् पञ्चमहायज्ञान् अहरहर्न हापयेत् अनु**तिष्ठन् नमस्कारमन्त्रं च केचित्** – देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च। नमः स्वाहायै स्वधायै नित्यमेव नमो नमः। इति वर्णयन्ति नम इत्यन्ये। मेधातिथि on मनु III. 121 remarks (probably following Gautama) ' नमस्कारोऽनुज्ञातोऽस्य न देवता पदम् '.

1350 नम इत्यनेन मन्त्रेण पूर्वोक्तान् पञ्चमहायज्ञानहरहर्न **हापयेत्** अनुतिष्ठेत्। नमस्कारमन्त्रं च। नमः स्वाहायै स्वधायै नित्यमेव नमो नमः। इति वर्णयन्ति। नम इत्यन्ये। तत्र वैश्वदेवं लौकिकेऽग्नौ कर्तव्यं न वैवाहिकेऽग्नावित्याचार्याः॥ मिता. on या I. 121.

Vācaknavī, Vaḍavā Prātitheyī and Sulabhā Maitreyī' (vide H. of Dh. Vol. II. p. 691). Further, in the Bṛhadāraṇayakopaniṣad, the great sage Yājñavalkya imparts to his wife Maitreyī the knowledge of *brahman* (Bṛ. Up. II. 4-5). Śaṅkarācārya[1351] on Brahmasūtra I. 3. 38 quotes a portion of Śāntiparva 328. 49 for establishing that Smṛti declares that men of all *four varṇas* have the right (or privilege) to acquire knowledge of Itihāsa and Purānas. The Dharmasindhu[1352] says (p. 77) 'Kṣatriyas and Vaiśyas have the privilege (or capacity) to perform *rājasapūjā* containing offerings of flesh and to perform *japa* and *homa*; similarly, in the case of śūdras, tāmasapūjā without mantras and japa with offerings of even flesh is allowed, but the Sāttvikapūjā consisting of *japa* of saptaśatī and *homa* should be got performed through brāhmaṇas, (since) śūdras and women have no privilege of reciting even the mantras from Purāṇas and that in the bhāṣya (commentary) on the words 'the śūdra may secure happiness', it has been said that the śūdra reaps the fruit of religious rites viz. merely by listening to the mantras and not by repeating the mantras himself; therefore it should be understood that the śūdra secures the desired fruits (results) of religious rites by merely listening to the Purāṇa mantras and not by himself reciting them; from this it should be understood that personal recitation by women and śūdras of the Gītā and the thousand names of Viṣṇu would lead to sin in their case. This

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1351 With regard to Itihāsa and Purāṇas शङ्कराचार्य says at the end of the bhāṣya on Vedāntasūtra I. 3. 38 'श्रावयच्चतुरो वर्णान्' इति च **इतिहासपुराणाधिगमे चातुर्वर्ण्यस्याधिकारस्मरणात्।** वेदपूर्वकस्तु नाधिकारः शूद्राणामिति स्थितम्। अधिगम conveys the same sense (derived from the root गम् with अधि) as अध्ययन (derived from root इ with अधि).

1352 क्षत्रियवैश्ययोर्मांसादियुत-जपहोमसहितराजसपूजायामप्यधिकारः। स च केवलं काम्य एव न तु नित्यः। निष्कामक्षत्रियादेः सात्त्विकपूजाकरणे मोक्षादिफलातिशयः। एवं शूद्रादेरपि। शूद्रादेर्मन्त्रहीना जपादिरहिता मांसादिद्रव्यका तामसपूजापि विहिता। शूद्रेण सप्तशत्यादिजपहोमसहिता सात्त्विकी पूजा ब्राह्मणद्वारा कार्या स्त्रीशूद्रादेः स्वतः पौराणमन्त्रपाठेऽपि नाधिकारः। अत एव 'शूद्रः सुखमवाप्नुयात्' इत्यत्र भाष्ये स्त्रीशूद्रयोः श्रवणादेव फलं न तु पाठादित्युक्तम्। एतेन **स्त्रीशूद्रयोर्गीताविष्णुसहस्रनामपाठो दोषायैवेति ज्ञेयम्।** धर्मसिन्धु (द्वितीयपरिच्छेद) p. 77.

dictum of the Darmasindhu is opposed to that of Gītā[1353] itself (IX. 32) and the words of Śaṅkarācārya who places the Śūdras on the same footing as the three Varṇas.

The Bhāgavatapurāṇa[1354] (I. 4. 25) expressly states 'As the three vedas cannot reach the ears of (i. e. are not or cannot be studied by) women, śūdras and those who are merely somhow related to the twice-born, the sage (Vyāsa) composed the Bhārata story (i. e. the epic Mahābhārata) out of compassion for them'. Some writers from Mithilā, says Raghunandana in Śūdrakṛtyavicāraṇatattva (vol. II, p. 635), held that in śrāddhas a śudra could repeat a Purāṇa mantra; to this Raghunandana replies that the Varāha and Matsya Purāṇas are opposed to this.[1355] The result would be that there is an option, the Mahābhārata can be studied by women and śūdras just as men of the first three varṇas study the Veda. Even granting that some Purāṇas like the Matsya and Varāha are opposed to this, that does not matter. There would be an option as the Bhāgavata purāṇa states that the Mahābhārata takes the place of Veda in the case of women and śūdras, while some Purānas deny this in certain matters.

Aufrecht placed Raghunandana between 1430-1612 A. D. Dr. Jolly (Tagore Law Lectures p. 10) places him early in the 16th century. In I. L. R. 48 Cal. 643 (F. B.) at p. 695 it is said that Raghunandana belongs to the latter half of the 15th century. As Raghunandana's works are quoted and criticised by the Vīramitrodaya (pp. 79, 531, 683, 697, 703 etc.,) and by Nīlakaṇṭha, Raghunandana is certainly earlier than 1600 A. D. As he names Mādhavācārya, Śūlapāṇi, Rāyamukuṭa, Rudradhara and Vācaspati, he is later than about 1500 A. D. If tradition is to be believed that he was a fellow-student of Caitanya he must have been born about 1490 A. D. Caitanya is said to have been born in 1485

1353 गीता IX. 32 is मां हि पार्थ व्यपाश्रित्य येऽपि स्युः **पापयोनयः। स्त्रियो वैश्यास्तथा शूद्रास्तेपि** यान्ति परां गतिम् ॥

1354 स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा। तस्माद्भारतमाख्यानं मुनिना कृपया कृतम् ॥ भागवतपुराण I. 4. 25.

1355 अत्र च श्राद्धवेदमन्त्रवर्जं शूद्रस्येति वचने वेदेत्युपादानात् श्राद्धे पुराणमन्त्रः शूद्रेण पठनीय इति मैथिलोक्तं तन्न वराहपुराणे शूद्राणां मन्त्रवर्जित इत्यनेन मन्त्रमात्रनिषेधात्, मत्स्यपुराणेन 'नमस्कारेण मन्त्रेण' इत्युपादानाच्च पौराणिकस्यापि श्राद्धे निषेधः प्रतीयते। शूद्रकृत्यविचारणतत्त्व (vol. II. p. 635).

or 1486 A. D.[1356] In his Jyotistattva he mentions *śake* 1421[1357] in connection with the position of Viṣuva. That shows that the work was not composed probably very much long after that date (i. e. 1499–1500 A. D.). In the same Tattva (vol. I. p. 568) for calculating ravi-saṁkrānti he takes śake 1489 as the basis (i. e. 1567 A. D.). So that Tattva was composed just about that year. A ms. of the Chandoga-śrāddha-tattva was copied in *śake* 1497 (1575–76 A. D.)[1358] and a ms. of the Maṭha-pratiṣṭhā-tattva was copied in *śake* 1498 (i. e. 1576–77 A. D.).[1359] Therefore he must have flourished before 1575. Raghuandana, as shown above at some length (on pp. 853–54) very often criticizes Vācaspati, whose literary activities have been placed above between 1450–1480 A. D. Besides, Nārāyaṇabhaṭṭa, who was born in 1513 A. D. (as will be shown under Nārāyaṇabhaṭṭa) and was the paternal grandfather of the famous cousins Kamalākara (who composed the Nirṇayasindhu in 1612 A. D.) and Nīlakaṇṭha, is mentioned with great respect as 'Bhaṭṭa-nārāyaṇacaraṇāḥ'[1360] by Raghuanandana in (vol. I) Tithitattva (pp. 99–100), Śrāddhatattva (pp. 201, 245), Saṁskāratattva pp. 868, 878 (in vol. II). Śuddhitattva (p. 251). Therefore Nārāyaṇabhaṭṭa must have been an honoured contemporary of Raghunandana. The latter very rarely differs (if at all) from Nārāyanabhaṭṭa and never employs words like 'heyam' or 'nirastam' about Nārāyaṇabhaṭṭa's views (as Raghu. does in the case of Vācaspati). So Raghunandana may be said to have flourished between 1510–1580 A. D. It may be noted that the Nirṇayasindhu (2nd. Pari. p. 83) mentions the Tithitattva as quoting Kālikāpurāṇa about bath in the waters of the Brahma-

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1356 Vide Prof. Jadunath Sarkar's 'Chaitanya's pilgrimage and teachings' for 1485 (as birth date) and M. T. Kennedy's 'Religious life of India' (1925) p. 13 for 1486 A. D.

1357 विपुवं मीनकन्यार्धे त्वेकाक्षीन्द्रे शकाब्दके। (Jivananda, vol. I, p. 562).

1358 Mitra's Notices, vol. III, p. 20 No. 1081.

1359 Mitra's Notices, vol. III, p. 53 No. 1083.

1360 यत्तु प्रकृतकर्म वैगुण्यप्रशमनाय शाट्यायनहोमाभिधानं **भवदेवभट्टसंमतं** तन्न प्रामाणिकं, तस्मादपि **महाप्रामाणिकैर्भट्टनारायणचरणै**र्गोभिलभाष्ये तदप्रमाणीकृतत्वात्। तिथितत्त्व pp. 99–100. Vide संस्कारतत्त्व p. 878 for similar words. तिथितत्त्वे कालिकापुराणे-चैत्रे मासि सिताष्टम्यां.

putrā in Caitra on the 8th of the śukla fortnight, which passage occurs in Tithitattva p. 59 (vol. I).

Raghunandana was a great writer with wide reading, a wonderful memory, patient industry and a logical mind.

Several papers have been written about him. I have read some of them. The following may be mentioned.

1. J. A. S. B. New Series, Vol. XI, pp. 351–357 by M. M. Chakravarti, with an Index of Writers and Works in English characters (pp. 363–375) based on the text in the Serampore edition of 27 tattvas (omitting ' Ṛgvṛṣotsaraga-tattva ') published in 1834–35). This index loses much of its usefulness because very few libraries in modern India have got the very old Serampore edition and the only procurable edition now for many is that of Jivananda's. The present author had to spend weeks over preparing an index of authors and works by reference to the pages of the edition of Jivananda.

2. Dr. R. C. Hazra's note on the ' works and time of Raghu'. in (journal) Bhāratīya Vidyā, Vol. XI part 2 (1950) pp. 178–182 (where he places Raghu. between 1520–75 A. D.)

3. ' Raghunandana's indebtedness to his predecessors ' by Dr. Bhabatosh Bhattacharya (published by the Asiatic Society, Calcutta, 1953–54) in its Journal, part 1 pp. 153–201 of vol. XIX (Letters), part 2 pp. 68–173 in vol. XX; part 3 in vol. XX pp. 229–312 and the same writer's paper on ' Raghunandana's indebtedness to Caṇḍeśvara ' in N. I. A. vol. I pp 534–35.

4. ' Rāmāyaṇa and its influence on Ballalasena and Raghunandana ' by Dr. Bhabatosh Bhattacharya in J. O. I. (Baroda), Vol. II pp. 18–22.

5. " Devotional element in Raghunandana's works "[1361] in *Siddhabhāratī* in honour of Dr. Siddheshwar Varma, pub. by V. V. R. Institute, Hoshiarpur, part I pp. 225–229 (1950).

1361 In this paper Dr. Bhattacharya deals only with quotations from the Bhagavadgītā and the Bhāgavatapurāṇa. I have not checked quotations from the Bhāgavatapurāṇa mentioned by him. As regards the Bhagavadgītā he omits in this paper some verses quoted by Raghu° from it. But in his monograph on ' Raghunandana's indebtedness to his predecessors' (publi-

(*Continued on the next page*)

The Tattvas in the Smṛtitattva enable us to see clearly, what subjects falling under Dharmaśāstra had assumed importance and gripped people's minds in the 16th century A. D. and a few centuries before. The Tattvas[1362] are arranged here in the order of the number of pages devoted to each *tattva* in Raghunandana's Smṛtitattva. (1) Tithi 188 pages (vol. I pp. 1-188); 2 Śuddhi, 180 pages, (vol. II. pp. 233-412); 3 Jyotistattva pp. 177 (vol. I pp. 559-735); 4. Āhnika, 140 pp. (vol. I pp. 326-465); 5. Śrāddha 137 pp. (vol. I. pp. 189-325); 6. Malamāsa pp. 121 (vol. I pp. 736-856); 7. Ekādaśī pp. 105 (vol. II pp. 1-105); 8. Prāyaścitta pp. 93 (vol. I pp. 466-558); 9. Saṁskāra pp. 92 (vol. I pp. 587-948); 10. Kṛtya p. 60 (vol. II. pp. 423-483); 11. Udvāha pp. 45 (vol. II pp. 106-150); 12. Divya pp. 40 (vol. II. pp. 574-613); 13. Dāya, pp. 36 (vol. II pp. 161-197); 14. Vyavahāra pp. 36 (vol. II pp. 197-233); 15. Chandogavṛṣotsarga pp. 34 (vol. II pp. 528-562; 16. Yajurvediśrāddha pp. 20 pp. 613-633); 17. Maṭhapratiṣṭhā pp. 20 (vol. II pp. 613-633); 18. Jalāśayotsarga pp. 15 (vol. II pp. 513-528); 19. Dīkṣā, pp. 14

(*Continued from the previous page*)

shed by the Calcutta Asiatic Society in 1955) he has exhaustively dealt with the Bhagavadgītā quotations on pp. 50-51. He is sometimes uncharitable when dealing with others as (e. g.) when he says on p. 225 of 'Siddhabhāratī,' part I "Though Prof. P. V. Kane and Dr. S. K. Dey have occasionally repeated the fact of particular digest-writers having been quoted by Raghunandana from the above-mentioned list of Chakravarti, yet, far from identifying the quotations, they have nowhere even mentioned the fact of the Bhagavadgītā or the Śrīmad-Bhāgavata having been quoted by Raghunandana". The History of Dharmaśāstra vol. I (published in 1930), contains only 466 pages on details of about 113 authors and their works and it was irrelevant and absolutely unnecessary to say anywhere in the History of Dh. (vol. I) that the verses from the Gītā had been mentioned by a writer of the 16th century.

1362 It may be noted that the Kṛṣṇajanmāṣṭamī-tattva is included in Tithitattva (pp. 41-54). So also the Durgāpūjā-tattva has been dealt with in Tithitattva (pp. 64-104) which has at the end the words 'Durgāpūjātattvam samāptam'. The Durgārcanapaddhati at the end of the 2nd volume (pp. 659-683) is not Durgāpūjātattva; it is the additional matter.

(vol. II pp. 645–658); 20. Devapratiṣṭhā, pp. 12 (vol. II pp. 502–513); 21. Vāstuyāga, pp. 12 (vol. II pp. 412–423); 22. Śrī-puruṣottama, pp. 11 (vol. II pp. 563–573); 23. Vrata, pp. 10 (vol. II pp. 151–160); 24. Yajurvedi-Vṛṣotsarga, pp. 9 (vol. II pp. 636–644); 25. Śūdrakṛtya-vicāraṇa pp. 4 (vol. II pp. 633–636); 26. Durgārcanapaddhati pp. 659–683. It would be noticed that religious duties on the different *tithis* of the year occupy, as regards extent, the first place; then comes Śuddhi (āśauca on death and impurity on birth), then astronomical and astrological matters, then *āhnika* (the daily religious duties), then Śrāddhas, then religious duties in intercalary month. It may be noticed that inheritance and partition cover only 36 pages and so do administration of justice, substantive and procedural law; and ordeals are assigned more pages than even Dāya and Vyavahāra.

The first volume of the *tattvas* (Jivananda's edition) contains only nine *tattvas* in 948 pages, while the second volume of 683 pages contains 18 tattvas. There is hardly anything to prove or to show that this was Raghunandan's own arrangement. Probably it is due to modern editors. There is some internal evidence to establish the order in which at least some of the tattvas were composed. For example, pursuing the Sanskrit alphabetical order of the names, the following brief statement is made.

Of the tattvas ¶(1) the Āhnika was composed before Śrāddha (vide p. 233 of Śr.), while Āhnika (p. 375) mentions Śuddhi as already composed; (2) The Udvāha was composed before Saṁskāra (vol. I p. 884) and after Śuddhi (vol. II p. 107) and after Dāyatattva (vol. II. p. 127); (3) The Ekādaśī was composed before Tithi (vol. I pp. 6 and 150), before Malamāsa, (as Ekādaśī vol. II p. 19 says 'Vakṣyate'). 4. Chandoga-Vṛṣotsarga was written after Śuddhi (vol. II p. 532); (5) Jyotis. was composed after Malamāsa (vol. I p. 775); (6) Tithi was written after Ekādaśī (vide vol. I pp. 6, 150), after Śuddhi and Śrāddha (p. 15 vol. I), after Malamāsa (vol. I, Tithi pp. 152, 167);

¶ These figures do not refer to the number of the tattvas but only count the tattvas that refer to priority or posteriority among themselves.

(7) Dāyatattva was composed before Udvāha (vol. II p. 127) and after Śuddhi (vol. II pp. 190–197); (8) Divya. was composed before Vyavahāra (vol. II p. 211); (9) Durgāpūjā mentioned by Tithitattva (vol. I p. 93 as 'as anusandheyah') does not show priority or posteriority; (10) Malamāsa was composed after Jyotistattva (vol. I p. 775) and after Śrāddha and Udvāha (vol. I p. 884); (11) Vyavahāra was written after Divyattattva (vol. II p. 228); ((12) Śuddhi was composed before Tithi (vol. I p. 15) and after Ekādaśī. (vol. II. p. 307) and also before Udvāha (vol. II p. 107); (13) Śrāddha was composed before Tithi (vol. I p. 15) and Saṁskāra (vol. I p. 884) and after Āhnika (Śrāddha vol. I p. 233); (14) Saṁskāra was composed before Chandogavṛṣotsargatattva (vol. II pp. 543–547) and after Śrāddha and Udvāha (vol. I p. 884).

Another method which may be briefly indicated for finding the order in which the tattvas were composed is as follows : One may say that when Raghu says about a topic that it has been 'vivṛta' (expounded) or 'prapañcita' (dealt with in detail) or uses past passive participles of the same meaning, one may reasonably hold that that subject had been already dealt with in a *tattva.* But when he uses words like 'anusandheyam' (may be consulted) or *jñeyam* (may be known or understood from) a conclusion about priority or posteriority cannot be reasonably drawn. A very learned man (particularly before the advent of printing) may have been engaged in or contemplating the composition of two or three works at the same time and one day he might write a chapter of one book and the next day or a few days later he might compose a chapter for another work of his by way of change or variety. Therefore, the words 'anusandheyam' and 'jñeyam' may be employed with reference to a work already composed or yet to be composed.

The present author holds that the mention of 28 tattvas contained at the beginning of the Malamāsatattva[1363] was only a draft (of the tattvas to be described) prepared at some time before Raghunandana began to describe the several tattvas. It

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1363 Why the intercalary Month is called Malimluca is stated by Raghu° in Malamāsatattva, Vol. I p. 768 as 'malī san mlocati gacchatīti malimlucaḥ'.

appears that some tattvas at least had been composed before the Malamāsatattva was actually written. For example the Malamāsa. (vol. I p. 834) quotes Manu IV. 103 (vidyut-stanita &c.) and adds that it was explained in Tithitvttva. On p. 775 (vol. I) the Malamāsa° expressly says 'Tajjyotiḥśāstroktakāla...iti Jyotistattve-bahudhā vivṛtam'. From the Ekādaśītattva (vol. II p. 19) it appears that the Malamāsatattva was yet to be composed when the former was composed (evaṁ ca Gobhilānukteṣvannaprāśanādiṣu yad-Vṛddhiśrāddham tan-malamāsatattve mātsyapurāṇādivacanād *vakṣyate*'. The most extensive tattvas are (as shown in detail above) those on Tithi, Śuddhi, Jyotis, Āhnika and Śrāddha, whereas Malamāsa comes only next to these five in extent.

Raghunandana was a master in the application of the Mīmāṁsāsūtras and Nyāyas. I shall only mention a few of the most important pages where Jaimini's sūtras are actually cited; (in vol. I. Tithi 95 and Śrāddha 221 definitions of *ṛk, yajus, sāma*); Āhnika (p. 338); Prāyaś, p. 479 (Jai. III. 4. 17), 480 (Jai. I. 2.1) Malamāsa (p. 806), Ekādaśī p. 88 and p. 97 (Jaimini VI. 3. 18). Raghunandana employs two kinds of Nyāyas viz. those based on the discussions in Jaimini and the explanations given by his commentators and *nyāyas* (maxims) that are more or less of a popular nature. A few examples of the two kinds may be mentioned by way of illustration. Two nyāyas of the first type cited by Raghu. may be mentioned as examples. There is 'Saṁyogapṛthaktvanyāya (based on Jaiminisūtra IV. 3. 5–7 which is mentioned and explained by Raghu. in Tithi (vol. I p. 44), Pr. T. (vol. I pp. 474–475) and (also in vol. II) Ekādaśī pp. 29–30. Another well-know Nyāya is Sarvaśākhāpratyaya-nyāya (Jaimini II. 4. 8–33). Raghu. relies on it in (vol. II) Śuddhi p. 378. Examples of a popular sort of nyāyas are Gobalīvardanyāya that occurs (in vol. I Tithi p. 142) and Daṇḍāpūpanyāya (that occurs in Dāyatattva, vol. II. p. 170); vide H. of Dh. vol. V pp. 1343, 1344 for the elucidation of these two and pp. 1339–1351 for over 171 nyāyas explained briefly.

108 Nārāyaṇabhaṭṭa

Nārāyaṇabhaṭṭa[1364] was the most famous of the celebrated family of the Bhaṭṭas of Benares. For a biography of the Bhāṭṭa

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1364 The work of Śaṅkarabhaṭṭa is called Gādhi-vaṁśānucarita. The first leaf of the ms. is missing and the work comes abruptly to an end. Even in ancient times there appears to have been a rivalry between the two great sages of the Ṛgveda viz. Vasiṣṭha (to whom and his family are ascribed the verses in the VII Maṇḍala of the Ṛgveda) and Viśvāmitra (to whom are ascribed the verses of the 3rd Maṇḍala of the same Veda). It appears from Ṛg. III. 53. 9-12 that Viśvāmitra's ancestor was Kuśika and that his prayers helped Bhārata people. At least as early as the Mahābhāṣya (vol. II p. 254 of Kielhorn's ed.) of Patañjali (on Pāṇ IV. 1. 104) the pedigree was Kuśika-Gādhi-Viśvāmitra. The name Gādhi does not occur in the Ṛgveda. The Mahābhārata and some of the Purāṇas are full of stories about the rivalry between Viśvāmitra and Vasiṣṭha. For enmity (*vaira*) between the two sages, vide Ādi chap. 175–176, Chitrashala ed. The gotra of the family was Viśvāmitra and the family is known as Gādhivaṁśa. In Ṛg. III. 33. 5 Viśvāmitra is said to be *sūnu* (son) of Kuśika. The plural of Kuśika occurs frequently in the Ṛg. Śaṅkarabhaṭṭa also composed a work called Dvaitanirṇaya, an account of which contributed by the present author will be found in ABORI vol. III pp. 67–72 (for 1921–22). The Gādhivaṁśānucarita of Śaṅkarabhaṭṭa does not mention the fact of the re-establishment of Viśveśvara by his father Nārāyaṇabhaṭṭa. It is later descendants of Nārāyaṇabhaṭṭa that refer to this deed of Nārāyaṇabhaṭṭa. It is possible that Śaṅkarabhaṭṭa wrote the Gādhivaṁśanucarita before the restoration of Viśveśvara shrine.

Nārāyaṇabhaṭṭa appears to have composed a work called 'jīvac-chrāddhavidhi' (based on the Brahmapurāṇa and other works) enabling a person to perform his own śrāddha while he was alive. Vide Prof. G. V. Devasthali's Des. Cat. of Sanskrit and Prakrit Mss. in the Library of the Bombay University No. 1045 p. 376 and Prof. Velankar's Des. Cat. of the Sanskrit Mss. in the Iccharam Desai Collection of the Bombay Universsty Nos. 292–294 pp. 60–61. No. 292 begins : तत्र ब्रह्मपुराणे । अथ जीवच्छ्राद्धविधिः । देशकालधनश्रद्धाव्यवसायसमुच्छ्रितः ।

(*Continued on the next page*)

family of Benares, vide I. A. vol. 41 pp. 7–13 and for a detailed account of some members of that family and their works (particularly on Dharmaśāstra), vide the present author's Introduction to the Vyavahāramayūkha (pp. V-XLV) published by the B. O. R. I. in 1926. From several references it appears that Nārāyaṇabhaṭṭa wrote a bhāṣya on the Gobhila-gṛhya-sūtra; vide Smṛtitattva (vol. I)–Tithi p. 14 ' Kuśāntarapratinidhir-Bhaṭṭanārāyaṇair - Gobhila-bhāṣya uktaḥ); Saṁskāratattva pp. 878 and 904; (vol. II) Udvāhatattva p. 130. A few more examples of the use of the honorific plural Bhaṭṭa-Nārāyaṇacaraṇāḥ ' by Raghu. may be added here. Vide (vol. I) Śrāddha pp. 201, 245; Saṁskāra p. 868; (vol. II) Maṭhapratiṣṭhā 620, Śuddhi 251. M. M. Haraprasad Śāstri has broght to light a biography of this family written by Śaṅkarabhaṭṭa, a son of Nārāyaṇabhaṭṭa (Ind. Ant. for 1912 vol. 41, pp. 7–13). Nārāyaṇabhaṭṭa's father Rāmeśvarabhaṭṭa whose *gotra* was Viśvāmitra migrated from Pratiṣṭhāna (Paithan) in the Deccan to Benares. Rāmeśvarabhaṭṭa was a very learned man and his learning drew to him students from the whole of India. Nārāyaṇabhaṭṭa was born according to Śaṅkarabhaṭṭa's biography in *śake* 1435 in the month of Caitra (i. e. about March 1513 A. D.). Nārāyaṇabhaṭṭa was the eldest of three sons, the other two being Śrīdhara and Mādhava. Nārāyaṇabhaṭṭa learnt all the śāstras at the feet of his father. *Pandits* all over India looked up to him as their leader and patron and he was an assiduous collector of Sanskrit mss. It is said that Nārāyaṇabhaṭṭa brought down by his holiness rain in a season of drought and thereby induced the Mahomedan ruler that had razed the temple of Viśveśvara at Benares to the

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जीविते सति जीवाय दद्याच्छ्राद्धं स्वयं नरः ॥; the present author in his youth knew some persons in the Konkan that had performed *Jīvac-chrāddha*. This was a perverse extension of the original idea of Śrāddha. It may however be noted that the Vāyupurāṇa (on Gayā) chap. 83. 34 refers to the offering of śrāddha to oneself at Gayā. आत्मनस्तुमहाबुद्धे गयायां तु तिलैर्विना । पिण्डनिर्वापणं कुर्यात्तथा चान्यत्र गोत्रजाः ॥ quoted in त्रिस्थलीसेतु p. 350 from स्मृतिरत्नावली ; vide also पिण्डो देयस्तु सर्वेभ्यः सर्वैर्वै कुलतारकैः । आत्मनस्तु तथा देयो ह्यक्षयं लोकमिच्छता ॥ वायु 105. 12 and अग्नि० 115. 68 The त्रिस्थलीसेतु p. 350 remarks ' इदं चान्यस्यात्मनो वा जीवतः पिण्डदानं जनार्दनहस्त एव कार्यं न तु गयातीर्थमात्रे ।

ground to allow him to rebuild it. For his erudition and piety Nārāyaṇabhaṭṭa was honoured with the title 'Jagadguru' and his family was given the first place of honour in the assembly of learned Brāhmaṇas and at the recitations of the Vedas. It was Nārāyaṇabhaṭṭa and his equally worthy descendants that raised dākṣiṇātya *pandits* to the position of high eminence at Benares which they still hold. Nārāyaṇabhaṭṭa wrote numerous works on dharmaśāstra among which may be mentioned the Antyeṣṭipaddhati (printed by Nirṇayasāgara Press), the Tristhalīsetu (dealing with the ceremonies to be performed generally at all sacred places and particularly at Prayāga, Kāśī and Gayā) and the Prayogaratna (printed at the Nirṇayasāgara Press, 1915 A. D.). This last contains detailed descriptions and rituals of the saṁskāras from *garbhādhāna* to *vivāha*. His are standard works on the subjects they deal with and are used even now almost throughout the whole of India. He composed a commentary on the introductory verses contained in the Kālamādhava (vide Madras Triennial Cat. vol. III. Sanskrit C. p. 4114 No. 2852) and a commentary on portions of the Śāstradīpikā of Pārthasārathimiśra. He composed a work on ordeals which is referred to in the Vyavahāratattva of Nīlakaṇṭha (vide p. 457 of my edition of the Vyavahāramayūkha and Bikaner cat. p. 387 No. 832 for a Divyānuṣṭhāna-paddhati of Nārāyaṇabhaṭṭa) and also paddhatis on the dedication of gardens, tanks etc. For a Jalāśayotsargavidhi of Nārāyaṇa, vide I. O. Cat. No. 1717 and Mitra's Notices V. p. 146 and Prof, Velankar's Cat. of the Bombay University's Desai Collection of Mss. pp. 41–42 No. 204. He exercised a profound influence over later writers directly and indirectly through his sons and grand-sons. Vide Cat. of India Office Sanskrit Mss. (part III p. 547 where the दानही (हा ?) रावलिप्रकाश of दिवाकर son of महादेव says so) and Hultzsch's Report on South Indian Sanskrit mss. vol. III. p. 106 which quotes a verse from भाट्टदिनकर about the re-installation of Viśveśvara by Nārāyaṇabhaṭṭa : श्रीरामेश्वरतस्ततः समभवच्छ्रीभट्टनारायणः शास्त्राम्नायपरायणः खलमतध्वान्तैकविद्रावणः । काश्यां पातकिविद्रुतं भगवतो विश्वेश्वरस्याचलं लिङ्गं भाग्यवशात्सुखाय जगतां संस्थापयामास यः ॥ 5th verse at the end of the work.

Those interested in the several eminent writers of this gifted Bhaṭṭa family of Benares may refer to the present author's Introduction to the Vyavahāramayūkha of Nīlakaṇṭha (published

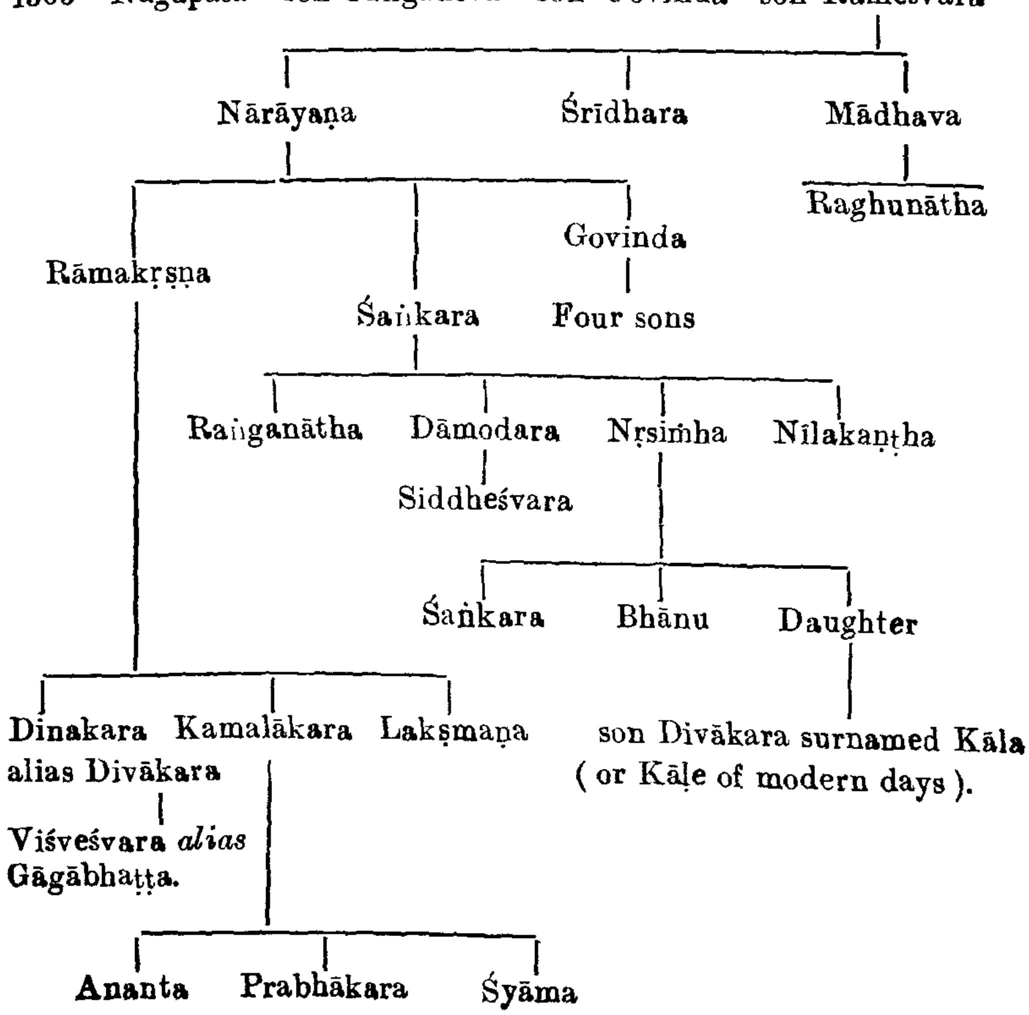
by the Bhandarkar Oriental Institute, Poona, in 1926 pp. v-xxvii). Only a brief pedigree of the family is added here:[1365]

As he was born in 1513 A. D. and composed the commentary on the Vṛttaratnākara in 1545 A. D., his literary activity must be placed between 1540 and 1570 A. D. This is further corroborated by the fact that his grandson Kamalākarabhaṭṭa composed the Nirṇayasindhu, one of his earliest works, in 1612 A. D.

It appears that Kāntānāthabhaṭṭa, a descendant of Kamalākarabhaṭṭa, published a work called 'Bhaṭṭa-vaṁśa-Kāvyam' in 1903 at the Ananda-kādambinī press of Mirzapur. Kāntānātha-Bhaṭṭa was head Pandit at the Sanskrit Pāṭhaśālā at that place. In the Hindi Preface to that work he said that he saw Śaṅkarabhaṭṭa's work called Gādhivaṁśavarṇana and Mandlik's edition of the Vyavahāramayūkha and that induced him to write the work. It is in 10 *sargas* and contains 429 verses in several

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1365 Nāgapāśa – son Cāṅgadeva – son Govinda – son Rāmeśvara



metres. The pedigree he gives differs from Śaṅkarabhaṭṭa's work in several respects. It is unnecessary to pursue this matter here.

There is a work on dharmaśāstra called Dharmapravṛtti composed by a Nārāyaṇa. Mr. K. P. Jayasval holds that this was composed by *jagadguru* Nārāyaṇabhaṭṭa (JBORS for 1927, vol. XIII, parts III-IV, p. xi). The same view is held by M. M. Haraprasad Śāstri (Ind. Ant. for 1912 p. 7). Prof. Velankar in his Cat. of the Sanskrit Mss. in the Iccharam Suryaram Desai Collection of the Bombay University (p. 45) appears to identify Nārāyaṇa, author of Dharmapravṛtti (mss. No. 217 and 218 on p. 45) with the famous Nārāyaṇabhaṭṭa, author of Prayogaratna. But this identity is extremely doubtful. The benedictory verses[1366] in the Dharmapravṛtti are diffierent from those of the Prayogaratna and Tristhalīsetu, the method of treatment and the style are different and the colophons are also different. The author of the Dharmapravṛtti does not mention his ancestors as Nārāyaṇabhaṭṭa does. Nīlakaṇṭha in his Vyavahāramayūkha finds[1367] fault with the Dharmapravṛtti by saying that certain quotations therein are unauthoritative.

109. Ṭoḍarānanda

Rājā Ṭoḍaramalla, the celebrated finance minister of Akbar, compiled an extensive encyclopædia of civil and religious law, astronomy and medicine. I gave in the first edition some information about this work gathered from several sources. No part of the work had been printed when the first edition of the first volume was published in 1930. In 1945 Pandit K. Madhav Krishna Sarma contributed a paper on Ṭodarānanda to the Journal of the G. J. R. I. of Allahabad, vol. III. pp. 63-66. There he stated that the Anup Sanskrit Library at Bikaner has the most complete set of the parts of the Ṭodarānanda. In 1948 Dr. P. L. Vaidya published a volume containing two parts of the text of the encyclopaedic work viz. on *Sarga* (creation of the

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1366 The introductory verse is : नारायणं नमस्कृत्य कामदां च सरस्वतीम् । गणनाथं गुरूंश्चैव धर्मसंरक्षणाय वै ॥ धर्मप्रवृत्त्यै क्रियते कलौ नारायणेन तु । I. O. cat. p. 480 No. 1560.

1367 Vide p. 134 of व्यवहारमयूख (my edition).

world) and Avatāras, in the Gaṅgā Oriental Series of Bikaner with a Foreword by Sardar K. M. Panikkara (the then Prime Minister of the Bikaner State), with a learned Introduction (by Dr. Vaidya), Text (in 386 pages) and some Appendices (Appendix A, giving a brief sketch of the life of Raja Todarmal, B containing a few stanzas glorifying Todarmal found in Maṇirāma's Padyasaṅgraha and three verses from the Benares Draupadī-Kuṇḍa Inscription of Saṁvat 1616 (i. e. 1589 A. D.) inscribed by order of Todarmal, Appendix C (pp. 395–414) supplying information on several sections of the Ṭodarānanda derived from mss. in different libraries.

Dr. Vaidya (in his Introduction pp. XVII–XXXI) brings together valuable information about Todarmal and his work.

After a few Introductory verses containing obeisance to Brahman, Kṛṣṇa, Gaṇeśa and Manu (in six verses), a few verses (I. 7–18) deal with the family and ancestors of Todarmal. Todarmal came of a Kṣatriya family of Oudh called Ṭaṇḍana. The first ancestor named is Bāla (I. 7) who was a devotee of Kṛṣṇa. His son was Attali - son Dāma (Dāmodara) - son Assū (a warrior and devotee of Kṛṣṇa) - his son Dvārakādāsa, patron of learned men-son Dvijamalla - son Bhagavatīdāsa - son Ṭodaramalla born at Laharpur in Oudh. The family was in straightened circumstances owing to Bhagavatīdāsa's large charities which the Pandit (who composed the Intro. verses) says uprooted poverty for a long time (Intro. v. 13). He had to accept service under Akbar as a clerk. Akbar soon found out Todarmal's great talents and sent him to Gujarat (which had recently been conquered by him) as a gifted revenue settlement officer and also a warrior. Later, Akbar sent him to Bihar and Bengal for the same purpose. Akbar made him a commander, *Wazir* and *Diwan* in 1582 A. D.). Todarmal was not only endowed with high qualities but was also highly interested in learning and spent much of his wealth in charities, in building or renovating temples, consecrating images of Kṛṣṇa and constructing large tanks and wells. He is said to have rebuilt the temple of Viśveśvara at the instance of Nārāyaṇabhaṭṭa about 1585 A. D. This temple was later demolished in 1669 A. D. by Aurangzeb. The Ṭodarānanda is divided into 22 sections called Saukhyas and each Saukhya has sub-sections called *harṣas*.

The question is whether Todarmal is the author of the work called Ṭoḍarānanda, that he was the inspirer, there can be no doubt. Verse 19 (of Introduction) states that he called together learned Pandits of pure character, honoured them and instructed them to compile this work which would be the quintessence of the several Purāṇas and Smṛtis.[1368] Dr. P. L. Vaidya says that the Ṭoḍarānananda must have been composed between 1572 A. D. (which is the year mentioned in Jyotisaukhya p. xxx of Intro.) and 1589 A. D. (the year in which Todarmal died). We have also to remember that the extent of the Encyclopaedia (as Dr. Vaidya says on p. 414) cannot be fixed with certainty, since the Rājanīti and Karmavipāka sections have not yet been traced and the Śrāddhasaukhya Ms. has no beginning nor end. He further says that we can roughly ascertain the extent of the remaining sections which put together comes to be of 72150 *Ślokas* (each śloka of 32 syllables). He further conjectures that the extent of the entire Ṭoḍarānanda may be in the neighbourhood of 80000 Ślokas.

The several parts of that encyclopædia dealing with *ācāra*, *dāna*, *vyavahāra*, *śrāddha*, *viveka*, *prāyścitta*, *samaya* were called *saukhyas*. An account of some of the *saukhyas* that were available to me may be concisely given here. The Vyavahārasaukhya (D. C. ms. No. 366 of 1875–76) begins with an invocation of Śiva, speaks of the *pārasika* emperor[1369] (Akbar) of Hind (India) and then deals with the several topics of judicial procedure such as the king's duty to look into disputes, the *sabhā*, judge, meaning of the word *vyavahāra*, enumeration of 18 *vyavahārapadas*, time and place of *vyavahāra*, the plaint, the reply, the agent of the parties (*pratinidhi*), *pratyākalita*, the superiority of one mode of proof over another, witnesses, documents, possession, inference, ordeals and oaths, grades of punish-

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1368 Verses 18–19 in Introduction (I. 1) are : ताडागानां यागानति-विमलमूर्तिः समकरोदसौ सौधेष्वन्तर्मुरमथनमूर्तीश्च विविधाः। विधाय प्रारम्भा-दुपवनविनोदं भगवतो यशः स्वीयं राजा जगति बहुशः पल्लवयति ॥ असौ कदाचिद् **विदुषो विशुद्धानाहूय** सत्कृत्य विनीतमूर्तिः। **नानापुराणस्मृतिसारभूतं समादिश-द्ग्रन्थममुं विधातुम् ॥**

1369 श्रीमान्हैन्दवपारसीकधरणीशक्रस्य राजाग्रणी राजा टोडरमल्लचण्डकिरणस्तीव्रप्रतापो-दयः। लोकानामतिगाढदुर्नयतमोध्वंसाय पद्मोत्सवानातन्वन् व्यवहारनिर्णयकरश्रेणीं तनोत्युज्ज्वलाम् ॥ 2nd verse.

ments and fines. The Vyavahārasaukhya does not dwell on the exposition of the several titles of law. Besides the smṛti writers, it principally relies on the Kalpataru, the Pārijāta, Bhavadeva, the Mitākṣarā, the Ratnākara, Harihara, and Halāyudha. The several sections are styled *harṣas*.

The Vivāhasaukhya (D. C. Ms. No. 916 of 1886-92 in folios 54) is chiefly concerned with the astrological aspects of marriage viz. the proper year, month, day, zodiacal sign, nakṣatra for marriage, good characteristics of a marriageable girl and bridegroom; proper age for marriage for a girl and a male; many authors and works are quoted (most of which are mentioned below).[1370]

The Śrāddhasaukhya (D. C. ms. No. 257 of 1884-87) is an extensive work and deals with the usual topics such as the different kinds of śrāddhas, the time and place for śrāddha, the proper brāhmaṇas, sapiṇḍīkaraṇa &c. The sections of this work also are divided into *harṣas*. Besides those enumerated above the authors and works mentioned are noted below.[1371]

The Jyotiḥsaukhya (D. C. ms. No. 915 of 1886-92) constitutes the Saṁhitā branch of Indian astronomy and deals with

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1370 अत्रि, आश्वलायन, उत्पल (several times), ऋक्षोच्चय (51b), कालनिर्णयदीपिका, गर्ग, चण्डेश्वर (on राजाभिषेक), चतुर्वर्गचिन्तामणि, चन्द्रिका, च्यवन, जैमिनीयमत (28 b), ज्योतिःप्रकाश (300 a), दीपिका (51 b), देवल (50 b), दैवज्ञचिन्तामणि (7 b), दैवज्ञमनोहर (29 b), नारद, पराशर (6 a अष्टवर्षा भवेद्गौरी...रजस्वला), बादरायण (37 a, 52 on देशकूट), बृहस्पति (3), ब्रह्मयामल (49 b), भट्टलक्ष्मण (32 b), भविष्यपुराण, भारद्वाज, भीमपराक्रम (52 b), भुजबल (twice on 28 b), मनु, महेश्वर (23b, 52 b), मार्कण्डेयपुराण, यवनेश्वर (०रैः on 27 a), याज्ञवल्क्यस्मृति, रत्नमाला (8 b, 48 a रत्नमालाव्याख्याने महादेवेनापि निरूपितम्), राजमार्तण्ड (30b), लघुवसिष्ठसंहिता (36 b), वराह or वराहमिहिर (13, 44 a विवाहपटले वराहमिहिरवचनं), वसिष्ठ (frequently named), वसिष्ठसंहिता, वात्स्यायन, विवाहपटल (०पटले श्रीधरः p. 9, ०पटले सप्तर्षिमते p. 44), विवाहवृन्दावन (43 a), and also वृन्दावन alone (pp. 23, 24, 39), विवेक (26 a), वृद्धगर्गसंहिता (31 a, 36 b), वृद्धवसिष्ठ (13 b), व्यवहारचण्डेश्वर (53 a, about six verses quoted), व्यवहारोच्चय (27 a, 30 b, 51 b), व्याससंहिता (17 b), शौनक, श्रीपति (12 a, 35 a), संहितासारावली (13), सारसंग्रह (52 a), सारावली (p. 14), सिद्धान्तशिरोमणि, सूर्यसिद्धान्त.

1371 कर्क, त्रिकाण्डमण्डन, नारायण, प्रकाशकार, माधवीय, वर्धमान, वासुदेव, श्राद्धपल्लव. श्राद्धविवेक, श्रीदत्त, स्मृतिमञ्जरीकार.

such topics as the results of eclipses, the appearance of comets, the rise of Agastya, Ursa major, the signs of the Zodiac &c. It frequently refers to Kāśyapa, Garga (or Vṛddhagarga), Parāśara, Mayūracitra, Varāha. The colophons state that Ṭoḍaramalla was a scion of the Ṭaṇḍala (or – na) family and that the work was compiled by Nīlakaṇṭha at the order of Ṭoḍaramalla.[1372] This Nīlakaṇṭha appears to be the author of the Sañjñātantra on which a commentary was written by his son Govinda in 1622 A. D., in which it is stated that Nīlakaṇṭha was honoured by Akbar and had composed the Ṭoḍarānanda.[1373] In the Tājika-Nīlakaṇṭhī of Nīlakṇṭha it is stated that the author composed works on the three branches of Jyotiṣa which gave delight to Ṭoḍara.[1374]

The Jyotiḥsaukhya was composed in śake 1494[1375] (i. e. 1572 A. D.). The ms. of the Vyavahārasaukhya bears at the end the date *saṁvat* 1638 (1581-82[1376] A D.) which seems to be the date of its composition. Ṭoḍaramalla was a man of versatile genius. He distinguished himself as an able commander as well as a great financier and statesman. The Ṭoḍarānanda gives some information about the family of Todarmal and his ancestors (as briefly set out above). Besides, Blochman's English translation of the Ain-i-Akbari (Vol. I. pp. 351–52) gives some information. On p. 352 we are told that his son Dharu i. e. Govardhanadhāri) was a commander of 700 horse and was killed in a campaign in Sindh. Beveridge's Akbarnama (Index Vol. p. 62) refers to two sons of Todarmal viz. Dhari (i. e. Govardhanadhārī) and Kalyāṇa. Other useful works are; Vincent Smith's biography of Akbar in the series called "Rulers of India"; and Dr. A. S. Altekar's History of Benares (pp. 39–43). Todarmal was born at Laharpur in Oudh and not at Lahore as is often

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1372 इति श्रीमन्महाराजाधिराजश्रीटंडलवंशतिलकटोडरमल्लकारिते श्रीदैवज्ञवर्यनीलकण्ठविरचिते टोडरानन्दे ज्योतिःसुखे संहितास्कन्धे &c. folio 23a.

1373 Vide cat. of BBRAS mss. part I, p. 187 No. 262.

1374 यन्नाम प्रथितं हि भूमिवलये शिष्यप्रशिष्यैर्महद् भूमीपालसमूहसेवितपदाद्योकब्बरेणान्वितः। श्रीदिल्लीप्रभुणा हि टोडरविभोरानन्ददं ज्योतिषं त्रिस्कन्धं स्वकृतैः सुपद्यनिवहैस्तत्ताजिकं चाकरोत् ॥ 9th verse, Peterson's cat. of Ulwar mss., extract No. 502.

1375 'तथा च सांप्रतिकः शकः १४९४ षट्द्विकपञ्चद्वियुतः ४०२०' folio 38.

1376 'संवत् १६३८ समये कुरसुदि २ शुक्रवार' D. C. ms. No. 366 of 1875–76,

stated (vide Blochman's translation p. 620) and he died on 10th November 1589 A. D.

Dr. Vaidya's edition of the first two parts (on p. 6 verses 24–27) enumerates the twentytwo parts (called Saukhyas) in which the subjects were distributed (vide not below).[1377]

Several parts of this huge work are described as *viracita* (composed) by Todarmalla e. g. the printed text of Dr. Vaidya's edition of the first two Saukhyas (vide note below). Dr. Vaidya (in Intro. p. XXVI) argues that these words are not to be taken literally, that all that is meant is that Todaramalla conceived the project and provided for all the expenses incurred in engaging learned Pandits for collecting the material, for arranging it under proper heads and making copies of the several parts of it. I agree with him in this matter. But Dr. Vaidya goes further and argues (Introduction pp. XXVII–VIII) that considering all the facts he would ascribe the authorship of the Ṭoḍarānanda to *Nārāyaṇabhaṭṭa chiefly* (p. XXVIII of Intro.). I demur to this conclusion. In verse 19 of the Introduction quoted above, it is expressly stated that Todarmal invited learned men of pure character and directed them to compose the work. There was nothing to prevent him from saying that he called 'Bhaṭṭa-Nārāyaṇa' among the Pandits to preside over the task of preparing a huge work on Dharmaśāstra.

Dr. Vaidya agrees (p. XXX of Introduction) that the work was undertaken and finished between 1572 to 1589 A. D., the the year in which Todarmal died.

To me it appears probable that Nārāyaṇabhaṭṭa refused to undertake such a heavy task because he had become old (in

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1377 सर्गोऽवताराः कालस्य गणनं कालनिर्णयः। देशा द्विजातिसंस्कारा आचारः शुद्धिनिर्णयः॥ श्राद्धानि वर्षकृत्यानि व्रतानां विधयस्ततः। प्रतिष्ठाविधयः पूजा देवतानां ततः परम्॥ दानानि ग्रहयागादिशान्तिकं तीर्थको विधिः। विवाहो व्यवहारश्च राजनीतिस्ततः परम्॥ प्रायश्चित्तं कर्मपाक आयुर्वेदः प्रसङ्गतः। ग्रन्थेऽस्मिष्टोडरानन्दे सर्वमेतन्निबध्यते॥ verses 24–27 (of the first हर्ष of first सौख्य called सर्ग). The colophon at the end of the printed text is इति श्री निरुपमसमर स्वीकार साहस-निरन्तरानन्त हयहस्ति हेमहीरादिदान-कृतार्थीकृतार्थिसार्थवचोतिष्ठाकनिष्ठीकृत प्रथमपार्थ—पारसीकाधिनाथश्रीमज्जलाल-**दीनामाकबरमाहप्रथमामात्य-महाराजाधिराज-श्रीमट्टोडमल्लविरचिते टोडरानन्दे** अवतारसौख्ये दशमो हर्षः।

1572 he would have been about 59 years old). There is another important circumstance indicating that Nārāyaṇabhaṭṭa must not have anything to do with this encyclopaedia, since we know for certain that the Jyotiḥsaukhya, (a part of the Ṭoḍarānanda) was composed by Nīlakaṇṭha, son of Ananta (vide p. 398 of Dr. Vaidya's edition). If the name of one Pandit Nīlakaṇṭha is expressly mentioned as regards the Saṁhitāsaukhya, no acceptable reason can be advanced as to why Nārāyaṇabhaṭṭa's name is not mentioned anywhere, if he had been responsible for the other parts of the encyclopaedia or for the whole work.

It may be noted that the Ṭoḍarānanda came to be mentioned as an authoritative work at least from about 1610 A. D. For example, the Nirṇayasindhu (of Kamalākarabhaṭṭa) cites it and so does the Vyavahāramayūkha of Nīlakaṇṭha, paternal cousin of Kamalākara (vide note below).[1378]

The Vivāhasaukhya refers to the Rājanītisaukhya, to the Gaṇitasaukhya, Saṁskārasaukhya, Horāsukha (these last three said to be already composed).[1379]

The Marathi magazine 'Itihāsasaṁgraha' publishes an inscription on a stone found in the Draupadīkuṇḍa at Benares wherein it is said that Ṭoḍara of the Ṭaṇḍana family construc-

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1378 **टोडरानन्दे** देवीपुराणे–व्रते च तीर्थेऽध्ययने श्राद्धेपि च विशेषतः। परान्नभोजनाद्देवि यस्यान्नं तस्य तत्फलम्॥ निर्णयसिन्धु p. 26 Nirn. edition with Marathi tr. of 1935; vide also pp. 96, 102, 107 of the same; the Tīrthasaukhya is mentioned by the निर्णयसिन्धु p. 104. टोडरानन्दे नारदः। सन्दिग्धेषु तु कार्येषु ... साक्षिभ्यो व्यक्तदर्शनम्॥ p. 33 of व्यवहारमयूख (present author's ed.).

1379 अत्रान्यदभिषेकविधानं साङ्गोपाङ्गं **राजनीतिसौख्ये** द्रष्टव्यम्। folio 53 b; तदेतत्सर्वं स्पष्टतरं **गणितसौख्ये**ऽस्माभिर्निरूपितम्। folio 11 b, and अस्मदुक्तगणितसौख्ये, स्पष्टतरं तत एवावधार्यम्। folio 26 a; अन्योपि विशेषः **संस्कारसौख्ये** निरूपित इति। folio 5 a; **होरासुखे**ऽन्योपि विशेष उक्तः स तत्रैव विलोकनीयः। folio p. 6 b.

Dr. Vaidya describes at some length (in Appendix C pp. 395–414) the mss. material available for the several Saukhyas in addition to the Āgamasaukhya or Mantrasaukhya not enumerated among the 22 Saukhyas. Page 402 (of Dr. Vaidya's appendix) shows that the Vāstusaukhya (or Deśasaukhya) also appears to have been entrusted to Nīlakaṇṭha, son of Ananta.

ted that beautiful reservoir in 1646 of the Vikrama era[1380] (i. e. 1589 A. D.). Therefore it follows that literary works were compiled under the patronage of Todarmal between 1570-1586 A. D.

It is not possible for reasons of space to deal with all or most of the Saukhyas of Ṭoḍarānanda but it would be interesting for scholars to know something more of one or more of the other Saukhyas like the Vivāhasaukkya of this large Saukhya called Ṭoḍarānanda.

He begins by saying that the person who has completed his studies (snātaka) and has returned from the Gurukula is required by the Smṛtis e. g. Manu III. 2, VI. 34 to become a householder. Therefore our śāstras require every young man to be married and in order that he should get married he has to look into the Astrological matters which are omitted here. Manu and others praise Vivāha very much which is unnecessary to set out here. Manu recommends (chap. IX) a girl that has attained puberty to be married by her parents and guardians to a worthy bride-groom and that if such a bride-groom is not secured she might remain unmarried for her life. While arranging for the matter parents or guardians require that an astrologically proper conjunction of heavenly bodies is secured. According to Saṁskāra-saukhya based on Parāśara and other writers the girl should be married between 8 to 10 years. One writer called Śrīdhara in his work called Vivāhapaṭala quotes that the marriage may be performed at all times. Many authors and works have been quoted in this Vivāhasaukhya No. 916 of 1886-92 at B. O. R. I. Dozens of Smṛtis and authors are quoted as also astrological and astronomical works. But it is not possible to enter into greater details here for want of space.

It refers to the Gaṇitasaukhya on fol. 26 a. He also refers to Horāsaukhya on folio 46b, Rājanīti-Saukhya on folio 53 b.

This ms. is well written and the present author feels that an edition of it can be easily brought out on one ms. alone.

1380 Vide इतिहाससंग्रह ed. by the late Rao Bahadur D. B. Parasnis, vol. I, part 4, p. 20. ऋतुनिगमरसात्मासंमिते (१६४६) वत्सरेशे सुकृतिकृतिहितैषी टोडरक्षोणिपालः। विहितविविधपूर्तोचीकरच्चारुवापीं विमलसलिलसारां बद्धसोपानपङ्क्तिम् ॥

110. Nandapaṇḍita

Nandapaṇḍita was a voluminous writer on dharmaśāstra. An account of his principal works on dharmaśāstra is given below, particularly because most of them are yet unpublished. He was also called Vināyaka as stated in his commentary (named Śuddhi-candrikā) on the Ṣaḍaśīti (also called Āśaucanirṇaya) of Āditya of the Kauśika-gotra. Nandapaṇḍita came of the Dharmādhikāri family of Benares and is described as the son of Dharmādhikāri Rāmapaṇḍita. There were several families in Benares famous for their learned works on Dharmaśāstra and other branches such as the Bhāṭṭa family (to which belonged Bhaṭṭanārāyaṇa, Kamalākara and Nīlakaṇṭha), the Dharmādhikāri family and the Śeṣa family. This last had Śeṣakṛṣṇa, his son Viśveśvara, whose three pupils viz. Jagannāthapaṇḍita, Bhaṭṭoji Dīkṣita and Annambhaṭṭa, author of Tarkasaṅgraha, distinguished themselves as great scholars in their own special studies.

He composed a commentary called Vidvanmanoharā on the Parāśarasmṛti. He expressly mentions therein that he follows the commentary of Mādhavācārya.[1381] This commentary is referred to in his Vaijayantī.[1382]

He also appears to have written a commentary called Pramitākṣarā or Pratītākṣarā on the Mitākṣarā of Vijñāneśvara.[1383] This commentary was probably not completed, as only fragments are found with his descendants.

Nandapaṇḍita also composed a work called Śrāddhakalpalatā, which is referred to in his Śuddhicandrikā[1384] and in the Vaija-

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1381 धर्माधिकारिकुलकैरवकाननेन्दुश्रीरामपण्डितसुतेन विनायकेन । व्याख्यायते कलियुगोचितवर्णधर्मशास्त्रं पराशरमुखोद्गतमल्पशब्दैः ॥ माधवाचार्यनिर्दिष्टव्याख्यामार्गानुसारिणः । स्खलन्नपि (स्खलतोपि ?) न मे दोषः परप्रत्ययगामिनः ॥ verses 3 and 5, I. O. Cat. p. 377 No. 1301.

1382 विवृतं चैतत्पराशरस्मृतिविवृतौ विद्वन्मनोहरायां दत्तकमीमांसायां चास्माभिरिति नेह प्रतन्यते । वैजयन्ती on विष्णुधर्मसूत्र 15. 42.

1383 On विष्णुधर्मसूत्र 15. 9 he says 'स्वैरिण्याः पुनःसंस्काराभावश्चोपपादितोस्माभिः सविस्तरं मिताक्षराटीकायां प्रतीताक्षरायामिति नेहोच्यते ।' folio 86 b of the I. O. ms. (of वैजयन्ती); on विष्णु० 16. 1 'विशेषस्तु मिताक्षराटीकायां प्रमिताक्षरायामस्मत्कृतायामवगन्तव्यः' (folio 93 b).

1384 'स च ज्येष्ठ एवेत्युपपादितं श्राद्धकल्पलतायाम्' folio 31 b of शुद्धिचन्द्रिका; on विष्णु 21. 19 'अत्रान्यो विशेषः श्राद्धकल्पलतायामस्माभिरुपपादित इति नेहोच्यते ।' folio 123 b (वैजयन्ती).

yantī. In this work[1385] he refers to a city called **Sādhāraṇa** (probably modern Saharanpur) where the Sahagila family ruled. He speaks of Siṁhamalla, Vasāvana, Rūpacandra, Bhūpacandra and Paramānanda as successive members of the dynasty and says that he was urged to write the work by the last of them and that he relies upon the Śrāddhadīpikā of Govindapaṇḍita.[1386] At the end of the ms. of the Vaijayantī in the Deccan College Collection it is said that the Vidvanmanoharā, the Smṛtisindhu and the Śrāddhakalpalatā were the commentaries composed by Nanda-paṇḍita.[1387] But from the contents given in the India Office Catalogue it does not appear that the work was a commentary. It is divided into five *stabakas* and deals with the usual topics, viz. what is śrāddha, the proper time and place for it, the proper brāhmaṇas, various kinds of śrāddhas &c. The principal authors and works named therein are given below.[1388] The Śrāddha-kalpalatā was published in the Chowkhamba S. Series (1935) in 262 pages. In Poona Orientalist (vol. 15 pp. 60–64) Dr. S. L. Katre shows that a ms. of the Śrāddhakalpalatā is dated in *Saṁvat* 1641 (i. e. 1584–85 A. D.). The same scholar shows (in I. H. Q. vol. 28 for 1952, pp. 91 ff.) that a ms. of Śuddhi-candrikā (which mentions the Śrāddhakalpalatā at least five times) was copied in *Saṁvat* 1960, Śrāvaṇa-vadi (i. e. in July 1603 A. D.). Therefore Śrāddhakalpalatā must have been composed several years earlier than 1603 A. D.

The Śuddhicandrikā of Nandapaṇḍita on the Ṣaḍaśīti of Ādityācārya has been published in the Chowkhamba Sanskrit Series of Benares (1928).[1389] The Śuddhicandrikā, a commentary on the

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1385 Vide I. O. Cat. p. 556 No. 1731 for श्राद्धकल्पलता.

1386 गोविन्दपण्डितकृतामवलम्ब्यातियत्नतः । श्राद्धकल्पलतामेतां कुर्वे तां श्राद्धदीपिकाम् ॥ I. O. Cat. p. 557.

1387 'पराशरस्मृतेष्टीका विद्वन्मनोहरा स्मृतिसिन्धुः । श्राद्धकल्पलता चैता नन्दपण्डितकृता टीकाः ॥ D. C. ms. No. 39 of 1866–68.

1388 कालविधान, कालादर्श, चन्द्रप्रकाश, धर्मप्रदीप, निर्णयप्रदीपिका, पुराणसमुच्चय, श्राद्धकमल, श्राद्धकाशिका, श्राद्धचिन्तामणि, श्राद्धनिर्णय, श्राद्धप्रदीप, स्मृतिदर्पण, स्मृतिरत्नावलि, स्मृतिसार.

1389 Vide Prof. Devasthali's Cat. of Sanskrit Mss. No. 974 pp. 351–52, 'नन्दपण्डितापरनामविनायकपण्डितकृतायां षडशीतिविवृतौ शुद्धिचन्द्रिकायां ॥' &c. No. 975 in Prof. Devasthali's Cat. is a work in 142 stanzas,

(*Continued on the next page*)

Ṣaḍaśīti or Āśaucanirṇaya of Kauśikāditya, is also one of the works of Nandapaṇḍita. It is referred to in his Vaijayantī.[1390] The Bhadkamkar collection made by Prof. Velankar contains a ms. of this work and it has recently been published in the Chowkhamba Sanskrit Series. The principal authors and works quoted therein are noted below.[1391]

Another work of Nandapaṇḍita is the Smṛtisindhu, which seems to have been an extensive digest of smṛti material. Portions of it have been recovered. In the Deccan College Collection there is a ms. of the Saṁskāra-nirṇayataraṅga of the Smṛtisindhu, which, according to a verse at the end, was composed by Nandapaṇḍita at the command of king Harivaṁśa-varman of the Māhendra family and son of king Maṅgo.[1392]

It appears that he compiled a summary of the doctrines of his work Smṛtisindhu. That summary was called Tattvamuktāvalī.[1393] It is almost certain that the fragment of the Tattvamuktāvalī noticed in the BBRAS Cat. at p. 217 is a part of this work. That fragment contains 8 verses on upākarma and three on holikā with commentary and the verses are numbered from

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(Continued from the previous page)

86 ascribed to कौशिकादित्य and 56 to गोभिल. This Ms. has at end the verse : धर्माधिकारिकुलकैरवकाननेन्दु-श्रीरामपण्डितसुतेन विनायकेन । याकारि शुद्धिपदपूर्वकचन्द्रिका तां विद्वच्चकोरनिवहाः परिशीलयन्तु ॥ The शुद्धिचन्द्रिका mentions, among other work and authors, धर्मप्रदीप, धर्मप्रवृत्ति, भट्टभाल्लुक, सर्वज्ञनारायण (commentatr of मनुस्मृति), हारलता.

1390 on विष्णु 22. 8 'विस्तरस्तु शुद्धिचन्द्रिकायामवगन्तव्यः' folio 125 b of वैजयन्ती.

1391 अमृतव्याख्या (on पारस्करगृह्य), धर्मप्रदीप, धर्मप्रवृत्ति, नारायणसर्वज्ञ, भट्टभाल्लुक (?), मदन, माधव, ललित, लोल्लट, वर्धमान, विज्ञानेश्वर, विश्वादर्श, विश्वेश्वर, शङ्खधर, स्मृतिचन्द्रिका, स्मृत्यर्थसार, हरदत्त (on गौतमधर्मसूत्र), हारलता, हारलताविवरण.

1392 'अस्ति श्रीहरिवंशवर्मनृपतिर्मङ्गोनृपस्यात्मजो माहेन्द्रान्वयमौलिभूषणमणिः सङ्कल्पचिन्तामणिः । निर्बन्धेन निबन्धराजमसृजत्तत्कीर्तिबन्धोज्ज्वलं तस्याज्ञामनु नन्दपण्डित इमं धर्माधिकारी भुवः ॥ D. C. ms. No. 612 of 1883-84; vide Bhandarkar's Report for 1883-84 p. 353 for extract.

1393 Vide Mitra's Bikaner Cat. p. 476 No. 1204 for a ms. of the तत्त्वमुक्तावली with the commentary बालभूषा. The last verses are: तत्त्वमुक्ताः समुद्धृत्य स्मृतिसिन्धोः स्वयंकृतात् । तत्त्वमुक्तावलीमेतां निर्ममे नन्दपण्डितः ॥ तत्त्वमुक्तावलीव्याख्या बालभूषा कृता मया । बाललीलाधरः कृष्णः प्रीयतामनया सदा ॥

557 to 564 and then 607–609. If the above surmise be correct, the work was a large one and contained over 610 verses. Two of the verses name Hemādri and Pārijāta.[1394]

A few words may be said there about the edition of Nanda-paṇḍita's commentary Vaijayantī on the Viṣṇusmṛti published (in 1960) at Adyar (in its library series). It is in two volumes containing 1070 pages in all. The text and com. are printed in beautiful type at the Vasant Press, the Theosophical Society of Adyar. There is a preface (4 pages), Introduction (pp. IX-XXVII) by Pandit V. Krishnamacharya, also a Bibliography, 100 chapters of the Viṣṇudharmaśāstra, the text of the Smṛti in large and beautiful type, the commentary Vaijayantī in a smaller but clear type, several Indexes, viz. alphabetical index of the sūtras of Viṣṇusmṛti, an Index of the words occurring in the sūtras, an Index of the *mantras* cited in the Viṣṇusmṛti, an Index of the authors and works cited in the commentary; an Index of the texts cited as authorities in the Vaijayantī (pp. 952–1667); Addenda and Corrigenda (two pages). In this work he refers to a Brāhmaṇa dynasty of the Vasiṣṭha *gotra* at Vijayapura (Vijayanagara ?) in Karnāṭa country, in which was born Koṇḍa-panāyaka, whose son was Keśavanāyaka, whose son was Ananta *alias* Vāvarasa, whose sons were Keśava and Rudra. Keśava, son of Koṇḍapa, seems to have gone to Benares with his sons and grand-sons and made extensive gifts of all kinds.[1395] There is a hyper-bolical description of his great gifts (*mahādānas* including *tulā,* i. e. weighing against gold or silver). In verses 76–77 of the printed edition of Vaijayantī, Keśavanāyaka enjoined upon Nandapaṇḍita the task of composing a commentary on the Viṣṇusmṛti.[1396] In the colophons at the end of the chapters of Viṣṇu, Koṇḍapanāyaka is styled Mahārājādhirāja and it is said that Nandapaṇḍita was encouraged in the task by Keśavanāyaka *alias* Tammaṇanāyaka.

1394 It begins श्रावणे श्रवणे कुर्यरुपाकर्माश्वलायनाः । 557, verse 561 is घटिका-द्वयमप्युक्तं पारिजातमतश्रुतेः। and 564 is हेमाद्रिरप्युवाचात्र पञ्चमीं केवलामपि।

1395 श्रीविश्वनाथेक्षणकाम्ययासौ पुत्रैश्च पौत्रैश्च युतः प्रपौत्रैः । गम्भीरवेदीव गजः स्वयूथ्यैः कदाचिदानन्दवनं विवेश ॥ (verse 65).

1396 धर्माद्यद्यपि कोटिशोत्र विहिताः संतोषमन्तस्ततो नैव प्राप यदा तदा रचयितुं विष्णुस्मृतेर्व्याकृतिम् । ऐच्छत्तत्र च रामपण्डितसुतं श्रीकेशवः क्ष्मापतिर्विद्वत्संसादि नन्दपण्डितमतिप्रीत्या न्ययुङ्क्त स्वयम् ॥ verse 94.

At the end of chapter 101, we are told that Keśavanāyaka, Nandapaṇḍita's patron, secured *mokṣa* by breathing his last on the Maṇikarṇikā in Benares.[1397] There are six verses at the end one of which says that in the Kali age there is no one more liberal than Vāvarasa (a son of Keśavanāyaka) and no one more learned than Nandapaṇḍita.[1398] As he wrote on the encouragement of Keśava, the commentary is also styled Keśava-Vaijayantī. Among the authors and works mentioned in this commentary are Devasvāmī, Budhasmṛti, Bhavadeva, Mādhavācārya, Vācaspati, Sarvajña, Subodhinī (com. on the Mit.), Haradatta, Hemādri. In the Vaijayantī he refers to no less than six of his works viz: the Vidvan-manoharā, the Pramitākṣarā, the Śrāddhakalpalatā, the Śuddhicandrikā, the Dattaka-mīmāṁsā (vide note 1382 above). But in the Dattaka-mīmāṁsā itself he refers to his Keśava-Vaijayantī as already composed.[1399] Therefore it follows that both works were probably being composed at the same time. The Vaijayanti was held by the British Indian Courts as one of the leading authorities of the Benares School of modern Hindu Law.[1400]

Nandapaṇḍita, though he generally follows the Mitākṣarā, was not a slavish admirer of Vijñāneśvara. He does not accept the explanation the Mitākṣarā gives of Yāj. II. 17 (sākṣiṣūbhayataḥ etc.). Similarly on Viṣṇu 8. 12, 22. 41, 23. 11, 27. 2 he emphatically says that the Mitākṣarā is wrong.[1401] He prefers the father to the mother as an heir (on Viṣṇu 17. 6–7) and seems to have placed the paternal grandmother as an heir after the mother

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1397 कामो वावरसाक्कणप्रभृतिभि: पुत्रै: शुभै: ख्यापितो मोक्ष: श्रीमणिकर्णिकासुवितनुत्यागेन संपादित: ॥ p. 89 of the printed edition.

1398 कलौ वावरसादन्यो वदान्यो न महीतले । श्रीनन्दपण्डितादन्यो विद्वान्गण्यो न जातुचित् ॥ p. 900 of the printed edition.

1399 'असत्कृतायां विष्णुस्मृतिटीकायां केशववैजयन्त्यामवधेयम्'। (on priority among the twelve kinds of sons) p. 112 of दत्तकमीमांसा.

1400 Vide I. L. R. 16 Cal. 367 at p. 372.

1401 एतेन पुंसवनस्य क्षेत्रसंस्कारतयासकृत्करणं मन्यमानो विज्ञानेश्वरोपि परास्त: । वैजयन्ती on विष्णु 27. 2. मिता. on या. I. 11 says 'एते च पुंसवनसीमन्तोन्नयने क्षेत्रसंस्कारकर्मत्वात्सकृदेव कार्ये न प्रतिगर्भम् । यथाह देवल: । सकृच्च संस्कृता नारी सर्वगर्भेषु संस्कृता । यं यं गर्भं प्रसूयेत स सर्व: संस्कृतो भवेत् ॥ इति ; सकृच्चकृतसंस्कारा: सीमन्तेन द्विजस्त्रिय: । यं यं गर्भं प्रसूयन्ते स सर्व: संस्कृतो भवेदिति हारीतोक्ते: । निर्णयसिन्धु p. 240.

but before the brother (folio 101 b). He explains *sapiṇḍa* relationship in the same way as the Mit.[1402] does. He says that the word 'bhrātaraḥ' in Yāj. should be explained as standing for 'brothers and sisters' and that in the father's line, after the brother and brother's son, the brother's grandson succeeds and, on failure of the brother's grandson, the paternal grandfather, his son and grandson are heirs one after another, i. e. in each line three generations succeed and then there is a devolution in favour of the next higher line. This view is opposed to that of the Subodhinī and the Smṛticandrikā, which take only the son and grandson of each paternal ancestor. Vide my notes to the Vyavahāramayūkha for fuller details (pp. 253–254). Nandapaṇḍita stands alone among modern *nibandhakāras* in having recognised a uterine brother[1403] (i. e. the son of the same mother but of a different father) as an heir. It is remarkable that Nandapaṇḍita preferred a person's predeceased son's widow (i. e. widowed daughter-in-law) as an heir to that man's own daughter.[1404]

The Dattaka-mīmāṁsā is the most famous work of Nandapaṇḍita. It was translated very early by Sutherland in 1821 A. D. (comprised in Stoke's Hindu Law Books). In the following the edition of Bharatacandra Śiromaṇi (published in 1885 with

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1402 पिण्डो देहो जनकः स समानो येषां ते सपिण्डास्तेषां भावः सपिण्डता। वैजयन्ती on विष्णु 22. 5 (folio 124 a). The Mit. on Yāj. I. 52 says:— सपिण्डता च एकशरीरावयवान्वयेन भवति।... एवं यत्र यत्र सपिण्डशब्दस्तत्र साक्षात्परम्परया वा एकशरीरान्वयो वेदितव्यः।

1403 Vide वैजयन्ती on विष्णु 17. 8 (folio 102 a). The important portion is 'तत्र प्रथमं समानमातापितृका भ्रातरो गृह्णीयुः। पित्रवयवाधिक्येन प्रत्यासन्नतरत्वात्। तदभावे समानमातापितृका भगिन्यो गृह्णीयुः। तासां भिन्नमातृकभ्रात्रपेक्षया संनिहितत्वात्। भिन्नोदराणां मात्रा भिन्नबीजानां पित्रा विप्रकर्षात्। तदभावे तु तेपि गृह्णीयुः।... तत्रापि प्रथमं समानपितृकाः पश्चात्समानमातृका बीजस्य प्राधान्यात्प्रत्यासत्तेश्च क्रमनियामकत्वात्। तद्यथा। एकस्य द्वे पत्न्यौ। तत्रैकस्यां द्वौ पुत्रावन्यस्यामेकः पुत्रस्तेन जनितोनन्तरं च द्विपुत्रान्यपतिमाश्रित्य पुत्रान्तरं जनयामासेति तस्मात्त्रयः पुत्रा बभूवुः। तत्र पूर्वयोरन्यतरस्मिन्प्रमीते तद्धनं समानमातापितृक एव प्रथमं गृह्णीयात्। तदभावे समानपितृको भिन्नोदरोपि गृह्णीयात्। बीजप्राधान्यात्। तदभावे समानमातृको भिन्नपितृकोपीति'.

1404 वैजयन्ती on विष्णु 17. 4 (folio 100a) श्वशुरमरणे श्वश्रूस्नुषयोः स्वत्वसाम्येन श्वश्रूमरणे स्नुषाया एव साधारणसाम्यात् (?)। तदभावे क इत्याह। तदभावे दुहितृगामि। तेषां पुत्रादिस्नुषान्तानामभावे दुहितरो धनं गृह्णीयुः। Vide I. L. R. 16 Cal. 367 at p. 376 where this view is referred to.

his own commentary) has been used. In this work he lays down rules as to the person who may adopt, when he may adopt, who can give in adoption, who may be adopted, the motives of adoption, the necessary ceremonies of adoptions, the results of adoption. Among the authors and works qouted or referred to, those mentioned below may be noted.[1405]

The Anandashram Press of Poona brought out (in 1941 A. D.) an edition of the Dattakamīmāṁsā with a modern Sanskrit commentary called Mañjarī by Śaṅkara, son of Raṅganātha.

From very early days of the British rule in India the Dattakamīmāṁsā came to be regarded as the standard work on adoption. In *Collector of Madura v. Mootoo Ramalinga*[1406] the Privy Council says "Again of the Dattakamīmāṁsā of Nandapaṇḍita and the Dattakacandrikā of Devaṇṇabhaṭṭa, two treatises on the particular subject of adoption, Sir William Macnaghten says that they are respected all over India; but that, when they differ, the doctrine of the latter is adhered to in Bengal and by the southern jurists, while the former is held to be the infallible guide in the provinces of Mithilā and Benares." That this estimate is somewhat too strongly put has been said by the Privy Council itself in *Bhagwansingh v. Bhagwansingh*[1407] 'to call it infallible is too strong an expression and the estimates of Sutherland and of West and Bühler seem nearer the true mark; but it is clear that both works must be accepted as bearing high authority for so long a time that they have become embedded in the general law.' The Privy Council furhter lays down 'their Lordships cannot concur with Knox J. in saying that their (of the Dattakamīmāṁsā and Dattaka-candrikā) authority is open to examination, explanation, criticism, adoption or rejection like any scientific treatises on European jurisprudence.'[1408] Even in those parts of the Bombay Presidency where the Vyavahāramayūkha is a work of paramount authority, the Dattakamīmāṁsā has on the subject of adoption been preferred in certain matters to the

1405 अपरार्क, कल्पतरु, देवस्वामी, प्रयोगपारिजात, प्रवरमञ्जरी, मिताक्षरा, मेधातिथि, वाचस्पति, वैजयन्ती, सर्वज्ञ, सुबोधिनी, शबरस्वामी (com. on सत्याषाढश्रौत), स्मृतिचन्द्रिका, हरदत्त, हेमाद्रि.

1406 12 Moo. I. A. 397 at p. 437.

1407 L. R. 26 I. A. 153 at p. 161.

1408 L. R. 26 I. A. 113 at p. 132.

Vyavahāramayūkha. For example, the Bombay High Court, following the Dattakamīmāṁsā, has laid down that among the three higher castes a man cannot adopt his own daughter's, sister's, or mother's sister's son. The view of the Vyavahāramayūkha, on the contrary, is that he can take these in adoption. The limits to which Nandapaṇḍita will be followed by the courts are laid down in *Ramachandra v. Gopal* : 'The authority of Nandapaṇḍita must be accepted except where it can be shown that he deviates from or adds to the *smṛtis* or where his version of the law is opposed to such established custom as the Courts recognise '.[1409]

Several views expressed in the Dattakamīmāṁsā have been set at naught in the various provinces by the British Indian Courts. Nandapaṇḍita held that a widow could not adopt at all.[1410] Except in Mithilā this view has nowhere been entertained in India and the Courts have held that the Law of Benares, Bengal, Madras and Bombay is different. Nandapaṇḍita put forward the position that the brother's son must be preferred for adoption over any other *sagotra* or *sapiṇḍa*.[1411] This has, however, been treated in all provinces as no more than a mere recommendation and that failure to observe it entails no legal or religious consequences whatever. The expression 'putracchāyā' in 'putracchāyāvaham' occurring in the text of Śaunaka was explained by Nandapaṇḍita to mean 'similarity to a son born' and he said that the similarity consisted in the possibility of being begotten by means of *niyoga* and the like.[1412] Sutherland wrongly introduced the word 'marriage' after *niyoga* in his translation and some of the High Courts in India, following this wrong translation, evolved the rule that no one could be adopted whose mother the adopting father could not have legally married in her maiden state.[1413] But the Bombay High Court has laid down that the rule is restricted to the three

1409 I. L. R. 32. Bom. 619 at p. 624.

1410 अनेन विधवाया भर्त्रनुज्ञानासंभवात् अनधिकारा गम्यते।

1411 संनिहितसगोत्रसपिण्डेषु च भ्रातृपुत्र एव पुत्रीकार्य इति।

1412 पुत्रच्छाया पुत्रसादृश्यं तच्च नियोगादिना स्वयमुत्पादनयोग्यत्वं यथा भ्रातृसपिण्डसगोत्रादिपुत्रस्य। ततश्च भ्रातृपितृव्यमातुलदौहित्रभागिनेयादीनां निरासः।

1413 Vide I. L. R. 11 Mad. 49 (F. B.), I. L. R. 27 All. 417, I. L. R. 43 Mad. 830.

specified cases of the daughter's son, the sister's son, and the mother's sister's son.[1414] From the text (brāhmaṇāditraye nāsti bhāgineyaḥ sutaḥ kvacit), Nandapaṇḍita evolved the curious rule that a widow cannot adopt to her deceased husband her own brother's son. But the Privy Council has refused to follow this *dictum* on the ground that the gloss of Nandapaṇḍita is an extension not based on the authority of any smṛti and has upheld such an adoption.[1415]

It should be noted that the 'Hindu Adoption and Maintenance Act' (No. 78 of 1956) passed by the Indian Parliament has made far-reaching and radical changes in the Law of Hindu Adoption and section 4 of that Act overrules all texts, rules or interpretations of Hindu Law or customs and usages as part of that law, except in so far as they may have been expressly saved by that Act.

About the personal history of Nandapaṇḍita we do not know much. Mandlik in his Hindu Law (LXXII, *n.* 3) gives what information he could gather from descendants of Nandapaṇḍita living in Benares. According to him the founder of the family was Lakṣmīdhara who was a resident of Bidar (now in the Nizam's dominions) and who went to Benares. Nandapaṇḍita was the sixth in descent from him. Dr. Jolly visited at Benares Pandit Dhuṇḍirāja Dharmādhikārī who was 9th in descent from Nandapaṇḍita (Tagore Law Lectures, p. 15) and Mandlik's information also was gathered from persons who were 9th in descent from Nandapaṇḍita. Mandlik also gives a detailed genealogical tree. We learn from several works of Nandapaṇḍita and their colophons that he was also named Vināyakapaṇḍita and was the son of Rāmapaṇḍita of Benares who is styled Dharmādhikārī. Nandapaṇḍita also is described as Dharmādhikārī in the Saṁskāranirṇaya-taraṅga of the Smṛtisindhu (vide note 1392 above). It appears that Nandapaṇḍita was at different times patronised by rich patrons from different parts of India. He composed the Srāddhakalpalatā for Paramānanda of the Sahagila

1414 Vide I. L. R. 32 Bom. 619, I. L. R. 36 Bom. 533, 15 Bom. L. R. 824 (paternal aunt's son could be validly adopted), I. L. R. 39 Bom. 410 (adoption of half-brother held valid).

1415 *Puttulal v. Parbati* I. L. R. 37 All 359. (P. C.).

family of Sādhāraṇa, the Smṛtisindhu for Harivaṁśavarman of the Māhendra family and the Vaijayantī for Keśavanāyaka of Madhurā.

Mandlik notes that Nandapaṇḍita is credited with the authorship of 13 works. Eight works of Nandapaṇḍita have been named and described above. Mandlik names six of these. Besides these he is said to have written Navarātra-pradīpa which has been published in the Princess of Wales Sarasvatī Bhavana Series, three sections of a work named Harivaṁśavilāsa (viz. dānakautuka, āhnikakautuka and saṁskārakautuka), Bālabhūṣā, Tīrthakalpalatā, Kālanirṇayakautuka, Kāśīprakāśa, Mādhavānanda. But we saw above (note 1393) that the Bālabhūṣā is only a commentary on the Tattvamuktāvalī (probably composed by another writer). The Kāśīprakāśa was certainly composed by Nandapaṇḍita as he is described in the India Office ms. to have been the son of Rāmapaṇḍita.[1416] That work was composed at the order of one Sarvabhaṭṭa, who was the *guru* of Kṛṣṇanāyaka of Madhurā. In Mitra's Notices two works, Jyotiḥśāstrasamuccaya and Smārtasamuccaya, are described as composed by Nandapaṇḍita, son of Devaśarman and Vṛndā.[1417] The latter seems to have been an extensive work and dealt with *tithinirṇaya*, intercalary month, marriage, sapiṇḍa relationship, the saṁskāras, daily observances, *antyeṣṭi* (funeral rites), *āśauca*, *śuddhi*, *śrāddha*, *prāyaścitta*, *dāyabhāga* and *vyavahāra*. Though the name of the father, Devaśarman, creates suspicion in one's mind, both these works must be regarded as the works of Nandapaṇḍita, son of Rāmapaṇḍita, as in the Smārtasamuccaya the author refers his readers to his Dattaka-mīmāṁsā for the subject of adoption. It is not unlikely that just as Nandapaṇḍita had the *alias* Vināyaka, his father Rāmapaṇḍita was also called Devaśarman.

Mandlik (Hindu Law LXXII, n. 3) notes that on a copy of the Mādhavānanda-kāvya composed by Nanda the year *saṁvat* 1655 (1599 A. D.) is given, probably in Nandapaṇḍita's own handwriting. The Vaijayantī was one of Nandapaṇḍita's latest works. That work, we are told, was composed at Kāśī in Vikrama *saṁvat* 1679 (Nov. 1623) on the Full moon of Kārtika

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1416 Vide I. O. cat. p. 391 No. 3701.

1417 Vide vol. V. p. 80 No. 1762 and vol. VI, p. 165 No. 2105.

when the sun was in Scorpion and the moon in Taurus.[1418] Therefore the literary activity of Nandapaṇḍita must be placed between 1580 and 1630 A. D. Mandlik in his Hindu Law (p. 281) says that the Vaijayantī of Nandapaṇḍita is referred to in the Vyavahāramayūkha of Nīlakaṇṭha. I have not been able to find the reference in the latter work.

111. Kamalākarabhaṭṭa

Kamalākarabhaṭṭa was one of the foremost scions of the Bhaṭṭa family. He was a grandson of the famous Nārāyaṇabhaṭṭa and a son of Rāmakṛṣṇabhaṭṭa. He was one of three brothers, the eldest being Dinakara *alias* Divākara[1419] and the youngest was Lakṣmaṇabhaṭṭa,[1420] who studied under Kamalākarabhaṭṭa. Kamalākarabhaṭṭa's father Rāmakṛṣṇa also was a very[1421] learned man and a profound *mīmāṁsaka* and his mother Umā immolated hereself as a *satī*. Kamalākara was a man of profound erudition and composed works on almost every śāstra. In some of his own works there are high eulogies of his learning and proficiency in Tarka, Nyāya, grammar, mīmāṁsā (in both the schools of Kumārila and Prabhākara), Vedānta, Poetics, dharmaśāstra and Vedic sacrifices.[1422] He composed more than twenty-two works. At the end of his Vivādatāṇḍava it is

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1418 वर्षे विक्रमभास्करस्य गणिते नन्दाद्रिषड्भूमिभि:
पूर्णे कार्तिकमासि वृश्चिकगते भानौ वृषस्थे विधौ ।
काश्यां केशवनायकस्य नृपतेराज्ञामवाप्य स्मृते-
र्विष्णोर्व्याकृतिमाचकार विमलां श्रीनन्दशर्मा सुधी: ॥ 7th verse at the end.

1419 बिन्दुमाधवपादाब्जरोलम्बीकृतविग्रहम् । ज्यायांसं भ्रातरं भट्टदिवाकरमुपास्महे ॥ 6th Intro. verse of निर्णयसिन्धु. रोलम्ब is a deśya word meaning भ्रमर according to क्षीरस्वामी on अमर. बिन्दुमाधव is a form of Viṣṇu, worshipded at Benares.

1420 अधीत्य लक्ष्मणाख्येन कमलाकरसोदरात् । आचाररत्नं सुधिया यथामति वितन्यते ॥ 7th Intro. verse of आचाररत्न.

1421 यो भाट्टतन्त्रगहनार्णवकर्णधार: शास्त्रान्तरेषु निखिलेष्वपि मर्मभेत्ता । योत्र श्रम: किल कृत: कमलाकरेण प्रीतोऽमुनास्तु सुकृती बुधरामकृष्ण: ॥ 'निर्णयसिन्धु' at the end of 2nd परिच्छेद.

1422 तर्के दुस्तर्कमेध: फणिपतिभणिति: पाणिनीये प्रपञ्चे । न्याये प्राय: प्रगल्भ: प्रकटितपटिमा भाट्टशास्त्रप्रघट्टे । प्राभ: प्राभाकरीये पथि प्रथितदुरूहान्तवेदान्तसिन्धु: । श्रौते साहित्यकाव्ये प्रचुरतरगतिर्धर्मशास्त्रेषु यश्च ॥ from काव्यप्रकाशव्याख्या D. C. ms. No. 433 of 1895-1902.

said that he composed the Nirṇayasindhu, a commentary on the Vārtika (of Kumārila), a work on the *mīmāṁsā* (śāstratattva) and a series of 20 other works.[1423] At the end of a ms. of the Śāntiratna in the Bhau Daji collection there is a list of 22 works of his out of which the Nirṇayasindhu is said to have been the first.[1424] More than half of these works are concerned with topics

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1423 येनाकारि प्रोद्भटा वार्तिकस्य टीका चान्या विंशतिग्रन्थमाला । श्रीरामाङ्घ्र्योरर्पिता निर्णयेषु सिन्धुः शास्त्रे तत्त्वकौतूहले च ॥ Vide I. O. cat. p. 455 No. 1502; also vide D. C. ms. No. 122 of 1883-84 for a ms. of कमलाकर's commentary on the first *pāda* of the 2nd chap. called भावार्थ of the तन्त्रवार्तिक.

1424 आदौ निर्णयसिन्धुस्तु वार्तिके टिप्पणी पुनः । काव्यप्रकाशगा व्याख्या दाने च कमलाकरः ॥ शान्तिरत्नं ततः पूर्वव्रतयोः कमलाकरः । ग्रन्थो वेदान्तरत्नं च सभादर्शकुतूहलम् ॥ प्रायश्चित्ते रत्नमेकं व्यवहारे तथापरम् । बह्वृचाह्निकमन्यच्च गोत्रप्रवरदर्पणः ॥ रत्नं कर्मविपाकाख्यं कार्तवीर्यस्य पद्धतिः । सोमप्रयोगः शूद्राणां धर्मो रुद्रस्य पद्धतिः ॥ टिप्पणी च तथा शास्त्रदीपिकालोकसंज्ञिता । मीमांसायां तथा शास्त्रतत्त्वस्य कमलाकरः ॥ सर्वतीर्थविधिश्चैव भक्तिरत्नं तथोत्तमम् । रामकृष्णसुतेनेत्थं कमलाकरशर्मणा । द्व्यधिका विंशतीनां च ग्रन्थानां रत्नमालिका । सेवां कर्तुमशक्तेन ह्यर्पिता रामपादयोः ॥ concluding verses of शान्तिरत्न. The verses enumerating the 22 works are found not in all mss. of the Śāntiratna, but occur in the ms. described in Prof. Velankar's Cat. of Sanskrit and Prakrit Mss. in the Library of the B. B. R. A. S. (p. 234) published in 1925. Though in the Śāntiratna it is stated that the Nirṇayasindhu was Kamalākara's first work, yet it appears probable that Kamalākara made additions to that work from time to time e. g. on p. 248 of the Nirṇayasindhu he says 'अन्येषु मूलादिऋक्षेषु शान्त्यादि प्रयोगपारिजाते मत्कृते **शान्तिरत्ने** च ज्ञेयम्'; the word ज्ञेयं is rather of doubtful import. It is possible that he had then only planned to write that work. On p. 257 of the same work on '*abdapūrti*' he refers to his work Śūdrakamalākara "विशेषो मत्कृते शूद्रधर्मे ज्ञेयः" On p. 293 (of Nirṇaya.) he mentions his Pravaradarpaṇa. The Śāntiratna is a large work dealing with rites for averting the evil consequences of portentuous phenomena or for birth on certain *tithis*, *nakṣatras* (like Mūla, Jyeṣṭhā, Āśleṣā) or evil influences of planets. The Śāntiratna is also called Śāntiratnākara, as in the Ms. in the Bhau Daji Collection of Mss. of the Bombay Asiatic Society (No. 305 of that collection, the extent being 357 folios); vide Prof. Velankar's Cat. of the Mss. with the B. B. R. A. S. and No. 732, p. 235 and I. O. Cat. vol. III. (by Eggeling)

(*Continued on the next page*)

of Dharmaśāstra, viz. the Nirṇayasindhu, the Dānakamalākara, Śāntiratna, Pūrtakamalākara, Vratakamalākara, Prāyaścittaratna, Vivādatāṇḍava, Bahvṛcāhnika, Gotrapravaradarpaṇa, Karmavipākaratna, Śūdrakamalākara, Sarvatīrthavidhi. The Śūdrakamalākara, the Vivādatāṇḍava and the Nirṇayasindhu are the most famous of his works on dharmaśāstra. Brief references may be made here to some of the works of Kamalākarabhaṭṭa other than the three mentioned above. It appears from the introductory verses of the Vratakamalākara that Kamalākara intended to compose a digest on dharma called Dharmatattva in ten paricchedas[1425] and not only carried it out but added some more works on dharma. It will be noticed that nine out of these 10 sections are enumerated under the same names at the end of the Śāntiratna quoted above, the one not named being the section on *ācāra*. Burnell mentions a work called Ācāradīpa by Kamalākara on daily duties and on the same page notices another work on āhnika by Kamalākara.[1426] It is difficult to say whether both are names of the same work. It is not unlikely that the ācāra section of the digest Dharmatattva is the same as the Bahvṛcāhnika enumerated at the end of the Śāntiratna. There is a ms. of the Bahvṛcāhnika at Bikaner.[1427] It deals with daily duties commencing with rising from one's bed at the *brāhma muhūrta*. In this work Kamalākarabhaṭṭa refers to his own Prāyaścittaratna, and

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(*Continued from the previous page*)

pp. 568–69 No. 1758. He expresses his difference even from his very famous grandfather Nārāyaṇabhaṭṭa : e. g. on p. 214 he says "माघस्नानं काम्यमेवेति भट्टाः, विष्ण्वादिवाक्ये सदावश्यशब्दान्नित्यत्वावागतेर्नित्यकाम्यमिति तु युक्तम्" Similarly on p. 215 he differs from Nārāyaṇabhaṭṭa "एतस्यार्थवादत्वाद्यत्किंचिद्दिनत्रयमिति भट्टाः। तत्त्व तु 'सन्दिग्धेषु वाक्यशेषादिति न्यायात्रोदश्याद्येवेति। प्रयागं विनापि पाद्मे 'अस्मिन्योगे त्वशक्तोपि स्नायादपि दिनत्रयमिति। He differs from his father Rāmakṛṣṇabhaṭṭa also e. g. on p. 160. "आहिताग्नेः पिण्डपितृयज्ञकल्पेन श्राद्धं निषेधार्थमिदं न साकल्यादेरपि–इत्यस्मद्गुरवः। कृष्णपक्षश्राद्धमन्यदिनेषु प्राप्तमाहिताग्नेर्दर्शे नियम्यते इति तु वयम्।"

1425 रामकृष्णतनूजेन कमलाकरशर्मणा। क्रियते धर्मतत्त्वानां कमलानामिहाकरः॥ व्रतदाने कर्मपाकः शान्तिपूर्ते तथैव च। आचारो व्यवहारश्च प्रायश्चित्तमथापरम्॥ शूद्रधर्मस्तीर्थविधिः परिच्छेदा दशात्र तु। Intro. verses to व्रतकमलाकर, vide Mitra's Bikaner cat. p. 499, No. 1071.

1426 Vide Burnell's Tanjore cat. p. 135 b.

1427 Vide Mitra's Bikaner cat. p. 355 No. 767.

to the Madanapārijāta, Madanaratna, Mādhava and Śūlapāṇi. The Pūrtakamalākara[1428] was an extensive work and dealt with the dedication of tanks, wells, trees and gardens to the public, the dedication of Aśvattha tree and five sacred trees, dedication and laying the foundation of public buildings, consecration of sacred images, of Śālagrāma, of temples and flags, repairing of images, accidental breaking of temples, consecration of Vināyaka, pacification of planets, coronation of kings and emperors. In this work he mentions his own Dānakamalākara.

The Śāntiratna or Śāntikamalākara is a huge work.[1429]

It deals with various rites for propitiating Vināyaka, the nine planets, and for averting the consequences of portentous occurrences and evil omens, birth on such constellations as *mūla*, the observances known as Ekādaśinī, Laghurudra, Mahārudra, Śatacaṇḍī &c. He refers to his own Nirṇayasindhu in this work.

The Nirnayasindhu (on pp. 293, 300-301) mentions Pravaradarpaṇa as his work on Gotras and Pravaras.

In the Bombay Asiatic Society's Library there is a ms. of his Saṁskāra-prayogakamalākara which appears to be over and above the 22 works enumerated above.[1430] He starts with an enumeration of the 48 *saṁskāras* mentioned by Gautama, deals with the several saṁskāras of puṁsavana, jātakarma, marriage &c., and with utsarjana and upākarma, propitiatory rites on the first appearance of menses, the Aṣṭakā śrāddha &c.

His Tattva-kamalākara appears to have been a work of considerable interest dealing with the bearing of the doctrines and maxims of the Mīmāṁsā system on ritual and dharmaśāstra.[1431] A ms. of it is dated *saṁvat* 1695 Caitra śukla 4 Friday (i. e. 9th March 1638 A. D.). Tattvakamlākara and Mīmāṁsā-kautūhala are two separate works, incomplete mss. of which are in possession of the Asiatic Society of Bengal. Vide 'Indian Culture' Vol. V.

1428 Vide Mitra's Notices vol. V. p 138 No. 1881 for पूर्तकमलाकर; in the Bombay Asiatic Society's collection of this.

1429 Vide I. O. cat. p. 568 No. 1758 and BBRAS cat. p. 234 No. 729 for शान्तिरत्न.

1430 Vide I. O. cat. p. 514 No. 1630 for संस्कारकमलाकर.

1431 Vide Mitra's Notices, vol. III. p. 335 No. 1331 for तत्त्वकमलाकर.

pp. 211–214 (paper by Prof. Chintaharan Chakravarti). The first is briefly mentioned in Mitra's Notices, vol. III. p. 335 and it is stated in 'Indian Culture' Vol. V. that it comments on some selected sūtras of the Pūrvamīmāṁsā system. The Mimāṁsā-kautūhala gives a brief outline of the principal doctrines of the Pūrvamīmāṁsā system. Of the Mantrakamalākara a ms. (complete in 126 leaves) is in the possession of the A. S. of Bengal. The work was composed for the benefit of Ananta, son of Kamalākarabhaṭṭa.

For the Prāyaścittaratna, vide Bühler's report, 3, p. 108.

I was able to secure a ms. of the Vivādatāṇḍava from the Mandlik collection in the Fergusson College at Poona. That work closely resembles in method and matter the Vyavahāramayūkha of Kamalākara's cousin Nīlakaṇṭha, the section on ordeals being almost the same in both. It treats of the following subjects : the *sabhā*; members of the *sabhā*; judge, amātya; the scribe and the accountant; conflict of smṛtis; the plaint, the reply, the modes of proof, viz. documents, witnesses, possession; modes of punishment; the principal and secondary sons; the enumeration of the eighteen titles of law; partition of heritage and detailed description of the other titles. Like the Vyavahāramayūkha, the Vivādatāṇḍava quotes the Madanaratna as frequently as (or perhaps more frequently than) the Mitākṣarā. The other writers and works quoted are noted below.[1432] As it mentions several works of his own, viz. Nirṇayasindhu, the Dānakamalākara, the Prāyaścittaratna and the Śūdradharma (i. e. Śūdrakamalākara), the Vivādatāṇḍava was one of his latest works. On several points he differs from his own cousin Nīlakaṇṭha. For example, he prefers the mother to the father as an heir and does not give the sister a high place among the *gotraja* heirs as Nīlakaṇṭha does. The Vivādatāṇḍava has been frequently noticed in judicial decisions.[1433]

The Vivādatāṇḍava was published in "Our Heritage" Vol. VII part 2 pp. 1–23 edited by Dr. Herambanath Chattopadhyaya.

1432 अपरार्क, कल्पतरु, गोविन्दराज, जीमूतवाहन, दिव्यतत्त्व (of गौड i. e. रघुनन्दन), भोज, मनुटीका, माधवीय, रत्नाकर, विश्वरूप, शिरोमणि, शिरोमणिभट्टाचार्य.

1433 Vide I. L. R. 33 Bom. 452 at p. 459, I. L. R. 9 Cal. 315 at p. 324, I. L. R. 39 Cal. 319 at p. 331 for references to विवादताण्डव.

The work is a small one. About half of its 23 pages contain foot-notes covering half or more of each page. Pages 2–5 have only 1/3 page for the text. Its first verse is quoted below[1434]

The Śūdrakamalākara (also called Śūdra-dharmatattva or Śūdradharmatattvaprakāśa) has been printed in Bombay several times (with Marathi translation). I used the Nirṇayasāgara edition of 1895. In this work he refers to his own Dānakamalākara, Pūrtakamalākara, Prāyaścittaratna and Nirṇayasindhu. Out of about two hundred authors and works quoted therein, prominent ones are noted below.[1435] This work is a standard treatise on the duties and religious observances of Śūdras.

Kamalākarabhaṭṭa was at least prepared to say, following his father Rāmakṛṣṇabhaṭṭa, that in spite of the statement in some Purāṇas that in the Kaliyuga only two *varṇas* viz. the first (Brahmaṇas) and the last (viz. Śūdras) exist, *Kṣatriyas* and *Vaiśyas* that have given up their proper religious and other activities do exist here and there.[1436]

He first starts with the discussion that the Śūdra is not authorised to study the Vedas, but that he can listen to the recitation by Brāhmaṇas of smṛtis and purāṇas and religious rites are to be performed for Śūdras with Purāṇic *mantras*. Then the following subjects are dealt with :- worship of Viṣṇu and other deities by Śūdras and the observances of *vratas* and fasts by them; Śūdra can make gifts of works of public utility (pūrta); Śūdra can adopt a son; the conflicting views as to the number of saṁskāras for a Śūdra, most authors holding that he is entitled to ten saṁskāras (without Vedic *mantras*), viz. garbhādhāna, puṁsavana, sīmanta, jātakarma, nāmakaraṇa, śiśuniṣkramaṇa, annaprāśana, cūḍākarma, karṇavedha, and vivāha; the five great

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1434 विवादो यत्र विदुषां प्रमोहो महतामपि। कमलाकरसंज्ञेन दायभागः स उच्यते। first verse of विवादताण्डव.

1435 आचार्यचूडामणि, तिथितत्त्व, मदनरत्न, माधवीय, रूपनारायणीय, शुद्धिविवेक (of रुद्रधर), शूलपाणि, श्रीदत्त, स्मृतिकौमुदी, हरिहरभाष्य.

1436 पुराणान्तरेपि–ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वर्णास्त्रियो द्विजाः। युगे युगे स्थिताः सर्वे कलावाद्यन्तयोः स्थितिः। अतः कथं द्विजसङ्करजा उक्ताः। मैवम्। ...प्रच्छन्नरूपाः स्वकर्मभ्रष्टाः क्षत्रिया वैश्याश्च **सन्त्येव क्वचिदित्यस्मत्पितृचरणाः** ॥ शूद्रकमलाकर at end.

daily yajñas were to be performed for the śūdra according to the Vājasaneyaśākhā;[1437] śrāddhas for Śūdra (to be performed with uncooked food); actions prescribed and forbidden in the case of Śūdras; the details of various rites and saṁskāras of Śūdras; the daily duties of Śūdras; impurity on birth and death; rites after death; duties of wives and widows; persons of mixed castes who have to follow the rules laid down for Śūdras; rules for those who are born of *pratiloma* connections; about *Kāyasthas.*

The Nirṇayasindhu or Nirṇayakamalākara is the most famous of Kamalākara's works. It is a monument of erudition, industry and lucidity. It has been judicially referred to as a work of authority.[1438] I have used the Nirṇayasāgara edition of 1905 (with Marathi translation). In the whole range of nibandhakāras there is hardly any other writer, except perhaps Nīlakaṇṭha and Mitramiśra, who lays under contribution as many works as Kamalākara does. In the Nirṇayasindhu about one hundred smṛtis and over three hundred nibandhakāras are mentioned by name. In the introductory verses he expressly says that he pondered over the views of Hemādri, Mādhava and other learned writers. The work is divided into three *paricchedas.* The following is a very concise statement of the contents of this voluminous work. The principal subject is to give decisive opinions as to the proper times for various religious acts; the various views about the year being solar, lunar, sidereal etc., months of four kinds, lunar, solar etc., saṁkrānti rites and gifts; intercalary month; *kṣayamāsa*; about *tithis, śuddhā* and *viddhā* (combined with another *tithi* on same day); *vratas*; the various *vratas* and festivals during the twelve months of the year; the *saṁskāras* from garbhādhāna onwards; sapiṇḍa relationship; consecration of images; auspicious times (*muhūrtas*) for various actions such as sowing operations, buying horses and cattle &c.; śrāddha;

1437 This is interesting 'तथा शूद्राणां पञ्चमहायज्ञाश्च भवन्ति। ...ते च वाजसनेयिशाखया कार्याः। शूद्रा वाजसनेयिन इति गौडनिबन्धे दक्षोक्तेः। हरिहरभाष्ये विवाहप्रकरणेप्येवमुक्तम्' शूद्रकमलाकर p. 51; vide शूद्रकृत्यविचारतत्त्व (Jivananda vol. II. p. 634) and मलमासतत्त्व (vol. I, p. 792) for an explanation of this.

1438 I. L. R. 3 Bom. at p. 197; *Khushalchand v. Bai Mani* I. L. R. 11 Bom. 247 at p. 254; I. L. R. 46 Bom. at p. 556; I. L. R. 49 Bom. 739 at p. 757; I. L. R. 9 Cal 315 at p. 324.

impurities on birth and death; rites after death, rites for *satī*; saṁnyāsa.

The time when Kamalākara flourished can be determined with great accuracy. We saw above that the Nirnayasindhu was one of his earliest works and that it is referred to in several works of his. According to a verse at the end of the Nirnayasindhu the work was composed in 1668 of the Vikrama era on the 14th day of the dark half of the month of Māgha when cyclic year was Raudra (i. e. on the 20th February 1612 A. D.). In a ms. noticed by M. M. Haraprasāda Śāstri the same verse is read differently, so as to refer the composition to Vikrama *saṁvat* 1678; but it is clearly a copyist's error or misreading, since the cyclic year Raudra cannot tally with Vikrama 1678.[1439] We saw above that a ms. of the Tattvakamalākara is dated 1638 A. D. Kamalākara was a voluminous writer and therefore we shall be not far wrong if his literary activity be assigned to the period between 1610 A D and 1640 A. D. This date is corroborated in several ways. His grandfather Nārāyaṇabhaṭṭa was born in 1513 A. D. and he quotes in his Nirṇayasindhu the Ṭodarānanda compiled in the last quarter of the 16th century.

The Ṭodarānanda is quoted by the Nirnayasindhu on p. 26, on p. 96 (on Nṛsiṁhajayantī) and on p. 104 (the Tithisaukhya of Ṭodarānanda is quoted in Cāturmāsyanirṇaya).

Though he expressly states in the Introductory verse 7 of the Nirṇayasindhu that he bestowed proper thought on the views of Hemādri and Mādhava and quotes both of them hundreds of times, he differs, in some places, from both of them or one of the two. On the pāraṇā (breaking the fast) on Śivarātri there are contradictory texts and both Hemādri and Mādhava evolve the same order out of contradictions, but Kamalākara does not accept that *vyavasthā* (vide pp. 224-25 of the Nirnayasindhu).

Another interesting remark of Kamalākara shows that he probably introduced changes long after the Nirṇayasindhu was composed in 1612 A. D. In the Nirṇayasindhu (3rd pari. pūr-

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1439 वसुऋतुऋतुभूमिते गतेऽब्दे नरपतिविक्रमतोऽथ याति रौद्रे । तपसि शिवतिथौ समापितोयं रघुपतिपादसरोरुहेर्पितश्च ॥ 6th verse at end; vide Notices of mss. by Haraprasāda Śāstri vol. X, p. 324, No 1233 where the reading is वसुधातुऋतुभूमिते.

vārdha p. 250 on the subject of adoption) he holds that there is ownership in the father as regards his son and pompously declares that he, who says that there is no ownership in one's son, is a fool.[1440] The Nirṇayasindhu was Kamalākara's first work. The latter was the 2nd son of Rāmakṛṣṇa, who was the eldest son of Nārāyaṇabhaṭṭa, while Nīlakaṇṭha was the youngest of four brothers, who were the sons of Śaṅkarabhaṭṭa, the 2nd son of Nārāyaṇabhaṭṭa. So though both were first cousins, it is very likely that Nīlakaṇṭha, author of the twelve Mayūkhas, was junior to Kamalākara by some years at least and could not have been the author of a work before 1612 A. D., the date of the Nirṇayasindhu, the first work of Kamalākara.

He desired his work to be encyclopaedic and therefore, he remarks that the rites called Śatacaṇḍī, and Sahasracaṇḍī are not described in the great works (on Dharmaśāstra), but as those rites had become popular among people, he describes them in the Nirṇayasindhu (in his section on Navarātra pp. 185-86).[1441] He quotes the Tristhalīsetu of Nārāyaṇabhaṭṭa dozens of times (e. g. pp. 16, 89, 99, 151, 208 209, 214, 274 &c.) and also the Prayogaratna of the same, though not so frequently (as on pp. 53, 259, 266, 267). He quotes Raghunandana's work frequently e. g. Tithitattva (vol. I. pp. 135-36) quotes four verses from Liṅgapurāṇa (Āśvine paurṇamāsyām tu &c.) which are quoted in the Nirṇyasindhu (p. 191, 2nd pariccheda). Similarly, about the *amāvāsyā* of Āśvina the Nirṇayasindhu (p. 200) mentions a passage quoted in Tithitattva[1442] (Jivananda, vol. I p. 185).

1440 तस्माद्यथेष्टविनियोगार्हत्वं स्वत्वं भवत्येव । पुत्रे स्वत्वाभावं वदन् पुत्रक्रयविक्रयादि-शुनःशेपविक्रयादिश्रौतलिङ्गाद् दासक्रयविक्रयादिव्यवहारायोगाद् मूर्ख एव । निर्णय० p. 250; vide व्यवहारमयूख p. 92 (my edition) 'गवादाविव भार्यायां स्वत्वाभावेन तस्यामुत्पन्नेऽपत्ये तदभावात् ।' On p. 187 about Navarātrapāraṇā he employs the words इति मूर्खोक्तिः परास्ता. It is difficult to say whom he here dubs as fool. On page 600 he regards a remark of Śūlapāṇi as due to foolishness. गौडास्तु मृततिथ्यवधिके एकदिनाधिके माससंवत्सरपदं गौणं पूर्णेऽब्दे इति ईषदसमाप्त-परत्वमिति शूलपाणिः । तेन द्वितीयादिमासादावाद्ये मासिकादि तन्मौर्ख्यकृतम् ।

1441 On page 186 he states एतद् द्वयं यद्यपि महानिबन्धेषु नास्ति तथापि प्रचरद्रूपत्वादुक्तमिति दिक् ।

1442 अत्र विशेषस्तिथितत्त्वे लैङ्गे । आश्विने पौर्णमास्यां तु चरेज्जागरणं निशि । कौमुदी सा समाख्याता कार्या लोकविभूतये ॥ कौमुद्यां पूजयेल्लक्ष्मी...अक्षैः क्रीडां करोति यः ॥

(*Continued on the next page*)

On p. 82 he refers to the Koṅkaṇas[1443] that rely on certain passages (about 7 verses) as contained in the Varāhapurāṇa about the Jayantīs (tithis) of the ten *avatāras* of Viṣṇu (viz. from Matsya to Kalkin) and remarks that they are obligatory on the devotees of the respective ten avatāras and optional for others. Here the word Kauṇkaṇas refers probably to learned men from Koṇkaṇa residing in Benares in Kamalākara's times or to authors from Koṇkaṇa (probably the latter).

The Nirṇayasindhu frequently mentions an author called Nārāyaṇa-vṛtti-kṛt. (e. g. pp. 37, 55, 58, 116, 153, 191, 291 &c.) on the Āśvalāyana Śrauta and Gṛhya sūtras. He is to be distinguished from Nārāyaṇabhaṭṭa (the grandfather of Kamalākara).

He notes that the works of Gauḍa authors,[1444] such as the Tithitattva, hold that, after an invitation to officiate at a śrāddha is given and accepted, if there is death of a relative of the person inviting a brāhmaṇa or a relative of the invitee dies, both are not affected by āśauca, since the Viṣṇusmṛti provides that there is no āśauca for the performer (of śrāddha) nor for the officiating priest after the invitation to officiate is given and accepted. The Nirṇayasindhu remarks that the text applies to marriage and not to śrāddhas, since the word 'śrāddha' does not occur therein.

(*Continued from the previous page*)
निर्णयसिन्धु p. 191; तिथितत्त्व (vol. I. pp. 135-36); उभयत: प्रदोषव्याप्तौ परदिन एवं युग्मात्। दण्डैको रजनीयोगो दर्शस्य स्यात्परेऽहनि। तदा विहाय पूर्वेद्यु: परेह्नि सुखरात्रिका इति ज्योतिर्वचनाच्च। तिथितत्त्व p. 185 quoted on p. 200 of नि. सि.

1443 **कोङ्कणास्तु वराहपुराणस्थत्वेन वाक्यानि पठन्ति**। आषाढे शुक्लपक्षे तु एकादश्यां महातिथौ। जयन्ती मत्स्यनाम्नीति तस्यां कार्यमुपोषणम्।... तदत्र समूलत्वनिर्णये सति कल्पभेदेन व्यवस्था द्रष्टव्या। एताश्च तदुपासकानां नित्या अन्येषां तु काम्या:०। निर्णयसिन्धु p. 82.

1444 तिथितत्त्वादिगौडग्रन्थास्तु निमन्त्रणोत्तरं श्राद्धे प्रारम्भ: स्यादिति स्मृतिरिति **विष्णूक्ते:**। निर्णयसिन्धु p. 476; compare शुद्धितत्त्व (vol. II p. 290); 'आदित्यपुराणे। निवृत्ते कृच्छ्रहोमादौ ब्राह्मणादिषु भोजने। गृहीतनियमस्यापि **न स्यादन्यस्य कस्यचित्**। निमन्त्रितेषु विप्रेषु प्रारब्धे श्राद्धकर्मणि। निमन्त्रणाद्धि विप्रस्य स्वाध्यायाद्विरतस्य च। देहे पितृषु तिष्ठत्सु नाशौचं विद्यते क्वचित्।... **कस्यचिद्** दातृभोक्त्रोरित्यर्थ:। एवं प्रारब्धश्राद्धेपि **क्वचि**दित्यनेन दातृभोक्त्रोराशौचाभाव:। तथा च **विष्णु:**। व्रतयज्ञविवाहेषु श्राद्धे होमेऽर्चने जपे। **प्रारब्धे** सूतकं न स्यादनारब्धे तु सूतकम्। इति।

Kamalākara sometimes differs from his great ancestor Nārāyaṇabhaṭṭa. For example, on p. 325 he quotes from the Prayogaratna a verse ' If the newly married bride makes her first entrance into her husband's house on the first, third or fifth day or the 2nd or 4th day from the day of her marriage, it is auspicious, but if she enters on the 6th day after her marriage she would incur sorrow in the form of separation or disease'. The Nirṇayasindhu avers that a passage in support of this has to be found (i. e. the assertoin made is baseless).[1445] On p. 337 (of N. S.) he further points out that in the Tristhalīsetu his venerable grandfather stated that śūdras have no right to instal images of deities like Viṣṇu or Śaṅkara and relied on a passage of the Skandapurāṇa quoted in the Bṛahan-Nāradīya but he (Kamalākara) says ' we hold that, on account of other passages from the Devīpurāṇa quoted in the Kṛtyakalpataru, in the case of śūdras there is an option as to establishing images of Viṣṇu or Śaṅkara.[1446] Vide p. 553, where he differs from Nārāyaṇabhaṭṭa about suicide by a brāhmaṇa in certain circumustances and p. 554 where Mādhava, Aparārka and Hemādri approve of it for certain persons suffering from incurable diseases.

In some matters the N. S. takes a position far in advance of what some orthodox brāhmaṇas in modern times would like to recommend or follow; e. g. on p. 304 he provides that when a girl reaches the age of puberty, one should not wait to consider whether Jupiter's position is favourable but she should be got married even when Jupiter is in the 8th place from the *rāśi* at her birth (after performing Bṛhaspati-śānti thrice).

There are some interesting observations he makes. For example, if a man docs not know his *gotra* and *pravara* he

1445 **प्रयोगरत्ने तु-**वधूप्रवेशः प्रथमे तृतीये शुभप्रदः पञ्चमकेऽथवाह्नि । द्वितीयके वाथ चतुर्थके वा षष्ठे वियोगामयदुःखदः स्यादित्युक्तं तत्र मूलं चिन्त्यम् । निर्णयसिन्धु 325.

1446 प्रतिष्ठायां तु शूद्रादीनां नाधिकारः । स्त्रीणामनुपनीतानां शूद्राणां च जनेश्वर । स्थापने नाधिकारोस्ति विष्णोर्वा शङ्करस्य वा । .. इति बृहन्नारदीयस्कान्दोक्तेरिति **त्रिस्थलीसेतौ पितामहचरणाः । चतुर्वर्णैरिति पूर्वोक्त**वचनाद्विष्ण्वादिप्रतिष्ठायां **शूद्रस्य विकल्प इति युक्तं पश्यामः** । नि. सि. p. 337. The Devīpurāṇa verse quoted in the Kṛtyakalpataru is : चतुर्वर्णैस्तथा विष्णुः प्रतिष्ठाप्यः सुखार्थिभिः । भैरवोपि चतुर्वर्णैरन्त्यजानां तथा मतः । मातरः सर्वलोकैस्तुस्थाप्याः पूज्याः सुरोत्तमाः । (p. 336 of निर्णयसिन्धु):

quotes Satyāṣāḍha to the effect that he should take the gotra and pravara of his *purohita* or *ācārya*; if he does not know them he should adopt the gotra and pravara of some one else or he should adopt Jamadagni as his gotra.[1447]

People in the medieval times seem to have been frightened by the very names of some of the nakṣatras on which children were born. It is stated in the Brahmayāmala quoted in the Nirṇayasindhu that the effects of the birth of a child on one of the ten parts of the Jyeṣṭhā-nakṣatra are respectively as follows:—(1) death of the child's mother's mother, (2) death of the child's mother's father, (3) death of the mother's brother, (4) death of the child's mother, (5) death of the child itself, (6) destruction of the gotra (of the child), (7) destruction of the families of the child's mother and father, (8) death of the elder brother (of the child), (9) death of the father-in-law of the child, (10) death of relations. Similarly, very dire results of the birth of a child on Mūla nakṣatra are stated; viz. a child born in the first two *ghaṭikās* of Mūla should be abandoned or the father of the child should not see its face for eight years; birth of a child born on the four quarters of the Mūla nakṣatra portends respectively death of the father, death of the mother, loss of father's wealth and the 4th quarter is auspicious.

The Nirṇayasindhu is a very large work and is divided into three Paricchedas (sections). The firsr section (pp. 1–77) deals with *Kāla* divisions viz. Abda (year), ayana (half year), *ṛtu* (seasons), *māsa* (months), *divasa* (days); the year is of five sorts acc. to Mādhava viz. Sāvana, Saura, Cāndra, Nākṣatra and Bārhaspatya; the year for Dharmaśāstra purposes, acc. to Hemādri, is only of three kinds (the last two not being required in Dharmaśāstra); months are twelve; the cāndra years have respectively sixty names Prabhava, Vibhava &c.; Malamāsa, Kṣayamāsa; *tithis* are either śuddhā (that is not mixed with or joined to another tithi on the same day) or *viddhā* (joined to another tithi on the same day); *vratas*; installations of images;

1447 स्वगोत्राद्यज्ञाने तु सत्याषाढः। अथाज्ञातबन्धोः पुरोहितप्रवरेणाचार्यप्रवरेण वेति। आचार्यगोत्रप्रवरानभिज्ञस्तु द्विजः स्वयं दत्त्वात्मानं तु कस्मैचित् तद्गोत्रप्रवरो भवेत्॥ यद्वा स्वगोत्रप्रवराविधुरो जमदग्निजः।... दिवोदासीयेपि-स्वगोत्रप्रवराज्ञाने जमदग्निमुपाश्रयेत्। निर्णयसिन्धु pp. 301–2.

matters to be avoided on the *tithis* (from 1st to 15th); eclipses and rites on them ; bath in the sea. The 2nd pariccheda (pp. 79–230) deals with the first tithi of the year and nirṇayas (decisions about it) throughout the twelve months of the year from Caitra onwards and discusses the religious acts (*kṛtya*) to be performed on the tithis of the months from Caitra onwards; the third pariccheda is called prakīrṇaka (miscellaneous) and is divided into two parts; The first (pūrvārdha on pp. 231–371) deals with the Saṁskāras from Garbhādhāna to Vivāha (marriage), with Vedic mantras for three varṇas and without Vedic mantras for śūdras ; time for *Agnihotra*; proper times for performing certain religious acts such as dedication of tanks and wells to the public, planting groves, installing images of gods for worship, and their worship ; *muhūrtas* (proper or auspicious times) for certain acts such as agricultural operations, shaving the head, for beginning to take madicines, for oil bath, for beginning to build a house, or for occupying it for the first time *Kalivarjya* (actions forbidden in the Kaliyuga); the latter part of the third section (Uttarārdha) occupies pp. 372–636 and deals with the following :

Śrāddhas (pp. 372–510) in all twelve varieties of śrāddhas, of which Pārvaṇa, ekoddiṣṭa, Vṛddhiśrāddha and Sapiṇḍana are the principal ones ; āśauca (impurity on birth and death) pp. 510–622, Sahagamana (pp. 623–626); Vidhavādharmas (duties of widows) and Sannyāsa (pp. 627–635).

On several topics in the Nirṇayasindhu, Kamalākarabhaṭṭa, quotes verses composed by himself, such as on the best or middling brāhmaṇas to be invited in śrāddhas and those that should not be invited at Śrāddhas (on pp. 396, 399) and remarks 'the basis for such selection may be understood from Hemādri (pages 396–97 of Nirṇayasindhu) and for those to be avoided from Hemādri and Pṛthvīcandrodaya (p. 399)'. On p. 459 he cites a verse composed by himself about the Vaiśvadeva *homa* on the day of Śrāddha. Gāgābhaṭṭa *alias* Viśveśvarabhaṭṭa, who officiated at the coronation of the great Shivaji in 1674 A. D., was Kamalākarabhaṭṭa's nephew.

112. Nīlakaṇṭhabhaṭṭa

In my introduction to the Vyavahāramayūkha (Poona, 1926) pp. V-XLIV, I have dealt exhaustively with the personal

history of Nīlakaṇṭha, his works, their contents, their position in dharmaśāstra literature, the period of Nīlakaṇṭha's literary activity and his position in modern Hindu Law. In the following a brief résumé of the conclusions there arrived at is given.

Nīlakaṇṭha was a grandson of Nārāyaṇabhaṭṭa and a son of Śaṅkarabhaṭṭa. Śaṅkarabhaṭṭa was a profound *mīmāṁsaka* and composed several works on mīmāṁsā, viz. a com. on the Śāstradīpikā, the Vidhirasāyaṇadūṣana, the Mīmāṁsābālaprakāśa. He also wrote Dvaitanirṇaya (vide Annals of the Bhandarkar Institute, vol. III part 2. pp. 67-72 for an account of it) and the Dharmaprakāśa or Sarvadharmaprakāśa. Nīlakaṇṭha composed an encyclopaedia of religious and civil law, styled Bhagavanta-bhāskara, in honour of his patron Bhagavantadeva, a Bundella chieftain of the Seṅgara clan, that ruled at Bhareha near the confluence of the Jumna and the Chambal. This work is divided into 12 sections (called *mayūkhas* 'rays') on saṁskāra, ācāra, kāla (or samaya), śrāddha, nīti, vyavahāra, dāna, utsarga, pratiṣṭhā, prāyaścitta, śuddhi, śānti. These have been printed at Benares and some of them have been printed in Bombay at the Gujarati Press and all twelve between 1921-28 A. D. by Mr. Gharpure. Besides this encyclopaedia he composed also a work called Vyavahāratattva, which is a summary of the Vyavahāramayūkha, and probably a work styled Dattakanirṇaya. The Vyavahāra-tattva has been for the first time published by me as appendix I to my edition of the Vyavahāramayūkha.

In Mss. of the several Mayūkhas there are introductory verses which set out a royal family called Seṅgara, the first named king being Karṇa, followed by more than a dozen kings. King Bhagavantadeva of that family directed Bhaṭṭa Nīlakaṇṭha to write a work (*nibandha*). The work was called Bhagavanta-bhāskara and as the sun (Bhāskara) is also called 'Dvādaśātma' (as in Amarakośa) the work is divided into twelve parts (called Mayūkhas). It appears from some Mss. that Śaṅkara, son of Nīlakaṇṭha, had something to do with the Saṁskāramayūkha (vide footnote).[1448]

1448 Several Mayūkhas have the following verses 'आज्ञप्तस्तेन राज्ञा विबुधकुलमणिर्दाक्षिणात्यावतंसो भट्टः श्रीनीलकण्ठः स्मृतिषु दृढमतिर्जैमिनीयेऽद्वितीयः। आज्ञामादाय मूर्ध्ना सविनयममुना तस्य सर्वान् निबन्धान् दृष्ट्वा सम्यग्वि-

(*Continued on the next page*)

Nīlakaṇṭha is one of the foremost *nibandhakāras*. Being brought up in a family that had made the study of mīmāṁsā its own for several generations, he is very acute in applying the maxims and rules of *mīmāṁsā* to dharmaśāstra. He stands unsurpassed by any mediaeval Sanskrit writer on dharmaśāstra in mastery over the vast smṛti lore, in lucidity of exposition, in conciseness and ease of style, in clarity of vision and sobriety of judgement. Though he admired the learning and labours of such predecessors as Vijñāneśvara, Hemādri and others, he does not slavishly follow their dicta and expresses his dissent from them most frankly.

His Vyavahāramayūkha was held to be a work of paramount authority by the Bombay High Court before 1956 (when Hindu law was codified) in certain parts of India—Gujerat, the island of Bombay and northern Konkan.[1449] Even in the other parts of the Bombay Presidency such as the Maratha country and the Ratnagiri District the Vyavahāramayūkha occupies a very

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(*Continued from the previous page*)

चार्यं त्रिजगति **भगवद्भास्करस्तन्यतेयम्** ॥ **संस्काराचारकालाः** समुचितरचनाः **श्राद्धनीतिर्विवादो दानोत्सर्गप्रतिष्ठा** जगति जयकराः सङ्गतार्थानुबद्धाः । **प्रायश्चित्तं विशुद्धिस्तदनु** निगदिता **शान्तिरेवं** क्रमेण ख्याता ग्रन्थेऽत्र शुद्धे बुधजनसुखदा **द्वादशैते मयूखाः** ॥ Both occur in आचारम. (verses 11–12), श्राद्धम. (verses 10–11), प्रतिष्ठाम. (verses 12, 14), प्रायश्चित्तम. (verses 11, 13), शान्तिम. (13, 15)

In Gharpure's edition of the Mayūkhas we have, in संस्कारमयूख the 2nd verse as: श्रीभास्करं शिवकरं शिरसा प्रणम्य श्री**नीलकण्ठपितरं** जननीं च गङ्गाम्। तत्पादचिन्तनबलो बुध**शङ्कराख्यः** संस्कारभास्करममुं वितनोति काश्याम् ॥ 2nd verse of संस्कारमयूख (Gharpure's ed. of 1927), Nīti means 'Rājanīti', Utsarga means dedication to the public of wells, tanks, gardens, temples and the like; Vivāda means here 'substantive and adjective law'; Pratiṣṭhā means the establishment of images of gods and liṅgas in temples. Śuddhi means purifying articles of gold, silver, copper, stones, conches, purification after a birth or death; Śānti means rites for averting evil effects of portentous phenomena, evil conjunctions of stars and planets &c.

1449 Vide *Lallubhai v. Mankuvarbai* I. L. R. 2 Bom. 388 at p. 418; I. L. R. 6 Bom. 541 at p. 546; I. L. R. 14 Bom. 612 at. pp. 623-624; I. L. R. 24 Bom. 367 (F. B.) at p. 373.

important place though it was subordinate to the Mitākṣarā[1450] The general principle, on which the Bombay High Court acted in construing the rules laid down in the Mitākṣarā and the Vyavahāramayūkha, is that the two works are to be harmonized with one another wherever and so far as that is reasonably possible.[1451] Though the Mitākṣarā is a paramount authority in the Maratha country and the Ratnagiri District and though it is silent about the sister's right as a *gotraja* heir, the courts, in deference to the authority of the Vyavahāramayūkha, have assigned to the sister a high place as an heir even in the Maratha country and in Ratnagiri. Among the other Mayūkhas, the Saṁskāramayūkha has been frequently relied upon by the courts.[1452] The Prāyaścittamayūkha and the Pratiṣṭhāmayūkha[1453] have also been relied upon in the High Court.

The period of Nīlakaṇṭha's literary activity can be settled within very narrow limits. He was the youngest son of Śaṅkarabhaṭṭa. In the Dvaitanirṇaya, Śaṅkarabhaṭṭa quotes the views of the Ṭodarānanda which, as we saw above, must have been composed between 1570 and 1589 A. D. So the Dvaitanirṇaya could not have been composed before 1590 A. D. Nīlakaṇṭha, the youngest son of Śaṅkarabhaṭṭa, could hardly have commenced his literary career earlier than Kamalākarabhaṭṭa who was the second son of Śaṅkarabhaṭṭa's elder brother. Kamalākara composed his Nirṇayasindhu in 1612 A. D. The Nirṇayasindhu is mentioned in the Samayamayūkha (p. 67) and in Śuddhimayūkha p. 23 (both in Gharpure's ed.) and Bhaṭṭoji-Dīkṣita is mentioned in Ācāramayūkha (p. 54). Nīlakaṇṭha refers to his father's Dvaitanirṇaya in Śrāddhamayūkha p. 59.

It may be noted that a work called Śāntikaustubha by Nīlakaṇṭha is described in Prof. Devasthali's Cat. of the Sanskrit

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1450 Vide *Krishnaji v. Pandurang* 12 Bom. H. C. R. 65 at pp. 67-68; 5 Bom. H. C. R. (A. C. J.) 181 at p. 185; 7 Bom. H. C. R. (A. C. J.) at p. 169; I. L. R. 14 Bom. 612 at p. 616.

1451 *Gojabai v. Shrimant Shahajirao* I. L. R. 17 Bom. 114 at p. 118 and *Kesserbai v. Hunsraj* I. L. R. 30 Bom. 431 at p. 442 (P. C.).

1452 I. L. R. 2 Bom. 388 at p. 425; I. L. R. 3 Bom. 353 at p. 361; I. L. R. 32 Bom. 81 at pp. 88 and 96; 46 Bom. at p. 884.

1453 *Vide Parami v. Mahadevi* I. L. R. 34 Bom. 278 at p. 283 (for प्रायश्चित्तमयूख) and 22 Bom. L. R. p. 334 (for प्रतिष्ठामयूख).

mss. in the Bombay University Library (No. 1162 on p. 415). It seems to be different from the Śāntimayūkha of Nīlakaṇṭha. The ms. is dated *śake* 1698 (1776 A. D.) So Nīlakaṇṭha's literary activity must have commenced a good deal after 1610. One ms. of the Vyavahāratattva bears the date *saṁvat* 1700 (1644 A. D.) This shows that the Vyavahāratattva was composed not later than 1644 A. D. The Vyavahāratattva refers to the Vyavahāramayūkha as already composed. Hence we may say, without being far from the truth, that Nīlakaṇṭha's literary career falls between 1610 and 1645 A. D. This date is confirmed by the fact that Nīlakaṇṭha's son Śaṅkara wrote the Kuṇḍabhāskara in 1671 A. D. and Divākarabhaṭṭa, the son of Nīlakaṇṭha's daughter, composed his Ācārārka in 1686 A. D. It appears that there was probably a rivalry between the two great cousins Kamalākarabhaṭṭa and Nīlakaṇṭha. On many matters their views diverged. Though the Nirṇayasindhu is said to have been composed in 1668 of the Vikrama era, yet from the references to several works of his own in the Nirṇayasindhu it looks as if Kamalākara revised it from time to time by adding on references to his own other works and to those of others. The Nirṇayasindhu (III *pariccheda*, section on Dattakagrahaṇa) emphatically says that he who asserts the absence of ownership in one's son in spite of Vedic indications is a fool.[1454] It is not unreasonable to suppose that this is a hit at Nīlakaṇṭha who must have been younger than Kamalākara and who tries hard in his Vyavahāramayūkha to establish that there is no ownership in one's wife and children.

113. The Vīramitrodaya of Mitramiśra

The Vīramitrodaya is a vast digest composed by Mitramiśra embracing almost all branches of Dharmaśāstra. Excepting the Caturvarga-cintāmaṇi of Hemādri, this work is probably the largest known on dharmaśāstra. But it surpasses in interest and usefulness even Hemādri's work since it deals with vyavahāra also. It was divided into sections called *prakāśas*. When the first edition of the His. of Dh. was published in 1930, the *prakāśas* on vyavahāra, Paribhāṣā, saṁskāra, rājanīti, āhnika, pūjā, tīrtha

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1454 'पुत्रे स्वत्वाभावं वदन् मूर्ख एव' निर्णयसिंधु; contrast व्यवहारमयूख p. 92 'गवादाविव भार्यायां स्वत्वाभावेन तस्यामुत्पन्नेपत्ये तदभावात्।'

and lakṣaṇa had been published, the first by Jivānanda (Calcutta 1875) and the rest in the Chowkhamba Sanskrit series. The text of the dāyabhāga portion of the Vyavahāraprakāśa was also published by Golapchandra Sarkar Sastri with an English translation (Calcutta 1879). It appears that Mitramiśra wrote on prāyaścitta also.[1455] Of the Prāyaścittaprakāśa there is a complete and well written ms. (No. 2610) in the Anup Sanskrit Library at Bikaner and there is also another ms. of Lakṣaṇaprakāśa (No. 239 p. 49 of Val. Cat. of. mss. in I. C. Desai collection). The very names of the sections of the Vīramitrodaya convey an idea of the subjects dealt with in them. The Lakṣaṇaprakāśa deals with the auspicious signs of men, women, the several Parts of human body, elephants, horses, thrones, swords, bows and with the characteristics and qualities of the queen, the ministers, the astrologer, physician, door-keeper, description of śālagrāma, śivaliṅga, rudrākṣa beads etc. In the *Āhnikaprakāśa* he dilates upon the daily duties beginning with one's rising from bed on brāhmamuhūrta, śauca, ācamana and ending with going to bed. The Vyavahāraprakāśa is probably the leargest *nibandha* on *vyavahāra*. This is divided into four parts The first part deals with the meaning of *vyavahāra*, the constitution of the *sabhā* (court of justice), the appointment of judges, conflict of dharmaśāstra and arthaśāstra, assessors, the various grades of courts, the procedure about plaints and defendant's replies and their faults; the burden of proof and and the means of proof. The second gives a detailed exposition of the means of proof, viz. witnesses, documents, possession and ordeals. The third treats of the eighteen titles of law including *dāyavibhāga* and the fourth very briefly speaks of those matters which were to be started *suo motu* by the king and not by a private individual. The *dāyavibhāga* portion of the Vyavahāraprakāśa occupies a little more than-one-fourth of the whole of the work.

In the Tīrthaprakāśa he deals with the nature of *tīrthas*, the utility thereof for men, the persons entitled to undertake pilgrimage, the proper times for pilgrimage, the ceremonial acts to be performed at *tīrthas* such as shaving, fasts, bathing, gifts, the

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1455 अत्यौद्धत्यात्तदकुर्वन्तीनां त्वनेनापि निष्कासनमित्यादि प्रायश्चित्तप्रकारो (प्रकाशे ?) विवक्ष्यामः । वीर० p. 640 (व्यवहार section, Jivananda).

description of the several *varṣas* and *dvīpas* and of sacred rivers like the Ganges, Narmadā, sacred places like Gayā, Prabhāsa, Badrī, Puṣkara and Purī.

In the Pūjāprakāśa he speaks of the definition of *pujā*, persons entitled to perform *pūjā* (worship of gods), the rewards of *pūjā*, proper times and places for *pūjā*, śālagrāma, the proper articles and clothes for the worship of idols, proper flowers, fragrant substances, *naivedya*, the detailed method of worshiping Viṣṇu, Śiva, the Sun, Durgā, Brahmā etc. In the printed edition there are no introductory verses here.

In the Saṁskāra-prakāśa the author enumerates the saṁskāras and describes in detail garbhādhāna, puṁsavana, anavalobhana, sīmantonnayana, jātakarma, nāmakaraṇa, śiśuniṣkramaṇa, annaprāśana, cūḍā, upanayana, *vivāha* etc., the duties of brahmacārins, *gotras*, *pravaras* and *sāpiṇḍya*, all astrological matters in connection with marriage, piṇḍapitṛyajña, sarpabali, aṣṭakāśrāddha, śūlagava.

The Rājanītiprakāśa treats of the definition of *rājan*, the proper time and procedure of coronation, the daily routine for kings, the qualifications of ministers, commander-in-chief and the dependents of king, forts, capital, places, the four expedients of *sāma* etc. the six *guṇas*, auspicious and evil signs, marching for battle, Kaumudī and Indradhvaja festivals etc.

In all his works Mitramiśra mentions hundreds of authors and works. The portion on vyavahāra is full of long-drawn controversies in which he refutes the views of numerous predecessors. The Vīramitrodaya enters into polemics far more frequently than Nīlakaṇṭha. He generally upholds the Mitākṣarā of Vijñāneśvara againts all its critics, particularly the writers of the Bengal school. But he does not slavishly admire the Mitākṣarā in every thing. Now and then he rebukes even Vijñāneśvara. For example, he does not approve of what the Mitākṣarā says about the son called *Kānīna*.[1456] He finds fault with Vijñāneśvara's explanation of the verse 'anyodaryastu' as extremely forced and

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1456 या तु मिताक्षराकृता यद्यनूढायामुत्पन्नस्तर्हि मातामहसुतोप्यूढायां तदा वोढुरेवेति व्यवस्था कृता सापि मनसि न चमत्कारमादधति । वीर० p. 606.

far-fetched and as simply exhibtiing the author's pedantry,[1457] Out of the host of works and writers that he names in the vyavahāra section the important ones are noted below.[1458]

The Vīramitrodaya was held to be a work of high authority by the Privy Council in the Benares School of Hindu Law. The Vyavahāraprakāśa was published in the Chowkhamba Series in 1932. The Privy Council has laid down that 'the Vīramitrodaya is properly receivable as an exposition of what may have been left doubtful by the Mitākṣarā and declaratory of the law of the Benares school.'[1459] Similarly it has been said by the same high tribunal that the Vīramitrodaya may be referred to even in Bengal where the Dāyabhāga is silent.[1460] But where the text of the Mitākṣarā on any point is quite clear, the gloss of the Vīramitrodaya on the text of any sage, which is in conflict with the rule laid down in the former, cannot be referred to for the purpose of casting a doubt on the clear rule of the Mitākṣarā.[1461] The Vīramitrodaya is inferior to the Vyavahāramayūkha in Western India[1462] and its doctrines are not followed in those provinces when in conflict with those of the other two works. Their Lordships of the Privy Council say in *Vedachala v. Subra-*

1457 विज्ञानेश्वरेणापि मानवसंवादायान्योदर्यस्तु संसृष्टी नान्योदर्यो धनं हरेदिति पाठेन योगीश्वरवचनस्य यत्तदप्यावृत्त्यध्याहारादिना क्लिष्टमत्यन्ताप्रतीयमानार्थकं स्वप्रज्ञाविलसितमात्रम् । वीर० p. 681; vide वीर० pp. 183, 668 for other criticisms of the मिताक्षरा.

1458 अपरार्क, कल्पतरु, गोपाल, चण्डेश्वर, जीमूतवाहन, तात्पर्यपरिशुद्धि (of उदयन), दायतत्त्व, धारेश्वर, नयविवेक, पारिजात, पार्थसारथि, प्रकाश, प्रदीप, भवदेव, भवनाथ, मदनरत्न, माधवीय, मिताक्षरा, मेधातिथि, रघुनन्दन, रत्नाकर, लीलावती वाचस्पति, वादिभयङ्कर, विज्ञानयोगिन्, विद्यारण्य, व्यवहारतत्त्व, व्यवहारतिलक (of भवदेव), व्यवहारचिन्तामणि, शारदातिलक, शास्त्रदीपिका, शूलपाणि, सोमेश्वर, स्मृतिचन्द्रिका, स्मृतितत्त्व, हलायुध.

1459 Vide *Giridharilal v. The Bengal Government* 12 Moo. I. A. 448 at p. 466 (where following the Vīramitrodaya the maternal uncle was held to be an heir as a *banddhu*); vide *Collector of Madura v. Mootoo Ramlinga* 12 Moo. I. A. 397 at p. 438.

1460 *Moniram v. Keri Kolitani* I. L. R. 5 Cal. 776 (P. C.) at p. 789 where it was held that unchastity in the case of a widow subsequent to her inheriting her husband's property does not work forfeiture of her rights).

1461 I. L. R. 25 Cal. 354 at pp. 367-368.

1462 12 Moo. I. A. 397 at p. 438 and I. L. R. 3 Bom. 369.

mania[1463] 'alothough the Smṛticandrikā in the Southern Presidency is regarded as the most authoritative commentary on Vijñāneśvara's work, the Vīramitrodaya holds, as in Western India, a high position. It supplements many gaps and omissions in the earlier commentaries and illustrates and elucidates with logical preciseness the meaning of doubtful prescriptions.'

There is a ms. of the Dānaprakāśa in the Deccan College (No. 305 of 1884-1887). It is an extensive work and contains the usual topics about gifts.

Besides the digest called Vīramitrodaya, Mitramiśra composed a commentary on the smṛti of Yājñavalkya. The Com. of Mitramiśra on the Yājñavalkyasmṛti was published (after the first volume of the H. of Dh. had been sent to the Press) in the Chowkhamba Sanskrit Series in several fascicules (from 1927-1930). Besides the works noteed above he quotes the Karmapradīpa and the Smṛtisāra. In this work he does not quite approve of the reasons for the preference shown to the mother over the father as an heir by the Mitākṣarā, viz. the occurrence of the word 'mātā' as the first word when the word 'pitarau' is dissolved and the greater propinquity of the mother as compared with the father, since the latter can beget sons from another wife.[1464] The commentary gives three varieties of *dāsī*.[1465] Vide I. O. cat. p. 371 No. 1288 and Peterson's 2nd report pp. 49-53 for further details about this commentary.

In the Ācāraprakāśa he quotes besides some of the works mentioned above the following also, viz. Kullūka, Prayogapāri-

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1463 I. L. R. 44 Mad. 753 (P. C.) at p. 764 = L. R. 48 I. A. p. 349.

1464 इत्थं च विग्रहवाक्ये मातृशब्दस्य पूर्वनिपातात् पित्रपेक्षया वैमात्रेयाजनकत्वेनासाधारणप्रत्यासत्तिसत्त्वाच्चेति मिताक्षरालिखनं चिन्त्यम्। vide व्यवहारप्रकाश of the Vīramitrodaya (Chow. S. Series, 1932, pp. 522-24) which strongly opposes the Mit. and ends with the words 'पितराविप्यत्र पितृतः प्राङ् मातुः पुत्रधनाधिकारं सिद्धान्तयतो महत्येव हृदयशून्यता प्रतिभाति। (p. 524); vide p. 603 of the Ṭīkā of Mitramiśra on Yāj. II. 135; compare वीरमित्रोदय p. 666 (Jīvananda) where Mitramiśra is apologetic about the same reasons of the Mit.

1465 दासी पुरुषविशेषेण विवाह्यापरिगृहीता। सा च त्रिविधा। एकेन पुरुषेण स्वभोगार्थं पुरुषान्तरभोगतो निरुद्धा भुजिष्या वेश्या चेति। भुजिष्या च स्वाभिन्ननियतपुरुषान्तरभोगविषया स्वपरिचर्याकारिणी। p. 738 of the edition of Yāj. with Mit. and Vīramitrodaya (Chowkhamba S. Series, 1928).

jāta, Prāyaścittaviveka, Madanapārijāta, Śrīdatta (vide I. O. cat. p. 437 No. 1471).

In the introductions to the several sections of his digest and also in the colophons therein Mitramiśra furnishes considerable information about himself, his family and the family of his patron. Mitramiśra was the son of Paraśurāmapaṇḍita and grandson of Haṁsapandita. Haṁsapaṇḍita seems to have been a native of Gopācala (Gwalior) and was endowed with the rare combination of wealth and learning. One Caṇḍeśvara of Kāśī was the *guru* of Paraśurāmapaṇḍita. Mitramiśra indulges in hyperbolic[1466] descriptions of his own learning and naively tells his readers that they need study only his work and may neglect all other *nibandhas*. Mitramiśra was commanded by Vīrasiṁha to compose his great digest.[1467] The introduction to the Āhnikaprakāśa starts with king Medinīmalla who was a scion of the Kāśīrāja family. His son was Arjunadeva who became ruler of Bundelkhand. His son was Malakhāna, whose son was Pratāparudra (founder of the capital Orccha). In the commentary of Mitramiśra on the Vyavahāra section of Yāj. Smṛti the second verse begins 'आस्ते क्षोणिप्रशस्तिस्तनुरिव गिरिशम्योंडछापूरपूर्वा' i. e. the capital is called ओंडछापूर (or °पुर). His son was Madhukarasāha, whose son was Vīrasiṁha. Vide Dept. of Letters, Calcutta University, vol. XIII for a paper on Bir Singh Deo by Mr. Lala Sitaram, (pp. 1–34) and a paper on 'Nīlakaṇṭha and Mitramiśra' in Calcutta Review vol. LVI (for July-September) for 1935 pp. 147–56 Vīrasiṁha's son was[1468]

1466 मा कुर्वन्तु मुधा बुधाः परिचयं ग्रन्थेषु नानाविधे-
ष्वत्यन्तं न हि तेषु सर्वविषयः कश्चित् क्वचिद्वर्तते ।
पश्यन्तु प्रणयादनन्यमनसो ग्रन्थं मदीयं त्विमं
धर्माधर्मसमस्तनिर्णयविधिर्यस्मिन्दरीदृश्यते ॥ Verse 37 in परिभाषाप्रकाश; verse 39 of आह्निकप्रकाश.

1467 स्वस्ति श्रीयुतवीरसिंहनृपतेराज्ञावशादुत्सुकः
श्रीमित्राभिधपण्डितः प्रतिदिशं कीर्त्यानिशं मण्डितः ।
नानानिर्णयवर्णनव्यसनिनां संख्यावतां प्रीतिदं
संप्राप्तव्यवहारसाधकमिमं कुर्वे प्रकाशं परम् ॥ 2nd Intro. verse to व्यवहारप्रकाश (Jivananda).

1468 राज्यं प्राप जुझारसिंहनृपतिर्यस्याग्रतो भूपते-
स्तत्पुत्रोपि गुणार्णवः समजनि श्रीविक्रमार्को नृपः ।
तत्सूनुर्नरसिंहदेवनृपतिस्तं वीरसिंहं विना

(*Continued on the next page*)

Jujhāra who is described as 'young' (yuvā in verse 23). His son was Vikramārka whose son was Narasiṁhadeva. There is no such introduction to the printed Pūjāprakāśa and Narasiṁhadeva is not mentioned in the introductions to the other prakāśas. From the article of Mr. Lala Sitaram in the Calcutta Review (May and July 1924) further information can be gathered about Birsinghdeo (i. e. Vīrasiṁhadeva). In the article it is shown how and under what circumstances Vīrasiṁha killed Abul Fazal, the friend of Emperor Akbar and a great literary genius. We are told there that there is a work called Vīrasiṁhadeva-carita composed in Vikrama year 1664 (1607-8 A. D.) by Keśavadāsa, author of Kavipriyā and Rasikapriyā. Vīrasiṁha was 7th out of the eight sons of Madhukarasāha. Not only was he a soldier, but he was a great builder. He built the palace forts of Orcchha and Datia, the temple of Keśavadeva at Mathurā, several lakes called Bīrasāgara, Siṁhasāgara and Deosāgara (after the three parts of his own name). He is said to have ruled at Orchha from 1605 to 1627 A. D. From the introduction to the commentary[1469] on Yājñavalkya it appears that Vīrasiṁha commanded Mitramiśra to write it and that a learned man Sadānanda, the ornament to Tīrabhukti (Tirhoot) received directions to collect materials from Mitramiśra who was a wealthy person. It will be seen that the title Vīramitrodaya very cleverly suggests that Mitramiśra wrote it under the patronage of Vīrasiṁhadeva. The title may mean 'the rise of Vīra

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(*Continued from the previous page*)

लेभे राज्यपरम्परासुखमिदं मन्ये महेन्द्रोपि किम् ॥ verse 27 of आह्निकप्रकाश. The colophon at the end of the first part of व्यवहारप्रकाश is इति श्रीमत्सकलसामन्तचक्रचूडामणिमञ्जरीधिमञ्जरीनीराजितचरणकमलश्रीमहाराजाधि-राजप्रतापरुद्रतनूज-श्रीमन्महाराजमधुकरसाहसूनु-श्रीमहाराजाधिराजचतुरुदधिवलयवसुन्धरा-हृदयपुण्डरीकविकासदिनकरश्रीवीरसिंहदेवोद्योजित-श्रीहंसपण्डितात्मज-श्रीपरशुराममिश्रसूनुसकलविद्यापारावारपारीणधुरीणजगद्दारिद्र्यमहागजपारीन्द्रविद्वज्जनजीवातु-श्रीमन्मित्रमिश्रकृते वीरमित्रोदयाभिधनिबन्धे व्यवहारप्रकाशे &c.

Vide Pogson's 'History of Boondelas' pp. 10–11 for Arjunadeva and his descendants.

1469 Chowkhamba Sk. Series. ed. of the Com. on p. 387 'वित्तं मत्वाप्यसारं वितरदविरतं याज्ञवल्क्योक्तिमुक्त्वा वारं स्मृत्यर्थसारं रचयितुमथ स प्रादिशन्मित्रमिश्रम् । उत्तंसस्तीरभुक्तेरखिलबुधगुरुः श्रीसदानन्दधीमान् श्रीभाजो मित्रमिश्राज्जगदुपकृतये बिभ्रदादेशदीपम् ॥ ज्ञानानां दैन्यदोषापहमकलिमयं याज्ञवल्क्योक्तिकोशाद् दृष्ट्वा स्मृत्यर्थसारं समचिनुत यशो धर्मलक्ष्मीविहारम् । verses 15 and 16.

and Mitra' or 'the rise of the friend of Vīra' or 'the rise of the sun, viz. Vīra'.

The Introductory verses to several parts of the Vīramitrodaya furnish information about the family of the author.

The editor of the Vyavahāraprakāśa (Pandit Visnu Prasad Bhandari) gives some additional information about Mitramiśra. It is stated that Mitramiśra also composed a *campū* called 'Ānandakanda', at the end of which he gives some information about his family and himself. He was a brāhmaṇa of the Sānnāḍhya class (a section of Gauḍa brāhmaṇas); he had two elder brothers, named Vīreśvara and Cakrapāṇi and a younger brother called Yogāditya and a sister named Sunīti. The editor quotes a verse (see note below)[1470] occurring at the end of the Ānandakanda-campū.

The time when Mitramiśra flourished can be easily settled on account of his relations with Vīrasiṁhadeva. In his Āhnika-prakāśa (vide footnote 1468 above) he mentions the great-grand son of Vīrasiṁha. Therefore that section must have been written when Vīrasiṁha was advanced in age. Vīrasiṁha ruled at Orchha from 1605 to 1627. Hence the literary activity of Mitramiśra must be placed in the first two quarters of the 17th century. This date agrees with the fact that he names Vācaspati and Raghunandana. We thus see that Mitramiśra was almost a contemporary of Kamalākarabhaṭṭa and Nīlakaṇṭha. The two latter do not refer to him nor does Mitramiśra name them.

The Chowkhamba Sanskrit series of Benares has published twelve prakāśas of the Vīramitrodaya viz. on Paribhāṣa, Saṁs-

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1470 शाके साष्टगजर्तुभूपरिमिते ह्यानन्दकन्दाभिधां चम्पूं पूरितवान्सितस्मरतिथौ श्री-मित्रमिश्रः कृती । On p. 7 of the Sanskrit Introduction by the editor. The year called Śaka here comes to 1688. But here Śake cannot be taken to mean the Śālivāhanaśaka (as the year then would be 1766 A. D.) which is impossible to equate with Mitramiśra being a paṇḍit patronized by Vīrasiṁhadeva. If we held it to be the Vikrama reckoning then only can he be the patron (Vikrama 1688 would be 1631-32 A. D.). In north India the era used for many centuries has been that of Vikrama alone, the Śālivāhana era called Śaka being confined to the Deccan and countries to the south.

kāra, Āhnika, Pūjā, Lakṣaṇa, Rājanīti, Tīrtha, Vyavahāra, Śrāddha, Samaya, Bhakti, Śuddhi. A few words may be said here on some of them. The last three here are comparatively smaller than the others.

The Paribhāṣāprakāśa (a small part extending to 116 printed pages) describes the genealogy of the family to which[1471] Vīrasiṁha belonged, then mentions Haṁsapaṇḍita, who belonged to a brāhmaṇa family of Gopācala (i. e. modern Gwalior) whose son was Paraśurāma (verse 30, whose teacher was Caṇḍīśvara, verses 30–31), whose son was Mitramiśra (verse 32) who became a great favourite of king Vīrasiṁha (v. 35) by whose order the work (called Vīramitrodaya) was composed by Mitramiśra (v. 36); twenty-two parts called prakāśas were composed by Mitramiśra. They are: Paribhāṣā, Saṁskāra, Āhnika, Pūjā, Pratiṣṭhā, Rājadharma, Vyavahāra, Śuddhi, Śrāddha, Tīrtha, Dāna, Vrata, Samaya, Jyotis, Śānti, Karmavipāka, Cikitsā, Prāyaścitta, Prakīrṇaka, Lakṣaṇa, Bhakti, Mokṣa. Eleven (excluding Saṁskāra) cover about 4500 printed pages. The 22 parts must have covered about two lakhs of *ślokas* (each of 32 syllables) i. e. they came to double of the Mahābhārata in extent. Among those published in the Chowkhamba series, six cover about 500 or more printed pages each viz. those on Saṁskāra, Āhnika, Lakṣaṇa, Rājanīti, Tīrtha, Vyavahāra. The Vyavahāraprakāśa is a large work; it deals with legal procedure (viz. plaint, reply, evidence, witnesses, documents, possession; oaths and ordeals); the eighteen titles of law (from ṛṇādāna to Dāyabhāga) i. e. it deals with both substantive law and adjective law. In the Vyavahāraprakāśa he quotes and discusses numerous works

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1471 श्रीगोपाचलमौलिमण्डलमणिः श्रीदूरवारान्वये श्रीहंसोदयहंसपण्डित इति ख्यातो द्विजाधीश्वरः। यं लक्ष्मीश्च सरस्वती च विगतद्वन्द्वं चिरं भेजतुर्भोक्तारं रभसात्समानमुभयोः साक्षाद्रमाढ्यं शुभः। 40॥ येनागत्य पुरा पुरारिनगरे विद्यानवद्यार्जिता। श्रीचण्डीश्वरमग्निहोत्रितिलकं लब्ध्वा गरीयो गुरुम्। (Introductory verses to राजनीतिप्रकाश; verse 43 refers to परशुराममिश्र).

पुत्रस्तस्य विभाति सद्गुणनिधिर्दानाम्बुनृष्टाम्बुधिर्वीरः श्रीयुतमित्रमिश्रसुकृती कल्याणकल्पद्रुमः। कीर्तिर्दिक्षु विदिक्षु यस्य रजनीजानिप्रभाभास्वरा गायन्ति द्विजदारका हिमहरक्षीराब्धिशुभ्रा भुवि॥ चातुर्यं चतुराननस्य निभृतं गाम्भीर्यमम्भोनिधेरौदार्यं विबुधद्रुमस्य मधुरां वाचं च वाचस्पतेः। धैर्यं धर्मसुतस्य शर्म सकलं देवाधिपस्याहरत् श्रीमान्ख्यातनयः सदा सविनयः श्रीमित्रसेनः सुधीः॥ verses 32 and 33 of the Introduction to the तीर्थप्रकाश.

and authors (the important ones are quoted in the note below)[1472] On pp. 557 and 564 he mentions his own Pasibhāṣā-prakāśa.

It is not possible for reasons of space to give even briefly the contents of all the twenty-two parts of Vīramitrodaya.

An attempt has to be made to convey the matters dealt with in a few of the 22 parts. The Rājanītiprakāśa covers 493 printed pages. A very brief summary of it would be interesting. The meaning of the word 'rājan'; praise of king's office; coronation of a king and the proper times for the coronation and those that are prohibited for it. Description of the ceremony of coronation; the good qualities required in a king and actions prescribed for kings and those forbidden; his daily duties; persons who are helpers of the king viz. the Chief Minister the Commander-in-chief, the heads of departments, envoy, chamberlain, guard, servants; forts and capital; treasury, army, friends; the *Upāyas* Sāma, Dāna, Daṇḍa, Bheda; taking counsel with ministers; guarding the heir to the throne; the aspects of policy; the circle of kings; the six *guṇas* laid down by Manu VII. 160 and Yāj. I. 347; marching on an invasion; king's dreams and their meaning; the good or evil omens; preparing the king for actual fight; public festivals like Kaumudī; raising Indra's banner; worship of Bhadrakālī; *Lohābhisārika*; *Vasor-dhārā*; *homa* causing destruction of enemies; the rite called Ghṛtakambala described in Viṣṇudharmottara; prakīrṇaka (miscellaneous matters); sights and dreams that are auspicious and those that are inauspicious; *nimittas* (i. e. throbbing of certain parts of the body such as eyes); *Jayābhiṣeka* according to the Liṅga-

1472 The important works and authors mentioned or quoted in the Vyavahāraprakāsha are : (f. stands for 'frequently') : अपरार्क (f.), उदयानाचार्य (p. 79); कल्पतरु (f.), चण्डेश्वर (page 81). जीमूतवाहन (f. and on p. 533 he is said to be भ्रान्त), दायतत्त्व (of रघुनन्दन. f.), भवदेव, मदनरत्न (f.), महाभाष्य (p. 43), मिताक्षरा (f. its opinion declared to be उपेक्ष्य on p. 137), मेधातिथि (f.; once on p. 75 styled Bhagavān), रत्नाकर, वाचस्पति (f.), विज्ञानेश्वर (called आचार्य on p. 179), विद्यारण्यश्रीपादा: or विद्यारण्यश्रीचरणा: (pp. 179, 531), विवादचिन्तामणि, विश्वरूप (p. 553), व्यवहारतत्त्व (pp. 60, 86), व्यवहारतिलक (63), शाबरभाष्य (p. 75), श्रीकर (p. 523). स्मार्तभट्टाचार्य, (i. e. रघुनन्दन on p. 548), स्मृतिचन्द्रिका (p. 62), हरदत्त (p. 534 दाक्षिणात्यनिबन्धकार).

purāṇa; Kaumudīmahotsava, raising of Indra-dhvaja; *Vasordhārā* (pp. 447–467); Śatrunāśana rites (i. e. rites for liquidating an enemy) such as Kṛttikāsnāna (p. 458), and Ghṛitakambalaśānti from the Viṣṇudharmottarapurāṇa and from Atharvaveda-pariśiṣṭa (pp. 459–464); Viduroktanītis from the Mahābhārata (pp. 465–493).[1473]

The Tīrthaprakāśa of the Vīramitrodaya occupies 610 printed pages. After mentioning the several members of the family of his patron Vīrasiṁha, he praises himself to the skies in verses 32–33, (vide note 1471 above). In 18 verses he gives a summary of its contents, viz. the large provinces and mountains of Jambudvīpa (India), description of Kāśī, Prayāga, Gayāvidhi, of rivers like Sarasvatī, Gaṅgā, Yamunā, Narmadā, holy places like Kurukṣetra, Kokāmukha, Pṛthūdaka, Prabhāsa, Puṣkara, Badarī, Lohārgala, Kedāra, Naimiṣa. Indraprastha, Ayodhyā, Mathurā, Citrakūṭa. Ujjayinī, Dwārakā, Tāpī, Payoṣṇī, Godāvarī, Sahya, Gokarṇa, Saptakoṭīśvara, Kāverī, Setubandha, Rāmeśvara, Puruṣottama, Ekāsurā, Koṇārka, Virajakṣetra, Kāmarūpa, Karatoyā, Brahmaputranada. He proposes to restrict the word Tīrtha only to such places or rivers as are enumerated as tīrthas by the learned or by great sages.

He profusely quotes the Mahābhārata in the Tīrthaprakāśa. Tīrthas are either Daiva (such as Vārāṇasī, Prabhāsa, Puṣkara), or āsura (such as Gayā); or ārṣāṇi (those that are established by *ṛṣis*) and mānuṣa are those established by rulers of Sūryavaṁśa or Somavaṁśa. Men of all varnas and āśramas are entitled to perform *tīrthayātrā* (p. 19). The Mahābhārata and the Purāṇas are full of descriptions of *tīrthas* and pilgrimages. Kurukṣetra[1474] as a tīrtha is described in Vanaparva 83. 1–8. Vanaparva chapters 87–90 speak of the tīrthas in the east, south, west and north respectively. Śalyaparva (chapters 35–39) describes the tīrthas which were visited by Balarāma in

1473 Vide a paper by Prof. B. K. Sarkar on 'Nīlakaṇṭha and Mitramiśra' in Calcutta Review vol. LVI (for 1935) pp. 147–156.

1474 पांसवोऽपि कुरुक्षेत्रे वायुना समुदीरिताः। अपि दुष्कृतकर्माणं नयन्ति परमां गतिम्॥ दक्षिणेन सरस्वत्या दृषद्वत्युत्तरेण च। ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे॥ वनपर्व 83. 203-4; एष्टव्या बहवः पुत्रा यद्येकोपि गयां व्रजेत्। यजेत वाऽश्वमेधेन नीलं वा वृषमुत्सृजेत्॥ वनपर्व 87. 10.

his pilgrimage. The Anuśāsanaparva (chapter 26) is full of the greatness of the Ganges.[1475] Two typical verses are quoted below from it. On p. 315 of the Rājanītiprakāśa[1476] he quotes a verse of Vyāsa in which different words are given to indicate what *Daiva* is and which distinguishes *Puruṣakāra* (human effort) from *Daiva*; vide also Manu VII. 205, Yāj. I. 349 and 351. Vanaparva (82. 9-12) deals with this topic of Daiva and Puruṣakāra.[1477]

In the Indian Historical Quarterly (Vol. 24 for 1948 pp. 336-7) Pandit K. Madhav Krishna Sarma informs scholars that the Anup Sanskrit Library at Bikaner has a ms. of the Mokṣaprakāśa. The first folio is missing. There are in all 342 paper folios, 8 lines on each page and 40 syllables in each line. The main topics dealt with are stated in the note below.[1478]

His Bhaktiprakāśa is a substantial work of 175 printed pages. In his Introductory verses he states the philosophical doctrine that God is one, but he further states that *Mukti* is difficult; the mind does not give up all the worldly by matters. Therefore devotion to Hari is the only way. He mentions the nine aspects

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1475 यावदस्थि मनुष्यस्य गङ्गातोयेषु तिष्ठति। तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥ दर्शनात्स्पर्शनात् पानात् तथा गङ्गेति कीर्तनात्। पुनात्यपुण्यान् पुरुषान् शतशोऽथ सहस्रशः॥ अनुशासन 26, 32 and 64.

1476 **दैवस्य** नामान्तराण्याह **व्यासः**। दिष्टिर्विधानं नियतिः स्वभावः कालोग्रहा ईश्वरकर्म **दैवम्**। भाग्यानि पुण्यानि कृतान्तयोगः पर्याय**नामानि** पुराकृतस्य॥ इति। द्वयोः स्वरूपमाह स एव। दैवमात्मकृतं विद्यात्कर्म यत्पौर्वदैहिकम्। स्मृतः **पुरुषकारस्तु** क्रियते यदिहापरम्॥ राजनीतिप्रकाश p. 315.

1477 यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्। विद्यातपश्च कीर्तिश्च स तीर्थफलमश्नुते॥ वनपर्व 82. 8, शङ्खस्मृति 9.15 (quoted in स्मृतिच I. p. 133, Gharpure's ed.). वनपर्व 82. 10 is प्रतिग्रहादपावृत्तः सन्तुष्टो येनकेनचित्। अहंकारनिवृत्तश्च स तीर्थफलमश्नुते।

1478 मोक्षस्वरूपप्रतिपादनं, वानप्रस्थविधि, वानप्रस्थधर्म, संन्यासाश्रम, यतिधर्माः, यतिसंस्काराः, वैराग्यहेतवः, तत्पदार्थनिरूपण, जगत्सृष्टि, त्वंपदार्थनिरूपणं तत्-त्वं-पदार्थाभेदरूपमहावाक्यार्थः, प्रपञ्चमिथ्यात्वनिरूपणं, जगत्सृष्टित्वंपदार्थनिरूपण, तत्-एवं पदार्थाभेदरूपमहावाक्यार्थः.प्रपञ्चमिथ्यात्वनिरूपणे, मोक्षोपाय, योगप्रकरण, ज्ञानि (स्थितप्रज्ञ) लक्षण, जीवन्मुक्ति, चित्तवृत्तिधारणा, अर्चिरादिगति। It quotes at the beginning a passage from the Mārkaṇḍeyāpurāṇa and winds up with two verses from the Gītā (VIII. 26-27) and briefly explains them.

of 'bhakti' (the verse is quoted below)[1479] and dilates on them in pp. 31–128. He points out each of the nine aspects may be Sāttvikī, Rājasī or Tāmasī and expounds these. He mentions the Bhāgavatapurāṇa and the commentator Śrīdharasvāmin frequently. He frequently quotes the Purāṇas and the Bhagavadgītā. At the end (on pp. 134–175) he deals with 'bhajanīya-nirṇaya' (exposition on the object of worship).

In the Vyaṅgyārtha-kaumudī of Anantāśrama[1480] of Puṇyastambha (Puṇtāmbe) on the Godāvarī, a commentary on the Rasamañjarī of Bhānudatta, the author gives a pedigree of his patron. He describes the Kāśīrāja family at Benares, in which was born Pratāparudra whose son was Madhukarasāha, whose son was Vīrasiṁhadeva. Ananta wrote the commentary for Candrabhānu, a son of Vīrasiṁhadeva, in 1635 A. D. This corroborates the dates above given by Mr. Lala Sitaram. Therefore it is almost beyond doubt that the literary activity of Mitramiśra lies between 1610 and 1640 A. D.

114. Anantadeva

Anantadeva compiled a vast digest called Smṛtikaustubha divided into several sections on saṁskāras, ācāra, rājadharma, dāna, utsarga, pratiṣṭhā, tithi and saṁvatsara. The section on saṁskāras and that on rājadharma are also called Saṁskāra-kaustubha and Rājadharma-kaustubha. Each Kaustubha is subdivided into parts called dīdhiti. The Saṁskāra-kaustubha is the most popular and most well-known of his. It has been printed several times, the best editions being that of the Nirṇayasāgara Press (1913) and that issued at Baroda (1914) under the patronage of H. H. the Maharaja Gaikwad (with a Marathi trans-

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1479 The Introductory verses of Bhaktiprakāśa are quoted here : एक एवेश्वरोऽनेकरूपास्तनूः संप्रगृह्यातिस्यमुं मुक्तिसिद्धये भजे ॥ सकलभवनिवृत्तं चित्तमेतन्नयस्मात्। श्रवणमननकर्मानुष्ठितिः स्यान्न तस्मात्॥ विषयकृतविषादो नापि सोढुमशक्यः। हरिपदभजनं तन्निवृत्त्यै कुर्मः॥
साधनभक्तिस्तु नवधा विहिता। "श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्। इति पुंसार्पिता विष्णोर्भक्तिश्चेन्नवलक्षणा। क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम्॥ p. 30 of भक्तिप्रकाश.

1480 Vide I. O. cat. p. 356 No. 1224.

lation by Sastri Venkatacarya Upadhyaya). The Saṁskāra-kaustubha was recognised as an authoritative work for India by the Privy Council and the Bombay High Court[1481]. It is a large work dealing with the saṁskāras from Garbhādhana to vivāha (marriage) and is full of quotations and discussions. The following is a very brief summary of the contents :-

The sixteen saṁskāras, the first being garbhādhāna, the astrological aspects of the first appearance of menses and the various propitiatory rites therefor; the proper times for garbhādhāna and the several rites connected therewith; puṇyāhavācana, nāndīśrāddha, mātṛkāpūjana; nārāyaṇabali and nāgabali; pañcagavya, kṛcchra and other prāyaścittas; cāndrāyaṇavrata; adoption, who is entitled to adopt, who can be adopted, rites of adoption, *gotra* and *sāpiṇḍya* of the adopted son, mourning to be observed by the adopted, succession of the adopted; putrakāmeṣṭi; puṁsavana; anavalobhana; sīmantonnayana; rites on the birth of a child or son; impurity on birth; propitiatory rites for evil aspects at birth; nāmakaraṇa; niṣkramaṇa; annaprāśana; piercing the ear; celebration of birth day; caula; upanayana, proper times for it, the necessary materials for it, the *gāyatrī*, the vows of a brahmacārin; samāvartana; marriage, sāpiṇḍya for it, *gotras* and *pravaras*, proper times for marriage, forms of marriage, vāg-niścaya, sīmāntapūjana, madhuparka, kanyādāna, vivāhahoma, saptapadī, homa on the entrance of the married couple etc.

The portion of the Saṁskāra-kaustubha on the subject of adoption is frequently cited separately as Dattakadīdhiti and is so entered in the catalogues of mss. It is a treatise of great importance and deserves to be studied along with the Dattakamīmāṁsā, the Vyavahāramayūkha and other similar works. The more important of his views are set out below. Like the Dattakamīmāṁsā he recommends that the nephew is the most suitable for adoption, then one may select any *sagotra sapiṇḍa*, then an *asagotra sapiṇḍa*, then a *sagotra* but *asapiṇḍa*, then any one of the same caste though not *sagotra*, but a daughter's or sister's son

1481 *Vide Collector of Madura v. Mootoo Ramalinga* 12 Moo. I. A. 397 at p. 438; *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at p. 361.

cannot be adopted nor can a brother, a paternal or maternal uncele be adopted. A Śūdra may adopt a daughter's or sister's son. The person to be adopted must not be an only son or the eldest. A wife can adopt with the consent of her husband and a widow does not require the express permission of her husband. The boy to be adopted may be below five or above five and may be taken before or after the *cūḍā* ceremony is performed in the natural family. Anantadeva refers to the[1482] view of some that the verses of the Kālikāpurāṇa on this subject are not found in several mss. and so are unauthoritative and tells us that others hold that the whole passage refers to the adoption of an *asagotra* boy. Anantadeva himself holds, like the Vyavahāramayūkha, that even an *asagotra* boy may be adopted after his upanayana is performed in the natural family. When the ceremony of *caula* and the rest are performed in the family of the adopter, the adopted boy belongs to the *gotra* of the adopter, but where

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1482 एषां वचसां बहुषु कालिकापुराणपुस्तकेष्वदर्शनान्निर्मूलत्वादिति केचित्। अन्ये तु समूलत्वेपि आद्यश्लोकत्रयस्यासगोत्रदत्तकविषयत्वात्तत्प्रायपठितत्वेनान्त्यश्लोकस्यापि तद्विषयत्वमेवोचितम्। अतः सगोत्रस्य दत्तकस्य नायं नियम इति परिणीतोपि दत्तको भवेदित्याहुः। वस्तुतस्तु नासगोत्रेष्युपनयनान्तसंस्कारोत्तरं दत्तकत्वसामान्यनिषेधः कर्तुं शक्यः पुराणवचोभिर्वैदिकलिङ्गविरुद्धस्मृतिवचसां प्रामाण्यासंभवस्य बलाबलाधिकरणवार्तिकराणकसिद्धत्वात्। संस्कारकौस्तुभ pp. 47–48 of the oblong Nir. edition of 1937, pp. 169–170; compare व्यवहारमयूख p. 114 the present author's edition for remarks on the कालिकापुराण passage. The निर्णयसिन्धु quotes the Kālikāpurāṇa passages and adds 'योऽपि नहि ग्रभायारणः सुशेवोऽन्योदर्यो मनसा मन्तव उ' इति श्रुतौ दत्तकनिषेधः सोऽप्यौरसातिशयार्थः, अन्यथा शुनःशेपादिप्रतिग्रहश्रौतलिङ्गविरोधापत्तेः, उपेयो तव पुत्रतामित्युक्तेः। इदं च श्रौतलिङ्गं स्वयंदत्तक्रीतपरं न दत्तकपरं, द्वादशपुत्रमध्ये 'दत्तात्मातुः स्वयंदत्तः क्रीतश्च ताभ्यां विक्रीत' इति याज्ञवल्क्येन तयोर्दत्तकाद्भेदोक्तेः, तयोश्च 'दत्तौरसेतरेषां तु पुत्रत्वेन परिग्रहः' इति कलौनिषेधात्, तेन **संस्कारोत्तरं दत्तको न भवत्येवे**ति सिद्धम्। निर्णसिन्धु p. 250; 'नहि ग्रभाया **रणः**' is ऋ. VII. 4. 8. How bewildering are the differences among writers on '*Dattaka*' (adopted son) may be seen from the following passage on the *Sapiṇḍa* relationship of the *dattaka son* from the Sāpiṇḍyapradīpa or - nirṇaya of Nāgojibhatta (Prof. Devasthali's Cat. No. 1198 p. 431 'दत्तकस्य प्रतिगृहीतृकुले त्रिपुरुषसापिण्ड्यं जनककुले साप्तपौरुषम्। तदिदं नन्दपण्डितोक्तिः। उभयकुलेऽपि साप्तपौरुषमिति शङ्करभट्टोक्तिः। तत्समानाऽनन्तदेवोक्तिश्च। तत्सजक-(? सृजक, जनक)-कुले पञ्चमपर्यन्तमिति गोविन्दार्णवोक्तिश्च। कुलद्येऽपि त्रिपुरुषमिति वासुदेवभट्टोक्तिश्च।

the *upanayana* alone is performed in the adoptive family or the adoption is made after *upanayana* the boy belongs to both *gotras*. But this holds good only as regards obeisance, śrāddha etc. while for marriage every adopted boy has to avoid the *gotra* and *pravara* of both families. If a natural son be born to the adopter after he takes a boy in adoption, the adopted boy becomes an equal sharer with the *aurasa*, if all the saṁskāras up to *upanayana* are performed by the adoptive father for the adopted boy, or he takes only a fourth share if only some of the saṁskāras ending with *upanayana* are performed by the adopter and he gets no inheritance but only provision for marriage if he was adopted after upanayana is performed in the natural family. Anantadeva, disagreeing with Nīlakaṇṭha, holds that a girl may be adopted.[1483]

Like the Nirṇayasindhu and the mayūkhas of Nīlakaṇṭha, Anantadeva in the Saṁskārakaustubha and elsewhere names several hundred authors and works. It is not necessary to set out the whole lot. His authorities are practically the same as those of the former. He principally relies among *nibandhas* upon the Mitākṣarā, Aparārka, Hemādri, Mādhava, Madanaratna, Madanapārijāta. The Smṛtikaustubha was divided into several *dīdhitis* (rays, parts). In the Smṛtikaustubha published by the Nirnayasagara Press it is expressly stated that the *tithidīdhiti* has been already[1484] expounded. At the end also it is said that the work is only the complete *abdadīdhiti* (i. e. portion dealing with saṁvatsaras of five kinds). The year is said to be of five kinds, cāndra, saura, sāvana, bārhaspatya and nākṣatra. The printed work treats of the several rites, observances, festivals and *vratas* on the important *tithis* of the twelve months of the cāndra year with the intercalary month and observances thereof, the rites proper to saura year and saṁkrāntis

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1483 दत्तकपुत्र्या अपि स्वीकार उक्तविधिना कार्य:। वक्ष्यामि पुत्रसंग्रहमित्यादिगतपुत्रस्य पुमान् पुत्र इत्यादिवैदिकप्रयोगमूलकेन वृत्तिकृदुक्तन्यायेन पुत्रीसाधारण्यात्। दानप्रतिग्रहविधिषु उद्देश्यविशेषपुंस्त्वाविवक्षायाश्च इतिहासपुराणेषु कुन्त्या दत्तकत्वोक्तेश्च। संस्कारकौस्तुभ p. 118; contrast व्यवहारमयूख p. 108 'दत्तकश्च पुमानेव भवति न कन्या &c.' (my edition, Poona).

1484 योनन्तदेवकृतमन्थनसन्निबन्धक्षीराब्धिजोऽथ सततं हरिणा धृतो यः। नित्यं निजे हृदि सतां प्रमुदेस्तु तस्य सर्वाब्ददीधितिरयं स्मृतिकौस्तुभस्य ॥ Verse 3 at the end of the स्मृतिकौस्तुभ (Nr. ed.). It may be noted that in the स्मृतिकौस्तुभ verse 20 is : तिथिदीधितिरुक्ता प्राग्वक्ष्यामोब्दौघदीधितिम्।

(the sun's passage from one sign into another), the rites of the *sāvana* year, the rules about rites when Jupiter is in the sign of Leo, the rites of the nākṣatra year, the actions forbidden and allowed in Kali age according to Anantadeva and discussion of the views of Heamādri, Mādhava and the Madanapārijāta thereon.

In Introductory verses 10-14 of the Rājadharmakaustubha[1486] edited by M. M. Kamalakṛṣṇa Smṛtitīrtha and his son Mr. (now Dr.) Bhabatosh Bhattacharya in 1935 in Gaekwad's Oriental Series, it is stated that the work was composed for the greater glory of king Baj-Bahadur and is divided into several *dīdhitis* (rays, parts) viz. four; the first *dīdhiti* (pp. 3-128) dealing with the founding of the capital, the palace, temples with idols and *liṅgas*, villages, forts, construction of wells and lakes, laying out parks; the 2nd part (in pp 129-232) treats Vāstupūjā, vāstu of various parts, the deities to be established thereon, *vāstu-yāga-prayoga*, Śānti laid down by Āśvalāyana &c., rules about constructing and dedicating wells, reservoirs of water, gardens, establishment of images of gods. The third *dīdhiti* called Rājyābhiṣeka (pp. 233-380) is concerned with the crowning of the king, characteristic qualities which a king should possess, the characteristics and qualities desirable in the chief queen (*agramahiṣī*), of the *mantrin* (such as being an expert in the four means of royal policy viz. *sāma*, *dāna*, *bheda* and *Daṇḍa*, Yāj. I. 346), the Purohita (Yāj. I. 313), Jyotirvit (well-versed in astrology and astronomy having 64 aṅgas and upāṅgas as described by Garga); procedure of *homas* and śāntis (like Aindrī); procedure of the abhiseka (ceremonies of crowning the king) as described in the Purāṇas (particularly in the Viṣṇu-dharmottara) pp. 346-63; actions and rites to be performed after the crowning of the king; Puṣyābhiṣeka (in Atharva 'aparisiṣta); the 4th part (dīdhiti) is concerned with prajāpālana (protecting and governing the subjects), covers pp. 381-496 and deals with legal procedure (including ordeals) and decisions of the various matters of dispute among the subjects. There is hardly anything new or

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1485 बाजबाहदुर चन्द्रभूपतेस्तस्य भूरियशंसि प्रतन्यते । राजधर्मविषयोऽत्र कौस्तुभोऽनेकदीधितियुत: सुधीमुख: ॥ दीधिति: कौस्तुभस्यास्य भविष्यति चतुर्विधा। प्रतिष्ठाविषयात्राद्या तत्प्रयोगपराऽपरा ॥ राज्याभिषेकविषया तृतीया दीधितिस्तत:। प्रजापालन-युद्धादिशिष्टार्था च तत: परा ॥ राजधर्मकौस्तुभ I 10, 13-14.

striking in it and often it is very meagre as compared with even Yāj. smṛti e g. on 'Sambhūyasamutthāna' it quotes only four verses (without a word of comment) that are Yāj. II. 259-60, 263-265, while Yāj. devotes seven verses to the same topic viz. II. 259-265[1486]

The Rājadharmakaustubha quotes profusely from the Matsyapurāṇa, the Viṣṇudharmottara-purāṇa and the Bṛhatsaṁhitā (whole chapters being quoted semetimes from these). Dr. Miss. Priyabala Shah published Khaṇḍa III of the Viṣṇudharmottara (chapters 1-118) in two parts in the Gaekwad Oriental Series. Vide also 'Studies in Dharmaśāstra' by Dr. Bhabatosh Bhattacharya (1964), pp. 22-23 for Anantadeva.

The name Smṛtikaustubha (cf. the Nir. ed. of 1908) is misleading. It does not deal with all or many topics treated of in Smṛtis. It deals only with the religious rites to be performed in the Cāndra year in its several months and on several *tithis* and the religious rites to be performed in the other four kinds of years and their months. The Smṛtikaustubha is really 'Abdadīdhiti'

1486 I would like to devote here a few lines to the memory of the learned editor of the Rājadharmakaustubha, Mahāmahopādhyāya Kamalakṛṣṇa Smṛtitīrtha. He was born in 1870 in a Pandit family at Bhatpara (well-known as Bhattapallī) in West Bengal about 22 miles north of Clacutta) and was 11th in descent from Nārāyaṇa, the original settler in the town. He accompanied M. M. Haraprasad Shastri in his tour for search of Sanskrit Mss. in Nepal in 1897. He worked as Prof. of Smṛti in the Sankrit College at Bhatpara till his last day (i. e. 25th January 1934). He edited many works viz. the Hāralatā of Aniruddha, three Ratnākaras of Caṇḍeśvara (in Kṛtya, Gṛhastha and Vivāda), the Tīrthacintāmaṇi of Vācaspati, four Kaumudīs of Govindānanda (on Varṣakriyā, Dāna, Śrāddhi and Śuddhi); all the nine published in the B. I. Series Rājadharmakaustubha of Anantadeva, Daṇḍaviveka of Vardhamāna (both published in the Gaekawad's Oriental Series). The Govt. of India conferred on him the title of Mahāmahopādhyāya in 1926. He also edited some works in Bengali, e. g. he translated the Agastyasaṁhitā in Bengali and published it in Bengali script; he translated into Bengali the latter half of Somadeva's Kathāsaritasāgara (and it was published after his death).

or 'Saṁvatsaradīdhiti'[1487] as Anantadeva expressly says in Introductory verse 20 of the Smṛtikaustubha that he is going to expatiate on 'Abdadīdhiti'.

In this work, while describing the religious rites to be performed on certain *tithis* he frequently cites at some length the *kathās* (stories) connected with those *tithis*; vide, for examples, the Vaṭa-Sāvitrīvratakathā on Jyeṣṭha Paurṇamāsī pp. 44–50, Mahālakṣmīkathā on pp. 148–150, Anantacaturdaśīvratakathā (pp. 170–175), Śivarātrivratakathā (pp. 398–410).

Hemādri[1488] deals only with three kinds of *abdas* or *saṁvatsaras* viz. Lunar (cāndra), Saura (solar) and Sāvana, while Mādhava added two more viz. Bārhaspatya and Nākṣatra. The Smṛtikaustubha (pp. 462–63) quotes Yājñavalkya (I. 265–268) which set out the results of performing Śrāddhas on the nakṣatras from Kṛttikā to Bharaṇī. The Manusmṛti III. 277 provides what one secures by performing śrāddhas on the even tithis (2nd, 4th &c.) and even Nakṣatras (Bharaṇī, Rohiṇī &c.) and on 1st, 3rd and other uneven *tithis* and nakṣatras (Aśvinī, Kṛttikās etc.).

It is unnecessary to go into details about the other treatises on prāyaścitta, &c. It is said by Eggeling (I. O Cat. No. 1475) that Anantadeva's Smṛtikaustubha comprised twelve parts. For Bhagavadbhaktinirṇaya vide Velankar's Cat. of Iccharam Desai collection p. 49. Anantadeva also wrote several prayogas such as the Agnihotraprayoga, Cāturmāsyaprayoga. In the Bhadkamkar collection there is a ms. of a drama called Kṛṣṇa-

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1487 In राजधर्मकौस्तुभ (p. 94 of edition in Gaekwad series) we meet with the passage 'कुण्डनिर्माणं संवत्सरदीधितौ माधकृत्योक्तरीत्या वक्तव्यं **तत्संवत्सरकृत्यदीधितौ** वाजिनिराजनप्रकरणे उक्तमिति नेह्होच्यते'. For वाजिनीराजनविधि vide pp. 245–250 of the स्मृतिकौस्तुभ (Nir. ed. of 1909).

1488 On p. 459 of the स्मृतिकौस्तुभ (Nir. ed. of 1909) अनन्तदेव says: 'यद्यपि **हेमाद्रिणा** चान्द्रसौरसावनात्मकमब्दत्रयमेवाङ्गीकृतं, ... तथापि **माधवेन** सप्रमाणतया **बार्हस्पत्यनाक्षत्रयो**रपि प्रदर्शनान्न तदनादरणमुचितम्। उदाहृतं च तत्प्रमाणम्। न च तयोर्धर्मशास्त्रे सर्वथैवानुपयोगः। तदुपजीव्यविधिनिषेधानामुपलम्भात् तत्र बृहस्पतेः संक्रमणादासंक्रान्तिकालो बार्हस्पत्यो वत्सरः। तत्कार्यं स्कान्दे द्वारकामाहात्म्ये। ... तत्रैकं नक्षत्रं यावता कालेन चन्द्रमसा युज्यते ताव**न्नाक्षत्रो** दिवसः। तादृशसप्तविंशतिदिनैर्नाक्षत्रो मासः। तादृशद्वादशमासैर्नाक्षत्रो वत्सरः। p. 462.

bhakti-candrikā composed by Anantadeva in which the characters are a Śaiva, Vaiṣṇava, Mīmāṁsaka, Tārkika &c.

In the Smṛtikaustubha (Nirṇayasāgara edition of 1909) Anantadeva gives a pedigree[1489] of his patron's family. The family claimed descent from the moon. Whether the first three kings, mentioned in the Smṛtikaustubha, were related as father and son is doubtful. Lakṣmaṇacandra is said to have been the son of Rudracandra and it was he who conquered several chiefs wielding sway over the Himalayan territories.[1490] Trimallacandra, the successor (and probably the son) of Lakṣmaṇacandra, is praised for his continual liberality to the learned men of Benares.[1491] It was at the command of Baz Bahadurcandra and for pleasing him that Anantadeva compiled his Smṛtikaustubha.[1492] At the end Anantadeva tells us that Baz Bahadurcandra conquered several mountain forts in the Himālayas.[1493] After giving a pedigree of his patron's family Anantadeva gives some information about himself. He was a descendant of the great Marātha saint Ekanātha whom he describes as endowed with Vedic sacrifices and as a devotee

1489 The pedigree of the king (patron of Anantadeva) who is described as of the Cāndra-vaṁśa is as follows:—संज्ञानचन्द्र—कल्याणचन्द्र—रुद्रचन्द्र—(son) लक्ष्मणचन्द्र—त्रिमल्लचन्द्र—नीलचन्द्र—बाजबहादुर. Vide Prof. C. V. Devasthali's Cat. of the Sanskrit Mss. in the Library of the Bombay University (1944) No. 1212 pp. 437–438 for a long quotation from it, in which संज्ञानचन्द्र is the name of the first ancestor of Baz Bahadur (verse 2) and verse 7 shows पुरुषोत्तम as the son or successor of Nīlacandra.

1490 तेनानेकहिमाचलस्थनृपतीन् दुष्टान्विजित्य स्वके
राज्ये वृद्धिरकारि तुष्टमनसा चाधायि विद्वद्धृदि ॥ verse 5.

1491 काशीस्थविद्वदादिभ्यो धनराशीनदात्सदा ॥ verse 6.

1492 तस्यात्मजं वैदिकशास्त्रविज्ञं सन्तोसकृत्प्राहुरनन्तदेवम् ।
बाजाहराजो वचसा विधेयं निबन्धसारोद्धरणं त्वयेति ॥
अनन्तदेवेन तदाज्ञयाथो मुदे हरेः पूर्वनिबन्धरूपम् ।
क्षीराम्बुधिं बुद्धिगुणैर्मथित्वा प्रकाश्यतेऽयं स्मृतिकौस्तुभः कौ ॥ verses 17–18.

1493 येनार्जितानि युधि सर्वरिपून् विजित्य दुर्गाणि दुर्ग्रहतराणि धनैर्युतानि । श्रीबाजबाहदुरचन्द्रनृपस्य तस्य वाचा हिमाचलगतावनिदेवतुष्ट्यै ॥ योनन्तदेवकृतमन्थनसन्निबन्धक्षीराब्धिजोथ सततं हरिणा धृतो यः । नित्यं निजे हृदि सतां प्रमुदेस्तु तस्य सर्वाब्ददीधितिरियं स्मृतिभास्करस्य ॥ verses 2 and 3 of the स्मृतिकौस्तुभ (Nir. ed. of 1909).

of Kṛṣṇa.[1494] That this Ekanātha is the same as the great Maratha saint is vouchsafed by Kāśīnātha, author of Dharmasindhu, in another work of his.[1495] Anantadeva was the great-great-grand-son of Ekanātha and he was the grandson of Ananta and son of Āpadeva, the author of the Mīmāṁsānyāyaprakāśa *alias* Āpadevī. Mīmāṁsā lore seems to have been a hereditary endowment in the family as in the case of the Bhaṭṭas of Benares. In all his works, particularly in the Saṁskārakaustubha, Anantadeva applies at every step the maxims and doctrines of the Pūrvamīmāṁsā for the decision of doubtful points of Dharmaśāstra. Anantadeva had a younger brother Jīvadeva whose Gotrapravaranirṇaya he draws upon in the Saṁskārakaustubha after dealing with sāpiṇḍya for marriage in his own way. The quotation is a long one beginning with the words 'अथ गोत्रप्रवरनिर्णयो मदनुजजीवदेवकृत एवास्मिन्नवसरे प्रदर्श्यते' on p. 179 (b) of सस्कारकौस्तुभ (oblong Nir. edition of 1913) and ending on p. 196 (a) with the verse: कृत्स्नक्ष्मातलवर्तिपण्डितजनालङ्कारचूडामणिर्गोदातीरजनिर्गुणोच्चयखनिर्नाम्नापदेवोग्रणीः। तत्सूनोरिह जीवदेवकृतिनः सद्धर्मशास्त्रे कृतो गोत्राणां प्रवरैः सहेयमभवन्निर्णीतिरीशार्पणम् ॥. For account of the गोत्रप्रवरनिर्णय of जीवदेव vide Prof. Devasthali's Cat. No. 1029 p. 369 and Nos. 1210–12 pp. 436–38. Dr. Bhandarkar notices an Āśaucanirṇaya of Jīvadeva in which the Nirṇayasindhu is cited as an authority.[1496]

West and Bühler in their digest[1497] thought that Anantadeva flourished about the same time as the author of the Nirṇayasindhu. But this requires some correction. Baz Bahadur, the patron of Anantadeva, seems to have been a scion of

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1494 आसीद्गोदावरीतीरे वेदवेदिसमन्वितः। श्रीकृष्णभक्तिमानेक एकनाथभिधो द्विजः॥ verse 13 of स्मृतिकौस्तुभ.

The pedigree of अनन्तदेव is:— एकनाथ I—son आपदेव I—son अनन्त I—son आपदेव II—sons अनन्तदेव II and जीवदेव. आपदेव II is the author of the famous work न्यायप्रकाश or मीमांसान्यायप्रकाश (vide Intro. verse 16 to the Smṛtikaustubha, Nir. ed. न्यायप्रकाशकर्ता निरवधिविद्यामृतप्रदःसततम्। मीमांसाद्वयनयवित्तनयस्तस्यापदेवोऽभूत्॥.

1495 Vide his विठ्ठलऋङ्मन्त्रसारभाष्य folio 37 a (D. C. ms. No. 100 of 1869–70).

1496 Vide Bhandarkar's Report, 1883–84, p. 53 (for जीवदेव).

1497 Vide Digest p. 24 (3rd ed.) and p. 25 (4th ed.).

the Candra (or Chand) family and ruled over Almora and Nainital from 1638 to 1678 A. D. It is said in the Imperial Gazetteer[1498] that the first of the Chandrarājas was Somachand who hailed from Jhūsi near Allahabad and came to the Himalayan regions in the 10th century and that in 1563 the capital was transferred to Almora by Kalyancanda, whose son Rudracandra was a contemporary of Akbar and made his obeisance to the latter in 1587 A. D. at Lahore. The Smṛtikaustubha does mention the ancestors Kalyanacandra and Rudracandra of Baz Bahadur. Between Baz Bahadur and Rudracandra there are three names. Supposing that they are the three direct ascendants of Baz Bahadur and following a period of 25 years for each after Rudracandra's known date of 1587 A. D., we get the year 1662 A. D. for Baz Bahadur. We are told in the Gazetteer that in 1672 Baz Bahadur introduced a poll tax, the proceeds of which he remitted to Delhi as tribute. Therefore Anantadeva must have been patronised by Baz Bahadur between 1645 and 1675 A. D. A greater approximation can be made in another way. The saint Ekanātha finished his Marathi Bhāgavata at Benares in śake 1495 and 1630 of the Vikrama era on Kārtika full-moon day (i. e. 9th November 1573) as he himself tells us.[1499] Anantadeva was the fourth in descent from him (exclusive of Ekanātha). Counting 25 years for each of the four generations, Anantadeva should have been a grown up man in 1673 A. D. There are controversies about the dates of the birth and death of Ekanātha, the commonly accepted dates being śake 1450–1521 (b. 1528–d. 1600 A. D.). The date of his death is *śake* 1521 Phālguna dark half 6th day

1498 Vide Imperial Gazetteer of India vol. XVIII. p. 324 and vol. V. p. 245.

1499 वाराणसी महामुक्तिक्षेत्र । विक्रमशक वृषसंवत्सर ।
शके सोळाशें तिसोत्तर । टीका एकाकार जनार्दनकृपा ॥
महामंगळ कार्तिकमासीं । शुक्लपक्ष पूर्णिमेसी ।
सोमवार शिवयोगेंसी । टीका एकादशी समाप्त झाली ॥
स्वदेशींचा शक संवत्सर । दण्डकारण्य श्रीरामक्षेत्र ।
प्रतिष्ठान गोदावरीतीर । येथील उच्चार तो ऐका ।
शालिवाहनशक वैभव । संख्या चौदाशें पंचाण्णव ।
श्रीमुख संवत्सराचें नांव । टीका अपूर्व तें जाहली ॥
verses 552–555 of the last अध्याय (Nirṇayasāgara Edition).

(25 February 1600). Others give 1548–1599 A. D. as the dates. Whichever date is correct, the literary activity of Anantadeva must be assigned to the third quarter of the 17th century. This date is confirmed by the fact that in the Āśaucanirṇaya of Jīvadeva, younger brother of Anantadeva, the Nirṇayasindhu composed in 1611–12 A. D. is cited as an authority.

Doubts were expressed by some Marathi writers as to whether Ekanātha, mentioned as the ancestor of Anantadeva, is identical with the well-known Marathi poet and saint Ekanātha. It is unnecessary in this work to discuss that matter. The present author holds that they are identical. Those interested may read the contribution of Dr. P. K. Gode in 'Studies in literary History' vol. II (for 1954) pp. 39–41.

Anantadeva was a very learned man. He was at home in both Pūrvamīmāṁsā and Dharmaśāstra. He wrote a learned commentary called Bhāṭṭālaṅkāra on Āpadeva's Mīmāṁsānyāya-prakāśa.

On p. 469 of the Smṛtikaustubha (Nir. ed.) Anantadeva refers to a work called Bhaktiviveka composed by his grand-father (Anantadeva I, grandson of Ekanātha).

Anantadeva wrote many works on Dharmaśāstra. A few may be mentioned here. He composed Antyeṣṭipaddhati (vide Prof. Velankara's Cat. No. 665 p. 209), Cāturmāsyaprayoga (the same cat. p. 184 No. 575), Bhagavadbhaktinirṇaya (vide Velanakar's Cat. of Iccharam Desai collection (No. 231). On भगवन्नामकौमुदी of लक्ष्मीधर he wrote a commentary called Prakāśa (vide Velankar's Cat. No. 115).

115. Nāgojibhaṭṭa

The learning of Nāgojibhaṭṭa was of an encyclopaedic character. Though his special *forte* was Vyākaraṇa (grammar) he wrote standard works also on poetics, dharmaśāstra, yoga and other śāstras. The number of works ascribed to him is very large. Aufrecht in his Cat. Catalogorum, part I pp. 283–284 mentions 47 works as composed by him. Dr. P. K. Gode in volume III of his 'Studies in Indian Literary History' pp. 214–219 deals at some length with the works of Nāgoji on Vyākaraṇa (Grammar), Poetics and Dharmaśāstra (in its

several branches). On dharmaśāstra he composed several works, viz. Ācārenduśekhara, Āśaucanirṇaya, Tithīnduśekhara, Tīrthenduśekhara, Prāyaścittenduśekhara or Prāyaścittasāra-saṁgraha, Śrāddhenduśekhara, Sapiṇḍīmañjarī and Sāpiṇḍya-dīpikā or Sāpiṇḍyanirṇaya. Of his far-famed works on the Paṇinian system, such as the Mahābhāṣya-pradīpoddyota, the Paribhāṣenduśekhara, the Vaiyākaraṇasiddhāntamañjūṣā, (in large and small recensions), the Śabdenduśekhara (big and small) and of his commentaries on the Kāvyaprakāśa-pradīpa, the Kuvalayānanda, the Rasagaṅgādhara, the Rasataraṅgiṇī, the Rasamañjarī, nothing can be said here for want of space.

For his Prāyaścittenduśekhara, *vide* Mitra's Notices vol. V, p. 23 No. 1735, where detailed contents are given; for the Śrāddhenduśekhara, Ulwar cat. extract No. 360 p. 139, for the Tīrthenduśekhara, Ulwar cat. p. 120, extract No. 312.

Some of Nāgojibhaṭṭa's (or Nāgeśabhatta's) works on Dharmaśāstra may be mentioned here. He composed the Tithinirṇayatattva containing 101 stanzas (in writing which he relied upon the conclusions of the Nirṇayasindhu).[1500] The names of his works on Dharmaśāstra are mentioned in the note below.[1501] Nāgoji's surname was Kāla (i. e. Kaḷe in these days) but in some Mss. it is given as Upādhyāya (vide note below).[1502]

1500 इति **निर्णयसिन्धु**सारतः प्रतिमासप्रथितं विनिर्णयम् । शिवनन्दननागदैवविद्विदधे निर्णयतत्त्वसंज्ञकम् ॥ vide Prof. Velankar's Cat. of the mss. of the Iccharam Desai collection p. 42 No. 207.

1501 आचारेन्दुशेखर, आशौचनिर्णय, आशौचेन्दुशेखर, उपाकर्मप्रयोग, कुण्डपद्धति, गोत्रप्रवरनिर्णय, चण्डीप्रयोग, तिथिनिर्णयतत्त्व, तिथीन्दुशेखर, तीर्थेन्दुशेखर, त्रिस्थलीसेतुसारसंग्रह (or simply त्रिस्थलीसेतु), प्रायश्चित्तसारसंग्रह, प्रायश्चित्तेन्दुशेखर, श्राद्धेन्दुशेखर, संस्काररत्नमाला, सप्तशतीप्रयोगविधि (on the सप्तशतीस्तोत्रव्याख्यान of the मार्कण्डेयपुराण), सपिण्डीमञ्जरी, सापिण्डय-प्रदीप.

1502 Vide Prof. Velankara's Cat. of Sanskrit mss. in Bombay University Library (pub. in 1953 A. D.) No. 1316 रसमञ्जरी-प्रकाश of नागेशभट्ट has (on p. 240). The colophon '**इत्युपाध्यायोपनामक-नागेश**विरचितो रसमञ्जरीप्रकाशः समाप्तः'.
The Paribhāṣās dealt with by Nāgeśa are 122, the first being 'व्याख्यानतो विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणम्' and the last being अर्थमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः' Kielhorn's edition of the परिभाषेन्दुशेखर covers 116 printed pages.

He composed works on Kāvyaśāstra, such as the Kāvyapradīpoddyota, the Rasagaṅgādhara-marmaprakāśa (Nir. ed.), and very learned works on Vyākaraṇa (grammar) such as the Paribhāṣenduśekhara (vide Dr. P. K. Gode's 'Relative chronology of Nāgoji's works' in his 'Studies in Literary History' vol. III pp. 212–219).

Nāgojibhaṭṭa was the son of Śivabhaṭṭa and Satī and was a Mahārāṣṭra Brāhmaṇa surnamed Kāla (Kaḷe). At the beginning and end of several works of his (such as Rasagaṅgādhara-marmaprakāśa, the Mañjūṣā) he tells us that he was patronised by Rāma of the Bisena family,[1503] the ruler of a city named Śṛṅgavera (which seems to be on the Ganges above Allahabad). He was the pupil of Haridīkṣita,[1504] son of Vīreśvara and pupil of Rāmāśrama and grandson of the great grammarian Bhaṭṭoji-dīkṣita.[1505] Tradition says that he composed the grammatical work Śabdaratna and ascribed it to his teacher Haridīkṣita in gratitude. In the[1506] commentary on the Prauḍhamanoramā Haridīkṣita refers to the Śabdaratna as his own work and to the Śabdenduśekhara as that of his pupil.

Bhaṭṭojidīkṣita was a pupil of the Mīmāṁsaka Śaṅkarabhaṭṭa and of Śeṣa Śrīkṛṣṇa and almost a contemporary of Jagannāthapaṇḍita. Bhaṭṭoji's pupil Nīlakaṇṭha Śukla wrote a work in saṁvat 1663 (Dr. Belvalkar in 'Systems of Sanskrit Grammar', p. 47). Therefore he flourished in the first half of the 17th century. For the date of Bhaṭṭoji, vide J. O. I. (Baroda) vol. IV pp. 33–36 and J. of Veṅkateśvara O. I. vol. I part 2 pp. 117–127. In Kane Festschrift Dr. Gode places Varadarāja, a pupil of Bhaṭṭoji, between 1600–1650 A. D.

1503 याचकानां कल्पतरोररिकक्षहुताशनात्। नागेशः शृङ्गवेरेशरामतो लब्धजीविकः॥ रसगङ्गाधरमर्मप्रकाश.

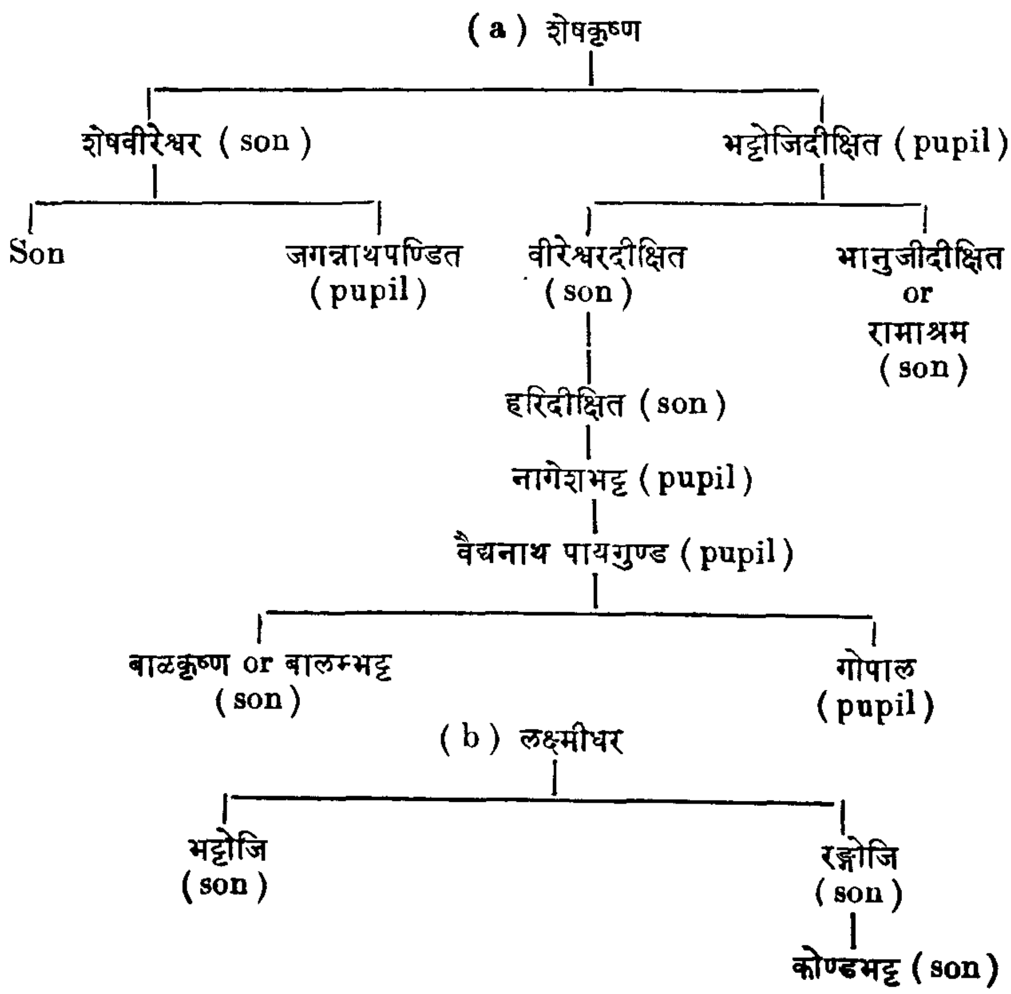
1504 अधीत्य फणिभाष्याब्धिं सुधीन्द्रहरिदीक्षितात्॥ at the end of the मञ्जूषा.

1505 गूढोक्तिग्रथितां **पितामहकृतां** विद्वत्प्रमोदप्रदां भक्त्याधीत्य **मनोरमां** निरुपमा**द्रामाश्रमा**त्सद्गुरोः। तत्त्वाज्ञानवशात्परेण कलितान्दोषान् समुन्मूलयन् व्याचष्टे **हरि**रेष तां फणिमतान्यालोच्य **वैरेश्वरिः**॥ 2nd Intro. verse to the शब्दरत्न, I. O. Cat. p. 174 Nos. 651–52.

1506 विस्तरस्तु अस्मत्कृते शब्दरत्ने मदन्तेवासिकृतशब्देन्दुशेखरादा च द्रष्टव्यः। at end of D. C. ms. No. 520 of 1886–1892 and Tri. Cat. Madras Govt. mss. for 1919–22 p. 4913 (1st verse).

(pp. 188–199) and so Bhaṭṭoji, who was a pupil of Śaṅkara-bhaṭṭa, may be assigned to the period between 1575–1645 A. D. Nāgojibhaṭṭa was a pupil of Bhaṭṭoji's grandson. Therefore Nāgojibhaṭṭa must have flourished towards the end of the 17th century and the first half of the 18th century. Nāgojibhaṭṭa's literary activities, looking to his vast out-put, must have extended over a long period of more than 50 years. The pedigree[1507] from Bhaṭṭojidīkṣita, through a succession of teacher and pupils or father and son, is given below. *Vide* introduction to the Rasagaṅgādhara (Nirn. ed.); Trivedi's introduction pp. 18–20 to the Vaiyākaraṇabhūṣana of Koṇḍa-bhaṭṭa, a nephew of Bhaṭṭoji (B. S. series); Dr. Belvalkar's Systems of Sanskrit grammar pp. 46–50 and Kielhorn's preface to the Paribhāṣenduśekhara p. xxv (where the succession of teacher and pupil is brought down to the days of Kielhorn himself) for further details. In the Indian Antiquary, vol. 41

1507 For a discussion of the the date of Bhaṭṭojidīkṣita, vide Prof. P. K. Gode's paper in 'Annals of Oriental Institute at Tirupati' (vol. I, part 4 pp. 1–16). The pedigrees are :—



p. 247, Mr. S. P. V. Raṅganātha Svāmi makes Bhaṭṭoji a pupil of Śeṣa Vīreśvara and not of Śeṣa Kṛṣṇa. But the passage of the Manoramākucamardana, if properly interpreted, makes it clear that Bhaṭṭoji was the pupil of Śeṣa Kṛṣṇa and not of Vīreśvara.[1508] A ms. of Nāgojibhaṭṭa's commentary on the Rasamañjarī is dated *saṁvat* 1769, Māgha 7th bright half, Wednesday, i. e. 21st January 1713 A. D. (vide I. O. cat. vol. III p. 365). It is not unlikely that Nāgojibhaṭṭa first composed his commentaries on the comparatively easy śāstra of poetics and that he then worked upon Dharmaśāstra and Vyākaraṇa. The edition of the Rasagaṅgādhara in the Kāvyamālā series says that there is a tradition that Nāgoji was invited by king Savai Jaising of Jaipur to a horse-sacrifice in 1714 A. D., but that Nāgoji declined on the ground of *Kṣetra-saṁnyāsa.* That Savai Jaising of Amber performed the Aśvamedha sacrifice was scouted by Prof. D. C. Sarakar, but long and forceful arguments have been advanced against this theory by Dr. P. K. Gode (in his 'studies in literary history', vol. III pp. 166–180) and in J. I. H. (Madras) vol. 15 pp. 364–367 ; vide also 'Poona Orientalist', vol. II pp. 166–178 for Savai Jaising. Therefore his literary activity must be placed between 1700 and 1750 A. D. Mahāmahopādhyāya Haraprasāda Śāstri says (Ind. Ant. vol. 41 p. 12) that Nāgoji died about 1775. But this appears rather improbable. If one of his works was copied in 1713 A. D. he could hardly have lived up to 1775, unless he was about 100 years old at that time.

1508 इह केचित् ... शेषवंशावतंसानां श्रीकृष्णपण्डितानां चिरायार्चितयोः पादुकयोः प्रसादासादितशब्दानुशासनाः तेषु च पारमेश्वरं पदं प्रयातेषु ... तत्रभवद्भिरुल्लासितं प्रक्रियाप्रकाशमाशयानवबोधनिबन्धनैर्दूषणैः स्वयं निर्मितायां मनोरमायामाकुल्यकार्षुः । सा च प्रक्रियाप्रकाशकृतां पौत्रैः ...असद्गुरुपण्डितवीरेश्वराणां तनयैर्दूषितापि स्वमतिपरीक्षार्थं पुनरस्माभिर्निरीक्ष्यते ॥ p. 3 of the Intro. to the रसगङ्गाधर. If पादुका means 'pupil' here as Mr. Ranganath Svami contends (Ind. Ant. vol. 41 p. 251), why should the dual be necessary or be used and not the singular or plural ? The प्रक्रियाप्रकाश is a com. on the प्रक्रियाकौमुदी of रामचन्द्राचार्य. Vide Journal of Oriental Research vol. III, part 2, p. 146 where it is said that Jagannātha was a pupil of वीरेश्वर, son of शेषकृष्ण, who lived under the patronage of Giridhārī, son of Toḍarmal and that Bhaṭṭoji was pupil of शेषकृष्ण and later of अप्पयदीक्षित.

116. Bālakṛṣṇa or Bālambhaṭṭa

The Lakṣmīvyākhyāna *alias* the Bālambhaṭṭī is a commentary on the Mītākṣarā of Vijñāneśvara, ascribed to a lady named Lakṣmīdevī. The commentary is a voluminous one and displays uneven workmanship. The commentary on the ācāra section of the Mitākṣarā is the most learned part of the whole book and is almost an independent work. The late Mr. J. R. Gharpure published all the three parts on *ācāra* (pp. 626), Vyavahāra (pp. 402) and Prāyaścitta (pp. 220). The portion on Prāyaścitta is very meagre as compared with the portion of the com. on Ācāra and Vyavahāra. The commentary on the Prāyaścitta portion of the Mitākṣarā covers in Mr. Gharpure's edition (published in 1924) 220 pages, while the Bālambhaṭṭī on the ācāra and Vyavahāra sections in the same series is very exhaustive, covering respectively pp. 626 and pp. 402.

In the Bālambhaṭṭī the author quotes by name a host of writers and works. As the Bālambhaṭṭī is almost the latest work of Dharmaśāstra worth special mention in this work, no useful chronological purpose will be served by giving the names of all such writers and works. It may, however, be stated that he names the Nirṇayasindhu, the Vīramitrodaya, the Mayūkhas of Nīlakaṇṭha, the Saṁskārakaustubha, Siddheśvarabhaṭṭa the nephew of Nīlakaṇṭha, Khaṇḍadeva the author of Bhāṭṭadīpikā on the Mīmāṁsāsūtra, the Kāyasthadharmapradīpa of Gāgābhaṭṭa and the author's father's commentary thereon.

Of the Bālambhaṭṭī ascribed to Lakṣmīdevī, West and Bühler say 'she generally advocates latitudinarian views and gives the widest interpretation possible to every term of Yājñavalkya. Her opinions are held in comparatively small esteem and are hardly ever brought forward by the *śāstris*, if unsupported by other authorities'.[1509] For example, in the Bālambhaṭṭī the word 'bhrātaraḥ', occurring in Yājñavalkya's verses laying down the order of succession to a man dying without male issue, is interpreted as including sisters and the author says that sisters succeed immediately after brothers.[1510] This dictum of Bālam-

1509 Digest of Hindu Law, 3rd ed. p. 17.

1510 'भ्रातृपुत्रो इत्येकशेषेण प्रागुक्तसिद्धान्तरीत्या पूर्वं भ्राता तदभावे स्वसा।' बालम्भट्टी p. 200 (Gharpure) on याज्ञ. II. 135; 'तत्पुत्रा इति भ्रातुः पुत्राः कन्याश्च स्वसुः पुत्राः कन्याश्चेत्यर्थः' p. 210.

bhaṭṭa taken along with the words of the Vyavahāramayūkha seems to have influenced their Lordships of the Privy Council in *Vinayak v. Lakshmibai* on the question of the rights of the sister as an heir.[1511] In *Sakharam v. Sitabai*[1512] Sir Michael Westropp C. J. went so far as to say on the construction of the term 'brethren' in the Mitākṣarā as including sisters, which construction was adopted in that case (in *Vinayak v. Lakshmibai*) both by the Supreme Court and the Privy Council, "we must treat the Mitākṣarā also as preferring sisters to half brothers, whom it brings in after brothers." But this was a mere *obiter dictum*, since the case in which these observations were made was governed by the law of the Vyavahāramayūkha which expressly prefers full sisters to half brothers. It has been laid down in several cases in Bombay[1513] that Bālambhaṭṭa's doctrine that the word 'brothers' includes '*sisters*' has not been accepted in that Presidency and that Sir Michael Westropp was under a misapprehension as to the exact drift of the Bālambhaṭṭī which nowhere says that the term 'brothers' excludes half brothers and which does not bring in the full sister before the half brother, but expressly says that the full brother inherits first, then the half brother and then comes the sister. The Bālambhaṭṭī not only brings in the sisters after full and half brothers, but places the sons and daughters of sisters after the sons and daughters of brother's, full or half. This is in direct conflict with the order of succession expressly mentioned by the Mitākṣarā and the Bombay High Court has refused to give the sister's son the place which the Bālambhaṭṭī assigns to him and treats him as a mere *bandhu*.[1514] The Bālambhaṭṭī is regarded as of little authority in the interpretation of the Mitākṣarā in the Bombay Presidency and its interpretations cannot be accepted without due caution and examination.[1515] Even in the Benares[1516] School where the Bālam-

1511 9 Moo. I. A. 516 = 1 Bom. H. C. R 117 at pp. 122–123; *vide* also *Sakharam v. Sitabai* I. L. R. 3 Bom 353 at pp. 360 and 363.

1512 I. L. R. 3 Bom. 353 at p. 363.

1513 *Vide Mulji v. Cursandas Natha* 24 Bom. 563 at p. 579 and *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 305.

1514 *Vide Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 312.

1515 *Vide Dattatraya v. Gangabai* I, L. R. 46 Bom. 557 at p. 558.

1516 Vide *Tulshi Ram v. Behari Lal* I. L. R. 12 All. 328 at p. 368 (F. B.).

bhaṭṭī has been accepted as one of the leading authorities, the authority of Bālambhaṭṭa has been held to be inferior to that of Nandapaṇḍita in matters of adoption, it being held that a widow cannot adopt in the Benares School without express authority from her husband (while Bālambhaṭṭa holds that she can adopt without such authority). Similarly it has been held that the Bālambhaṭṭī cannot prevail over the views of the Vīramitrodaya and that a daughter-in-law is not in the line of heirs at all though the Bālambhaṭṭī says that she is so.[1517]

The author of the Bālambhaṭṭī is somewhat of an enigma. Such women as Śīlā, Vijjā, Avanti-sundarī have been worshippers at the shrine of the Muse of Poetry. A lady has been associated with the composition of a work on Mathematics, viz. the Līlāvatī. Inspiration for several works on Dharmaśāstra was, we know, derived from queens and princesses, as in the case of the Vivādacandra compiled by Queen Lakṣmīdevī through Misarumiśra, the Dānavākyāvali compiled by Mahādevī Dhīramatī of Mithilā through Vidyāpati, the Dvaitanirṇaya composed by Vācaspati at the bidding of queen Jayā, wife of king Bhairavendra. It gives one great pleasure to contemplate that at least one work on Dharmaśāstra, the Bālambhaṭṭī, is claimed by a lady as her own. But this pleasure receives a rude shock if the question of the authorship of the Bālambhaṭṭī is dispassionately considered. The introductory verses no doubt start by saying that Lakṣmī, the wife of Vaidyanātha Pāyaguṇḍa, and the daughter of Mahādeva of the Mudgala *gotra* and surnamed Kheraḍā composed the work, her maiden name being Umā.[1518] The colophon at the end of the ācāra portion says that the work was composed by Lakṣmī, the daughter of Mahādeva and Umā, the wife of Vaidyanātha Pāyaguṇḍa and the mother of Bāla-

1517 I. L. R. 9 Cal. 315 at p. 324; *vide* also I. L. R. 16 Cal. 367 at pp. 376-77 (about brother's widow).

1518 श्रीलक्ष्मीरमणं नत्वा लक्ष्मीर्लक्ष्मीं शिशुप्रसूः । खेरडामुद्गलापत्यगणेशापत्यकृष्णकः । महादेवः सुतस्तस्य वेदमूर्तिर्जटान्तवित् । श्रौतस्मार्तार्थनिपुणो दीक्षितो राजपूजितः ॥ पत्नी तस्य ह्युमारूपा साध्व्युमा तस्य कन्यका । पायगुण्डोपाख्यवैद्यनाथपत्नी पतिव्रता । मिताक्षराया विवृतिं तनुते सर्वसंविदे ॥ बालम्भट्टी, Intro. verses of आचारकाण्ड.

kṛṣṇa.[1519] At the end of the vyavahāra section in the printed editions we have the words 'mother of Lālākṛṣṇa' but this is obviously a misreading of the mss. or a mistake of the copyists. The pretence that the work was composed by a lady is made extremely plausible by the frantic efforts made in it for the rights of women in matters of inheritance. But this pretence is not kept up in the body of the work at all. In several places the author of the Bālambhaṭṭī refers to the Mañjūṣā and other works of his *guru* and to works of his father.[1520] We know that Vaidyanātha Pāyaguṇḍa was a pupil of Nāgojibhaṭṭa,[1521] who composed several Mañjūṣās (on grammar) and a work on prāyaścitta. Therefore it follows either that the Bālambhaṭṭī was composed by Vaidyanātha himself and ascribed to his wife or that the work was composed by Bālakṛṣṇa *alias* Bālambhaṭṭa, son of Vaidyanātha, and was ascribed to his mother. Nāgojibhaṭṭa who certainly attained a very advanced age was the *guru* of Vaidyanātha as well as of the latter's son Bālakṛṣṇa. That Bālakṛṣṇa or Bālambhaṭṭa Pāyaguṇḍa was a learned man like his father Vaidyanātha follows from several circumstances. He wrote a work called Upākṛtitattva.[1522] Gopāla *alias* Manudeva, in his commentary called Laghubhūṣaṇakānti on the Vaiyākara-

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1519 इति श्रीमन्मिताक्षराव्याख्याने महादेवभट्टात्मजोमाङ्गजवैद्यनाथार्धाङ्गभूतबालकजननीपायगुण्ड इत्युपाख्यश्रीलक्ष्मीदेवीविरचिते लक्ष्म्यभिधे आचारप्रकरणम् ।. Vide for an identical colophon at the end of the व्यवहार section, I. O. cat. pp. 369–370 No. 1282 and Aufrecht's Oxford cat. p. 262 b.

1520 e. g. आचार॰ p. 448 'अत्र मनुवाक्ये नञोऽल्पार्थकत्वेन यागीयहिंसायामपि स्वल्पदोषोस्त्येवेति प्रतिपादितं गुरुचरणैर्मञ्जूषायाम् । विशदीकृतं चैतत् पाषण्डखण्डनेपि अष्टपशुप्रकरणेस्माभिरिति दिक्'; p. 314 'तथा उग्रादिरूपक्षत्रियसत्त्वेपि तेषां न क्षत्रियत्वं किं तु शूद्रत्वमेवेति गुरुचरणकृतव्रात्यप्रायश्चित्तनिर्णये स्पष्टम् । तत एव बोध्यम् । स्फुटीकृतं चैतत्पितृचरणैः कायस्थनिर्णये ।... तत्सर्वं गागाभट्टकृतकायस्थप्रदीपे पितृचरणकृततत्प्रदीपे च स्पष्टमिति नेह प्रपञ्च्यते ।'. The first passage is not properly arranged in Mr. Gharpure's edition; vide p. 415 for व्रात्यप्रायश्चित्तनिर्णय.

1521 वैद्यनाथः पायगुण्डो नत्वा नागेश्वरं गुरुम् । व्याख्यां प्रभाख्यां तनुते कौस्तुभस्य स्वबुद्धये ॥. Vide I. O. cat. p, 163 No. 610 for the प्रभा, a com. on भट्टोजि's शब्दकौस्तुभ.

1522 Vide Stein's cat. p. 302 श्रीम्हाळसापतिं नत्वा खण्डेरायं कपर्दिनम् । पायगुण्डो बालकृष्णः प्राह तत्त्वमुपाकृतौ ॥

ṇabhūṣaṇasāra, styles Bālambhaṭṭa Pāyaguṇḍa his *guru.*[1523] Looking to the colophons where Lakṣmī is referred to as the mother of Bālakṛṣṇa and to the fact that the work is known as Bālambhaṭṭī, we must conclude that it was composed by Bālambhaṭṭa and not by his father Vaidyanātha. What motive impelled Bālambhaṭṭa to publish the work in the name of his mother it is difficult to say. Tradition says that he did so to console Lakṣmīdevī in her bereavement on the death of a child. Vaidyanātha composed several commentaries on grammatical works such as on the Mahābhāṣyapradīpoddyota of Nāgojibhaṭṭa, on the Paribhāṣenduśekhara (com. called Kāśikā and Gadā), on the Vaiyākaraṇa-siddhāntamañjūṣā (com. called Kalā), on the Laghuśabdenduśekhara (com. Cidasthimālā), on the Laghuśabdaratna (com. Bhāvaprakāśa). Mr. Govinda Das (p. 27 in Mr. Gharpure's edition of ācāra portion) says that these works were really composed by Bālambhaṭṭa and ascribed to his father. In these grammatical works the names of Vaidyanātha's parents are given as Mahādeva and Veṇī.

The I. O. cat. (pp. 458–59, No. 1507) notices an incomplete work called Dharmaśāstrasaṁgraha compiled by Bālaśarman Pāyaguṇḍa, son of Vaidyanātha and Lakṣmī and patronised[1524] by Colebrooke. The work dealt with topics of civil law, viz. definition of vyavahāra, *sabhā*, the judge, the sabhyas, the relative strength of smṛtis etc., return of debts etc. It breaks off at folio 79. On the ms. there is a note in Colebrooke's own hand (which is not complimentary to the honesty of Bālaśar-

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1523 बालम्भट्टाभिधं पायगुण्डोपाख्यं परं गुरुम्। गोपालदेवनामाऽसौ पण्डितो बालबुद्धये॥ कृष्णदेवानुजो लोके; मनुदेवापराभिध: । I. O. cat. p. 189 No. 717 and Prof. Velankar's Cat. of Iccharam S. Desai Collection of Mss. No. 1592, p. 294.

1524 श्रीकोंपणी विजयते रणरङ्गधीर: ॥ ४ श्रीशं नत्वा श्रीनिवासी दाक्षिणात्यो निबन्धकृत्। नागेशपादनिरतो वैद्यनाथात्मजः सुधीः ॥ ५ सुमनःकुलबुरुकसाहेबाल्लब्धजीविकः। लक्ष्मीसूनुर्भवान्यम्बो विप्रद्वयविलेखकः ॥ ६ धर्मशास्त्रिमहादेवमन्तू (नु ?) देवसहायकः। बालशर्माबालबुद्धिः पायगुण्डोपनामकः ॥ ७. It appears from the words 'son of Lakṣmī and who had a mother (step-mother) called Bhavānī' that Bālaśarman Pāyaguṇḍa (or Pāyaguṇḍe) had a step-mother also. Vide Dr. Raghavan in 'New Indian Antiquary' Vol. I. p. 404 referring to a work called Avimuktatattva (on the greatness of Benares).

man) dated 1st May 1800; "fresh sheets were received from Bālaśarma Pāyaguṇḍa on this date. This is little else but the Vīramitrodaya revised. As it is a scarce book and very little known Bālaśarma and his pupil Manudeva did not suspect, I could detect the plagiarism."

The foregoing shows that Bālakṛsna Pāyaguṇḍa was a Deccani Brāhmaṇa, that his father and mother were Vaidyanātha and Lakṣmī, that his maternal grandfather was Mahādeva, also a Deccani Brāhmana surnamed Kheraḍā, that he was the pupil of Nāgojibhaṭṭa and that he was a *pandit* of Colebrooke. Mr. Govinda Das is not right when he identifies (p. 27) Vaidyanātha the commentator of several grammatical works of Nāgojibhaṭṭa with Vaidyanātha the author of several commentaries on Alaṅkāra works (such as the Udāharaṇacandrikā on Kāvyaprakāśa and the Prabhā on the Kāvyapradīpa). The reasons are two. Vaidyanātha, author of the Udāharaṇacandrikā, was the son of Rāmabhaṭṭa, son of Viṭṭhala Tatsat, while Vaidyanātha the grammarian was a son of Mahādeva and Veṇī. Besides the Udāharaṇacandrikā was composed[1525] in *saṁvat* 1740 Kārtika śuddha 8, Wednesday (i. e. 17th October 1683). We saw above that Vaidyanātha Pāyaguṇḍa was a pupil of Nāgoji, who flourished towards the end of 17th and the first half of the 18th century. If Vaidyanātha, the writer on poetics, were the same as the commentator of Nāgoji, he could not have composed a a work on poetics so early as 1683 A. D. Dr. Belvalkar (Systems of Sanskrit Grammar p. 60) says 'Lakṣmīdevī, the wife of king Candrasiṁha of Mithilā, was probably his patroness in whose honour he is reported to have composed a commentary on the Vyavahārakāṇḍa of the Mitākṣarā.' This throws to the winds all chronology. We saw above (pp. 399 and 404) that the Mithilā princess Lakṣmī or Lachimādevī flourished in the first half of the 15th century, while the Bālambhaṭṭī quoting, as it does, writers and works like Gāgā-

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1525 Vide I. O. cat. p. 329 No. 1151 for the उदाहरणचन्द्रिका and its date वियद्वेदमुनिक्ष्माभिर्मितेब्दे कार्तिके सिते । बुधाष्टम्यामिमं ग्रन्थं वैद्यनाथोभ्यपूरयत् ॥; vide Stein's cat. pp. 60, 61, 62, and 80 for commentaries on the काव्यप्रदीप, कुवलयानन्द, चन्द्रालोक and the कादम्बरी by वैद्यनाथ, son of रामचन्द्र.

bhaṭṭa and the Kaustubha could not have been composed before 1700 A. D.

Mr. Govinda Das says that a ms. of the ācārakānda of the Bālambhaṭṭī in the Benares palace library is dated *saṁvat* 1831 (i. e. 1774-75 A. D.). The I. O. cat. (pp. 458-459) notices that Bālambhaṭṭa was about 80 years old when Colebrooke entrusted the Dharmaśāstrasaṁgraha to him about 1800 A. D. Besides both Bālambhaṭṭa and his father Vaidyanātha were the pupils of Nāgojibhaṭṭa. The ms. of the Upākṛtitattva (Stein's Jammu cat. p. 302) is dated *saṁvat* 1848 i. e. 1791-92 A. D. and the ms. of the Laghubhūṣanakānti of Bālambhaṭṭa's pupil is dated *saṁvat* 1856 (i. e. 1799-1800 A. D.). Hence is follows that Bālambhaṭṭa must have flourished between 1730 and 1820 A. D. Mr. Govinda Das says that Bālambhaṭṭa died at the age of 90 and gives his dates as 1740 to 1830 A. D. (p. 29 of Mr. Gharpure's ācāra section of Bālambhaṭṭī at the end).

117. Kāśinātha-Upādhyāya

Kāśinātha Upādhyāya or Bābā Pādhye composed an extensive work called Dharmasindhusāra or Dharmābdhisāra, which is popularly known as Dharmasindhu. It is now the leading work in matters of religious observances in the Deccan and has been referred to even in judicial decisions.[1526] It has been published several times. In the following the Nirnayasāgara edition of 1936 has been used. He says that he consulted former *nibandhas* and, following the order of the subject-matters in the Nirṇayasindhu, composed the work which sets forth only the established conclusions after eliminating the original smṛti texts.[1527]

1526 I. L. R. 49 Bom. 739 at p. 756.

1527 नत्वार्यान् वितनोमि **माधवमुखान् धर्माब्धिसारं** मितम् ॥ दृष्ट्वा पूर्वनिबन्धान् निर्णयसिन्धुक्रमेण सिद्धार्थान् । प्रायेण मूलवचनान्युज्झित्य लिखामि बालबोधाय ॥ Introductory verses 3 and 4; then at the end the following verse states the object he has in view and how he is going to achieve it and also the persons for whom his work is intended: कृत्स्नोपि धर्मशास्त्रार्थः संक्षेपेणात्र निर्मितः । विबुधानां च बालानां तुष्टये कष्टहानये ॥ मूलभूतानि पद्यानि विकृतानि क्वचित् क्वचित् । निर्विकाराण्यपि नवान्युक्तान्यत्र च

(*Continued on the next page*)

He (Kāśīnātha Upādhyāya) expressly mentions Mādhavācārya in the Introductory verse (3) and states that he consulted former *nibandhas* such as the Nirṇayasindhu that establish conclusions (in matters of Dharma). He sometimes employs the very words of the Nirṇayasindhu as, for instance, on defining Vaiṣṇava and Smārta.

The following are among the principal authors and works mentioned by the Dharmasindhu : Akhaṇḍādarśa, Agnipurāṇa, Kālatattvavivecana (frequently), Kaustubha (frequently), Gṛhyāgnisāgara, Puruṣārthacintāmaṇi, Pārijāta, Pūrtakamalākara, Bhaktinirṇaya, Bhaṭṭojidīkṣita, Bhāskararāya (described as Navīnatara on p. 77), Mahārṇava, Mādhava, Muhūrta-Cintāmaṇi, Muhūrtamārtaṇḍa, Rāmārcanacandrikā, Śāntimayūkha, Śāntisāra, Śūdrakamalākara, Śrāddhasāgara, Sāpiṇḍyadīpikā.

The Dharmasindhu is divided into three *paricchedas* (sections) and contains 433 closely printed pages (in the Nir. ed. of 1936). The first *pariccheda* covers 34 pages and deals with the divisions of the year, seasons, months (lunar, solar, sāvana, nākṣatra, Bārhaspatya), discussion on matters to be avoided on certain days and *tithis* and to be performed on them. The 2nd *pariccheda* (covering pp. 35-116) deals with religious acts to be done in the several months from Caitra onwards to Phālguna and p. 115 states that authoritative texts should be found from works like Kaustubha, Nirṇayasindhu, and those of Mādhava. The third *pariccheda* is divided into two parts, the first covering pp, 117-314 and the second covering pp. 315-433. The first part of the third *parichheda* deals with the Saṁskāras from Garbhādhāna onwards. In each case it starts with the consideration of proper times (months, *tithis*, the week days, the astrological *yogas*) and discusses the results of eclipses, night, evening and other times for different acts; Nārāyaṇabali, Nāgabali, listening to the recitation of Harivaṁśa, adoption of a son and discussion about the *gotra* of an adopted son and his sapiṇḍa relationship; other rites like *puṁsavana*, ṣaṣṭhīpūjana, Śānti such

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(*Continued from the previous page*)

कानिचित् ॥ मीमांसाधर्मशास्त्रज्ञाः सुधियोऽनलसा बुधाः। कृतकार्याः प्राङ्निबन्धैस्तदर्थं नायमुद्यमः ॥ ये पुनर्मन्दमतयोऽलसा अज्ञाश्च निर्णयम् । धर्मं वेदितुमिच्छन्ति रचितस्तदपेक्षया ॥ निबन्धोऽयं धर्मसिन्धुसारनामा सुबोधनः। अमुना प्रीयतां श्रीमद्विठ्ठलो भक्तवत्सलः ॥ 6-10 at end.

as Goprasava, for being born on the 14th tithi of the dark half of a month, or on amāvāsyā (called *sinīvālī* or *kuhū*), for birth, on Nakṣatras like Mūla, Āśleṣā, Jyeṣṭhā or on Yogas like Vyatīpāta or in the midst of an eclipse or on birth of twins or on birth of a daughter after three sons or a son after three daughters in succession, naming a child after the name of a devatā, of a month, of a nakṣatra and vyāvahārika (for general use); other rites like taking an infant out of the house in the sun; first feeding of food; piercing the ear-lobe; Vardhāpana rite every month on the day of birth and every year; *Caula* (first tonsure of the hair on the child's head); *Upanayana*, proper years and times for it astrologically and otherwise; Vināyakaśānti on Upanayana and marriage, duties of a brahmacārin; samāvartana (returning from *guru* after learning the *Veda* and vidyās): Vivāha (marriage) and astrological considerations before deciding on the proposed bride, particularly avoiding *sāpiṇḍya*; discussion about *sagotra* and *sapravara*; consideration of *pratikūla* (i. e. after a marriage is decided upon but the rites of marriage are not gone through and then somebody within three degrees of the proposed bride's or bridegroom's gotra dies, that is *pratikūla*); consideration of the positions of the Sun and Jupiter of the proposed bridegroom and bride; discussion of the proper year for the marriage of a girl and the proposed bridegroom; eight forms of marriage; proper months for marriage; the description of the rites in the case of a proper marriage; the *homa* for marriage and *homa* on entering the bridegroom's house; *arka-vivāha* (marriage with *arka* plant after the death of two wives in succession and before performing the third marriage with another girl).

pages 235–314 deal with daily duties (āhnika) from leaving one's bed such as answering calls of nature, cleaning the teeth, taking a bath, performance of the morning *sandhyā* (Vedic prayers &c.); performance of *homa*, pūjāprayoga; bath in the noon; Brahmayajña, tarpaṇa; Vaiśvadeva; Baliharaṇa; Devayajna; bhojana; other duties which are Naimittaka and Kāmya; what should be done and not done in Kaliyuga (pp. 309–312); dreams that foreshadow favourable results; latter part of the 3rd pariccheda (pp. 315–433) deals with śrāddhas; meaning of the word śrāddha; varieties of śrāddhas viz. Pārvaṇa (for three

ancestors viz. father, grandfather and great-grandfather), Ekoddiṣṭa, Nāndīśrāddha, Sapiṇḍīkaraṇaśrāddha.

Kāśīnātha was a very learned man and a great devotee of God Viṭhobā at Pandharpur in the Sholapur District. He wrote several other works such as the Prāyaścittenduśekhara (Bühler 3. 110), an exposition of the Vedastuti in the Bhāgavatapurāṇa (X. 87) and a work called Viṭṭhala-ṛṅmantrasārabhāṣya.[1528] In the latter he takes several Ṛk verses (such as Ṛgveda I. 95. 1–11 and I. 164. 31) and explains them as applying to God Viṭṭhala.[1529]

We know a good deal about the family of Kāśinātha Pādhye from his own works and from the biography of the great Marathi poet Moropant published by Mr. L. R. Pangarkar (ed. of 1908, chap. 16 pp. 107–119). His family hailed from Golavali, a village in the Ratnagiri District. They were Karhāḍā Brāhmaṇas and had the Joshi and Upadhye *vṛtti* of seventy-two villages in the Saṅgameśvara *taluka* of the Ratnagiri District. At the end of the Dharmasindhu he says that his grandfather

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1528 Vide D. C. ms. No. 100 of 1869-70 dated *śake* 1731. In this विठ्ठल is derived as;' वित् वेदनं ज्ञानं तेन ठाः शून्याः तान् लाति स्वीकरोति.

1529 अथ श्रीमद्विठ्ठलदेवताप्रतिपादका मन्त्रा व्याख्यायन्ते। सर्वे वेदा यत्पदमामनन्तीति श्रुतेः (कठोप. २.१५) सगुणे ब्रह्मणि तत्तच्छब्दप्रवृत्तिहेतूनां सम्भवात् सर्वे शब्दाः परस्मिन् पुंसि प्रवर्तन्ते इति श्रीविष्णुसहस्रनामभाष्याच्च सर्वस्य वेदस्य भगवत्प्रतिपादकतया सकलसूक्तानां तत्परत्वं स्पष्टमेव। तथापि विशेषतः श्रीविठ्ठलपरत्वस्य श्रद्धावद्विद्वज्जनानां बोधार्थं यथामति कतिचिदेव मन्त्राः प्रदर्श्यन्ते। ms. of विठ्ठलऋङ्मन्त्रसारभाष्य (No. 100 of 1869–70) now lodged in the B. O. R. I. Library. The first verse cited is द्वे विरूपे (ऋ. I. 95 1). After explaining the eleven verses of Ṛgveda I. 95 the ms. proceeds to elucidate some other verses of the Ṛgveda such as I. 164. 31. He propounds certain general principles of the interpretation of Vedic verses and applies them to seveval verses of the Ṛgveda. Reasons of lack of space forbid further remarks. This work richly deserves to be printed and published. He remarks on folio 28 b — अत एवैकस्य मन्त्रस्यैक एवार्थ इत्यपि न नियमः। अस्य वामीयसूक्तादिषु (ऋ. १.१६४) निरुक्तव्याख्यादिभेदनानेकार्थानां भाष्ये प्रदर्शनात्। चत्वारिशृङ्गा (ऋ. ४. ५८ ३) इत्यादिमन्त्रस्य अग्निपरतया व्याख्यानात्। निरुक्ते यज्ञपरतया व्याख्यानात् व्याकरणभाष्ये भगवतानन्तेन व्याकरणशास्त्रस्वरूपवर्णनपरतया व्याख्यानाच्च... भाष्यव्याख्यानस्यापलक्षणरूपत्वात् । विस्तरभयैकैकार्थप्रदर्शनेनार्थान्तराण त्यागात्। सर्वार्थप्रकाशकस्यानादेरपौरुषे यस्य वेदस्याधुनिकपौरुषेयव्याख्यानरूपभाष्येणार्थेयत्तानियमनासम्भवात्।

was Kāśyupādhyāya who had two sons Yajñeśvara and Ananta. Ananta was a very pious man and a great devotee and left his native land Koṅkaṇa, and resided at Pandharpur on the Bhīmā. The Dharmasindhu does not give the reason for Ananta's migration from Koṅkaṇa. But it is said that the Pādhyes had a dispute with another family about the *upadhye vṛtti*, took it for decision to the Peshwa's Court at Poona and were defeated, on which they cursed the Peshwa, vowed not to stay in the territories under the Peshwa's rule and migrated to Pandharpur. Vide भा. इ. सं. मं. वृत्त for śake 1833 p. 100 for the judgement delivered in 1762 A. D. in the dispute between Joshi and Padhye. The Dharmasindhu was composed[1530] in *śake* 1712 i. e. 1790–1 A. D. Kāśinātha was related to the great Marathi poet Moropant, as his daughter Āvaḍī was married to Rāmakṛṣṇa, the second son of the poet. He had great veneration for Moropant and refers to the Mantrabhāgavata of the latter.[1531] Kāśīnātha became a saṁnyāsin and died in śake 1727 i. e. 1805–6 A. D.[1532]

118. Jagannātha Tarkapañcānana

After the British took over the administration of Bengal from the Nabobs, attempts were made to compile easily accessible digests of the personal law of the Hindus. It appears that Warren Hastings conceived the idea that a compilation of laws applicable to Hindus should be prepared and called together

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1530 'अयनांशाः ज्योतिःशास्त्रे प्रसिद्धाः। ते चेदानीं द्वादशाधिकसप्तदशशतसंख्याके शालिवाहनशके एकविंशतिरयनांशा इति &c.' धर्मसिन्धु p. 3.

1531 एकेनैव प्रकारेणैकत्रैव पद्ये क्रमेण वर्णोद्धारे व्यवधानेपि चमत्कारातिशयोनुभवसिद्धो नापलपितुं शक्यः। अत एव श्रीमयूरेश्वरपण्डितकवीश्वरेण मन्त्रमयभागवते मन्त्रमयरामायणे च द्वादशाक्षरमन्त्रवर्णाः श्रीरामजयरामेत्यादित्रयोदशाक्षरवर्णाश्च क्रमेणोपनिबध्य वर्णान्तरसंमिश्रणेन कथार्थं बोधयन्तो मन्त्रानुपूर्वीमपि बोधयन्तीति चमत्कारविशेषात्तादृशकाव्यरचनोपपद्यते। विठ्ठलकृतमन्त्रभाष्य folio 36a of D. C. ms. No. 100 of 1869–70.

1532 The pedigree is — भास्कर उपाध्याय or पाध्ये — son नारो — son अनन्त — son काश्युपाध्याय — sons यज्ञेश्वर and अनन्त (who died in śake 1696) — (अनन्त's son) काशीनाथ alias बाबा (died in *śake* 1727 i. e. 1805 A. D.) and काशीनाथ's brother विठ्ठल, died about *śake* 1747 (i. e. 1825 A. D.).

several Pandits (whose names are given in the note below)[1533] to compile a digest in Sanskrit; this was translated into Persian and the Persian version was rendered into English by Nathaniel Brassey Halhed with a long Preface in English in which on p. XLIV he quotes the Gītā verse (II. 22) – 'Vāsāṁsi Jīrṇāni' in original Sanskrit. Vide for this I. O. Cat. p. 458. This was a very unsatisfactory work. Another attempt was made by Trivedi Sarvoruśarman who compiled in 1789 for Sir William Jones another Digest of law called Vivādasārārṇava[1534] in nine *taraṅgas.* This digest was suggested by Sir William Jones and two parts of it on contracts and succession were translated by Colebrooke in 1796. The translation was first published in 1797 A. D. and is known to the legal profession as Colebrooke's Digest. This work exercised great influence over the courts in their administration of Hindu Law in the early days. The work is divided into *dvīpas,* each *dvīpa* being subdivided into *ratnas.* The principal topics dealt with are: recovery of debts, deposits, sale without ownership, partnership, rescission of gifts, non-payment of wages, rescission of sale and purchase, emancipation from slavery, disputes between master and servant, duties of man and wife, inheritance and partition. Jagannātha is said to have died at the venerable age of 111 in 1806.[1535] Vide 'Dictionary of Indian Biography' by C. E. Buckland published in 1906, where on p.415 the dates of his birth and death are put as 1695–1806 A. D. with question marks against both dates. It is said 'the date of his birth is based on tradition.' He had a wonderful memory, became a remarkable logician and unrivalled his knowledge of Hindu Law; he was consulted by Sir William Jones and Harrington, he was held in great respect by the highest Hindu nobles

1533 Vide Mitra's Notices of Sanskrit Mss. Vol. X. No. 3376 pp. 115-117 where the names of the Pandits who prepared the Sanskrit work are given in the verse : वाणेश्वर–कृपाराम–रामगोपाल कृष्णजीवनाख्यैः । वीरेश्वर–कृष्णचन्द्र- श्रीगौरीकान्ताभिधानैः ॥

1534 Vide verses 6 and 7 of विवादसारार्णवं in I. O. Cat. Vol. III, No. 1505 'अथ यथा शास्त्रमवेत्य शासितुं प्रजाः **सुधीर्मिस्तरयोन्सभूपतिः ।** अजीजपत्स व्यवहारसाधको ग्रन्थः समस्तार्थमयो विरच्यताम् । अध्येषितस्तेन तदाप्तवृत्तिर्ग्रन्थान् समालोच्य बहूस्त्रिवेदी । **सर्वोरुशर्मा** विषयानुरूपं **विवाद-सारार्णव**मातनोति ॥

1535 Vide 'Dawn of new India' by Mr. Brajendranath Banerjee, 1927, Calcutta (pp. 81–91).

and the Hindu community. He had a free college for students; he left a great reputation as a scholar and died at a great age in 1806.

Though Jagannātha exercised great influence in moulding Hindu Law in Bengal, his work has been held from very early times not to have any binding authority in Western India.[1536]

119. Conclusion

In the foregoing pages most of the classical works and the most prominent writers on Dharmaśāstra during a period of about twenty-five centuries have been passed in review. The number of authors and works on dharmaśāstra is legion. All these numberless authors and works were actuated by the most laudable motives of regulating the Aryan society in all matters, civil, religious and moral, and of securing for the members of that society happiness in this world and the next. They laid the greatest emphasis on the duties of every man as a member of the whole Aryan society, as a member of the particular class to which he belonged and very little emphasis on the privileges of men. They created great solidarity and cohesion among the several classes of the Aryan society in India in spite of their conflicting interests and inclinations and enabled Hindu society to hold its own against successive aggressions of foreign invaders. They preserved Hindu culture and literature in the midst of alien cultures and in spite of bigoted foreign domination. There is no doubt that the authors on dharmaśāstra in their desire to evolve order out of chaos and to adjust and harmonise the varying practices of people with the dicta of ancient sages were guilty of the faults of raising hair-splitting arguments, divisions and sub-divisions and also of thinking that religious rites and formularies were the be-all and end-all of human existence. But living as, most of the later writers did, in the midst of aggressive and violently unsympathetic cultures and rulers and possessing no powerful central government that sympathised with their ideals, they were driven more and more to revolve within their own narrow grooves and could not see far in order to regulate society in a free and buoyant spirit. In spite of

1536 Vide *Vinayak v. Lakshmibai*, 1 Bom. H. C. R. 117 at p. 124.

these defects, the work done by the writers on dharmaśāstra should excite our admiration and entitles them to the regard of all those that are interested in the study of the vicissitudes of Hindu society for thousands of years.

Brief Note on Dharmaśāstra Works and Writers from Kāmarūpa (i. e. Assam)

Raghunandana in his Smṛtitattva several times mentions 'Kāmarūpīya-nibandha'. For example, in (vol. I) Tithitattva[1537] p. 86, Prāyaścitta p. 555, Malamāsa p. 820; (vol. II) Ekādaśī-tattva p. 102. The Tithitattva (p. 76) says that the Smṛtisāgara quotes the 'Matsyasūkta' and the Prāyaścittatattva (p. 535) says that the Smṛtisāgara is Kāmarūpīya-nibandha. It may be noted that on pp. 530 and 532 of the Prāyaścittatattva (vol. I) a work entitled Smṛtisāgarasāra is cited and verses of Bṛhad-Aṅgiras are quoted from it. The Nirṇayasindhu under the topic of 'mahānavamī' (p. 186 of Nir. edition of 1935) mentions Kāma-rūpa-nibandha and quotes the same verse as is quoted by Raghunandana (in vol. I. p. 86) as from Smrtisāgara, a Kāma-rūpīya nibandha.

On the occasion of the 22nd session of the All-India Oriental Conference held at Gauhati (Assam) in January 1965 a 'Prāgjyotiṣa souvenir' was published by Dr. Maheswara Neog (Local Secretary of that Conference). Among the several papers contained in that souvenir, Pandit Manaranjan Sastri, Principal of the Sanskrit College at Nalbari (Assam), contributes (on pp. 91–114) a very interesting and informative paper on the Kāmarūpa School of Dharmaśāstra. In the brief account that I present here I can refer only to a few salient points.

1537 The verse अष्टम्याः शेषदण्डश्च नवम्याः पूर्व एव च। तत्र या क्रियते पूजा विज्ञेया सा महाफला॥ quoted by Raghu (vol. I) Tithitattva, p. 86 and on p. 23 of the स्मृतिसागरसार of महामहोपाध्याय दामोदर compiled in *śake* 1308 (1386 A. D.).

One of the early and famous writers from Kāmarūpa is Nīlāmbarācārya. He is credited with the authorship of four works viz. (i) Aṁśaprakāśikā, a Com. on the Viṣṇupurāṇa; (ii) Śrāddhaprakāśa or Śrāddhabhāṣya; (iii) Kālakaumudī (on the appropriate times for religious acts and rites) and (iv) Candraprabhā - a digest of Smṛti material dealing with sins and prāyaścittas to be performed for the removal of the effects of sins. He tells us little about himself. At the end of the Śrāddhaprakāśa he tells us that his father was a learned man named Saṅkarṣaṇa and gave himself up at the confluence of the Ganges with the ocean. He learnt the *śāstras* from his father. He holds the view that the word *māsa* means by itself the lunar (*cāndra*) month, while other Kāmarūpa writers held and hold till these days the view that *māsa* means *Saura* (solar) month. As Śūlapāṇi in his Durgotsavaviveka, and Govindānanda in the Śuddhikaumudī (p. 275) mention him, he must be earlier than about 1375 A. D. and as he mentions the Kalpataru, Jīmūtavāhana, Govindarāja, Bhavadevabhaṭṭa, he must be later than about 1225 A. D. In his Śrāddhaprakāśa (when treating of 'adhimāsas' intercalary months) he says that he himself has observed about intercalary months, certain irregularities and mentions *śake* 1199 (i. e. 1277 A. D.) as the year in which the irregularity occurred. So Nīlāmbara must have flourished between 1240 and 1300 A. D.

The Kālakaumudī is mentioned several times by Raghunandana e. g. vol. I, Tithi pp. 73, 129, 141 and (vol. II) in Ekādaśītattva p. 51. A work called Smṛtisāgara is quoted several times by Raghunandana e. g. (in Vol. I) Tithi p. 76 (three verses are quoted as from Matsyasūkta cited by Smṛtisāgara), Tithi p. 86 (Smṛtisāgara is a Kāmarūpīyanibandha), Prāyaścitta-tattva p. 474 (quoting Devala), Prāyaścitta-tattva p. 554 cites Smṛtisāgara quoting Yama and Matsyatantra, (vol. I. p. 555); Ragunandana also quotes Smṛtisāgara (vol. I. Prāyaścittatattva pp. 530, 532 one verse on each page quoted from Bṛhad-Aṅgiras). It is clear from the above passages that the word 'Kāmarūpīya' 'Kamarūpanibandha' is not the name of one work, but that it is a general name for works composed by scholars from Kāmarūpa.

The Matsyasūkta is frequently quoted by Raghunandana, as in (vol. I) Tithi. p. 86, Malamāsa. p. 814, Saṁskāra p. 886; (in vol. II.) pp. 61, 69, 83 (several verses), 141 (when Strīdhvani is *śubha* Ekādaśī pp. 61, 69, 83; Udvāha p. 141.

Six verses from Svalpamatsyapurāṇa are cited by Raghunandana in (vol. II) Chandogavṛṣotsargatattva p. 537 (bearing on the Śraddha of a man's father.). For some details about this work, vide Journal of Ganganath Jha Research Institute, vol. IX parts 2–4, November 1953. The first five chapters are only a summary of the first six chapters of the Matsya-purāṇa. The interlocators are God incarnated as Matsya and the hearer is sage Manu.

Recently (in December 1964) Dr. P. C. Choudhury (Director of the Department of Historical and Antiquarian Studies, Assam) published a work edited by Pandit Manoranjan Shastri and himself entitled ' Smṛtijyotiṣasāra–saṅgraha ' containing three Dharmaśāstra works from Kāmarūpa viz. I. Smṛtisāgarasāra by Dāmodaramiśra (composed in *śake* 1308 i. e. 1386 A. D.) 76 pages; II Grahaṇakaumudī (pp. 79–121) by Mahāmahopādhyāya Pītāmbara–Siddhāntavāgīśabhaṭṭācārya, the most famous among Kāmarūpa writers on Dharmaśāstra (composed in *śake* 1530 i. e. 1608 A. D.); III. Jyotirmālā (pp. 125–163) on several astrological matters by Lakṣmīpati in *śake* 1613 (1691 A. D.).

It appears from the 2nd Introductory verse of the Smṛtisāgarasāra that it was epitome of a vast work and was condensed as Smṛtisāgarasāra for the benefit of the sons and pupils of Dāmodaramiśra[1538] and it was compiled in *śake* 1308 (i. e. 1386 A. D.). That it is a mere epitome is made clear in various places by the words ' vidhistu mūle ' p. 43 or Vistarastu mūle (p. 73). It criticizes Nīlāmbara[1539] and mentions many works that preceded him, such as Kalpataru (p. 36), Jīmūtavāhana, Rājamārtaṇḍa (p. 69), and Bṛhad–Rājamārtaṇḍa (pp. 63, 65), several Purāṇas etc.

The colophon at the end of Grahaṇa-kaumudī declares that Pītāmbara was patronized by the king Lakṣmīnārāyaṇa of Kāmarūpa. He quotes numerous authorities and in the Grahaṇakaumudī he quotes the Kṛtyacintāmaṇi several times e. g. pp.

1538 दामोदरो महामिश्रः कुरुते सारसंग्रहम् ॥ विचारगहने बुद्धेऽपारे **स्मृतिसागरे** । सुखाय **निजपुत्राणा**मुद्धारः क्रियते मया ॥ Intro. verses of the स्मृति-सागरसार.

1539 यत्तु **नीलाम्बरेण** साग्नेनिरग्नेश्चैकविषयत्वमापादितं तत्तावदात्मनोऽनभिज्ञत्वमेव स्थापितमिति । p. 34 of स्मृतिसागरसार.

101, 102, 103 and 118). In his 'Prāgjyotiṣa Souvenir' Paṇḍit Manoranjana Sastri points out (on p. 107) that one Pandit Taranath Goswami of Gauripur mentions 18 works called Kaumudīs as composed by Pītāmbara-vāgīśa, while another Pandit adds ten more Kaumudīs, as composed by Pītāmbara (in all 28) and Pandit Manoranjana Sastri gives his own list of 31 Kaumudīs of Pītāmbara (pp. 108-116 of Prāgjyotiṣa Souvenir). Pandit Manoranjana Sastri postulates that Pītāmbara lived for about 90 years from about 1525 to 1615 A. D. (Prāgjyotiṣa Souvenir, p. 111).

The printed Smṛtitattva apparently mentions three works called Smṛtisāgara, Smṛtisāgarasāra and Smṛtisārasāgara. This last, is quoted only once by Raghunandana (vol. I Tithi p. 181, three verses) and it appears to the present author a copyist's mistake (for Smṛtisāgarasāra).

Besides these three, there are other Kāmarūpa writers on Dharmaśāstra, such as Vedācārya author of a Dharmaśāstra digest called Smṛti-ratnākara (vide Journal of the Assam Research Society, Hemachandra Goswami Commemoration vol. XIV, 1960 pp. 63-77).

There is a large field for work by Kāmarūpa scholars on the Dharmaśāstra works composed in Assam during the last seven or eight centuries.

APPENDIX A.

List of Works on Dharmaśāstra

It is necessary to say a few words about the methods followed in preparing this list of the works on dharmaśāstra. Purely śrauta works have generally been excluded, except where they have been profusely quoted or relied upon by dharmaśāstra writers. Works of the Tantra class and the Purāṇas have been passed over, inas-much as they form in themselves independent and extensive branches of Sanskrit literature requiring an exhaustive and detailed treatment, which from considerations of space had to be abandoned here. All individual prayogas, māhātmyas, vidhis, vratas, śāntis, stotras have been omitted, except where the names of the authors are well-known or there is some importance or peculiarity attaching to them. Purely astrological works on jātaka, and tājika have not been included, but works of the muhūrta class that are closely connected with everyday religious practices have been included. Though the gṛhyasūtras and their commentaries were not dwelt upon in the body of the present work, they have been included in this list as their subject-matter is closely allied to dharmaśāstra. Only works up to about 1820 A. D. have been entered here. Works on politics (arthaśāstra) have also been included. I am afraid that all the restrictions set out above have not been rigorously observed in the following and crave the indulgence of scholars in this respect. I must gratefully acknowledge, as everyone engaged in preparing a similar list on any branch of post-Vedic literature must do, my indebtedness to the monumental Catalogus Catalogorum of Dr. Aufrecht. But even that catalogue leaves many things doubtful and necessarily gives meagre information. For removing such doubts I was compelled to read and compare the the original catalogues of Sanskrit mss. such as that of the India Office, the Notices of Sanskrit mss. by Dr. Mitra and M. M. Haraprasāda. Besides the third part of Aufrecht's Catalogue was published in 1903. Since then several other catalogues, such as the Descriptive Catalogues and Triennial Catalogues of the Madras Govt. mss. Library, Notices of mss. (new series, part III) by M. M. Haraprasāda Śāstri, Catalogue of Palmleaf and Paper mss. of Nepal Durbar Library by M. M. Haraprasāda Śāstri, Hultzsch's Report (part III), Catalogue of Central Provinces Sanskrit mss. by Rai Bahadur Hiralal and Catalogue of the mss. collected by

the Bihar and Orissa Govt. (vol. I), have been published. Moreover I have consulted hundreds of mss. from collections like those at the Deccan College (now in the Bhandarkar O. R. Institute at Poona), at the Ānandāśrama Institution (Poona), the Bhadkamkar memorial collection started by Prof. H. D. Velankar in Bombay at the Wilson College and the vast collection of the Baroda Oriental Institute. In preparing this list I give, wherever possible and desirable, the names of the authors and of their ancestors, the names of the works quoted by them or of the works that quote them, the age of the work (or of the mss.) their contents &c. In most cases the very name of the work indicates its subject-matter. In spite of all this many doubtful points are still left. Various circumstances tend to create confusion in preparing such lists as are offered here. The same work appears under two, three or even more names in the mss. and the catalogues. Sometimes the names of the authors and even their fathers' names are the same as in the case of Divākara, son of Mahādeva and Śaṅkara, son of Nīlakaṇṭha. Very often portions of a large work appear separately as distinct works in the Catalogues. The same author appears under several forms, as Narasiṁha and Nṛsiṁha, Nāgeśa and Nāgoji. I have made great efforts to remove such doubts as far as I could and hope that I have been able to make my own humble contributions to the work so ably done by Aufrecht and others. I do not give references to catalogues in the case of each work, nor do I give all possible references to catalogues against each entry. Only in important cases have I given references to catalogues. It has been my endeavour to give earlier references to work and authors wherever I could, than those given by Aufrecht and to find out the age of a work or author by resort to various devices. Only a detailed comparison with Aufrecht can show this, which task I must, in all humility, leave to the readers who will use this list. One more feature of this list to which I wish to draw the attention of the reader is that I have pointed out what works have been printed. In doing this I generally refer only to well-known series and editions like the Bombay Sanskrit series, the Benares Sanskrit series and have not set out editions to which very few can have access. For those who want exhaustive information on this point, the catalogues of printed works in the British Museum Library which have now been brought up to 1928 will be found helpful.

Besides the abbreviations given at the beginning of this work, the following abbreviations have been employed in this list and the next.

a = author of.

Ānan. sm. = The collection of smṛtis published by the Ānandāśrama Press, Poona.

Ānan. p. = Ānandāśrama Press (Series of books).

Ano. = Anonymous.

Aufrecht's Oxf. Cat. = Catalogue of Sanskrit mss. in the Bodleian Library at Oxford by Dr. Aufrecht (1864).

Baroda O. I. = Collection of Mss. at the Baroda Oriental Institute.

Ben. S. Series = Benares Sanskrit Series.

Bhad. col. = Bhadkamkar Memorial Collection made by Prof. H. D. Velankar of Wilson College, Bombay.

Bik. Cat. = Catalogue of Sanskrit mss. in the Library of H. H. the Maharaja of Bikaner by Rajendralal Mitra (1880).

B. O. Cat. = Cat. of mss. collected for the Bihar and Orissa Government, vol. I.

Burnell's Tanj. Cat. = Classified Index to the Sanskrit mss. in the palace at Tanjore by Dr. A. C. Burnell (1880).

C. = commentary (of a work under which this letter occurs).

CC. = commentary on a commentary.

Ch. S. Series = Chowkhamba Sanskrit Series.

com, = commentary or commentator, according to context.

C. P. cat. = Catalogue of Sanskrit and Prakrit mss. in the Central Provinces and Berar, by Rai Bahadur Hiralal (1926, Nagpur).

G. O. Series = Gaikwad's Oriental Series, Baroda.

Govt. O. Series = Government Oriental Series, Poona.

Hultzsch's R. = Reports on Sanskrit mss. in Southern India by Dr. Hultzsch, parts I-III.

Jivananda sm. = collection of smṛtis edited by Jivananda in two parts.

m. = mentioned (by or in).

Mysore G. O. L. = Mysore Government Oriental Library Series.

N. = Notices of Sanskrit mss. in Bengal vols. I–XI (vols. I–IX by Dr. R. Mitra and X–XI by M. M. Haraprasāda Śāstri).

N. (new series) = Notices of Sanskrit mss., new series, vols. I–III by M. M. Haraprasāda Śāstri.

Nir. P. = Nirṇayasāgara Press, Bombay.

pr. = printed.

q. = quotes.

Stein's cat. or Stein = Catalogue of the Sanskrit mss. in the Raghunath temple Library of H. H. the Maharaja of Jammu and Kashmir, by Dr. M. A. Stein (1894).

Ulwar cat. = Catalogue of mss. in the Library of the Maharaja of Ulwar, by Dr. Peterson.

Venk. P. = Veṅkaṭeśvara Press, Bombay.

W. and K. = Catalogue of Sanskrit mss. in the Bodleian Library, vol. II (1905) by Dr. Winternitz and Prof. A. B. Keith.

अंशबलि gives propitiatory rites (Śānti) for any particular aṁśa of a man's rāśi.

अकालभास्कर by शम्भुनाथ सिद्धान्तवागीश; composed in Śake 1636 (अङ्गाग्निरसक्षोणी) on intercalary months, how to calculate them and on the special duties performed in them.

अक्षमालाप्रतिष्ठा.

अखण्डादर्श by अखण्ड (?) m. in स्मृतिरत्नाकर of वेङ्कटनाथ. Divided into kāṇḍas on dharma and vyavahāra.

अगस्त्य or **अगस्तिसंहिता** m. in कालविवेक of जीमूतवाहन, in अपरार्क.

अग्निकार्य.

अग्निकार्यपद्धति.

अग्निनिर्णय by कमलाकर.

अग्निसंधानवचन on ceremonies performed to make up for omission in the daily performance of aupāsana.

अग्निस्थापन.

अग्निहोत्रकर्मन्.

अग्निहोत्रमन्त्रार्थचन्द्रिका by वैद्यनाथ, son of रामचन्द्र, son of विट्ठल. About 1683 A. D.

अग्निहोत्रिदाहविधि.

अघदीपिका.

अघनिर्णय by वेङ्कटेश, son of रङ्गनाथ and grandson of सरस्वतीवल्लभ; names विज्ञानेश्वर, अखण्ड, स्मृत्यर्थसार, वरदराज.

C. by author.

C. called दीपिका by रामानुजयज्वन्.

C. by वैदिक सार्वभौम (this is probably the same as the author's own com.).

अघनिर्णय by वीरराघव of वसिष्ठगोत्र.

अघपञ्चविवेचन by मथुरानाथ.

अघपञ्चषष्टि by मथुरानाथ (in 65 verses).

अघपञ्चषष्टि by वीथि (-षि- or -जि-नाथ of the कौशिकगोत्र.

C. स्मृतिसिद्धान्तसुधा by रामचन्द्र बुध.

अघप्रकाशिका (in 11 khaṇḍas).

अघप्रदीप.

अघप्रदीपिका ascribed to याज्ञवल्क्य.

अघवाडव or **दानसार** by विश्वेश्वरभट्ट (Baroda O. I. No. 7129 C.).

अघविमोचन.

अघविवेक by नीलकण्ठदीक्षित, son of अप्पयदीक्षित अद्वैताचार्य of भारद्वाजगोत्र (in 6 प्रकरणs).

अघविवेचन by रामचन्द्र, son of अनन्त of भारद्वाजकुल, in two परिच्छेदs.

C. refers to मुक्ताफल.

C. by रुचिदत्त.

अघशतक.

अघषट्क.

अघसंशयतिमिरादित्यसूत्र.

अघसंग्रह.

अघसंग्रहदीपिका (Hultzsch R. I. No. 270).

अङ्कुरार्पणप्रयोग (from प्रयोगरत्न of नारायणभट्ट).

अङ्कुरार्पणविधि (from पाञ्चरात्रागम).

" (from शारदातिलक).

अङ्गिरस् Vide sec. 39.

C. by कुलमणि शुक्ल.

अचलनिबन्ध.

अणुछलारीय by शेषाचार्य.

अण्णादीक्षितीय by अण्णादीक्षित.

अतिक्रान्तप्रायश्चित्त.

अतिरुद्रशान्ति.

अतीचारानिर्णय by महेश (B. O. cat. vol. I, p. 2, No. 3).

अतीचारनिर्णय by भुजबलभीम (B. O. cat. vol. I, p. 3, No. 4).

अत्रि Vide sec. 16.
- C. by कृष्णनाथ.
- C. by तकनलाल. Later than 1686 A. D.
- C. by हरिराम.

अद्भुतदर्पण or अद्भुतसंग्रह by माधवशर्मन् of the बुधबाण family, son of रघुनाथ and elder brother of गोविन्द. Based on the अद्भुतसागर of बल्लालसेन. On दिव्य, नाभस and भौम phenomena. Quotes मयूरचित्र N (new series) vol. I, pp. 2-4

अद्भुतविवेक by महीधर.

अद्भुतसागर by बल्लालसेन son of विजयसेन (printed in 1905 by Prabhakari and Co., Calcutta); m. by रघुनन्दन, कमलाकर, नीलकण्ठ, अनन्तदेव; begun in 1090 śake (1168 A. D.) and finished by लक्ष्मणसेन.

अद्भुतसागरसार by चतुर्भुज.
- ,, by श्रीपति.

अद्भुतसिन्धु; quoted by नारायण in शान्तितत्त्वामृत.

अद्भुतामृत on उत्पातs of three kinds, दिव्य, आन्तरिक्ष, भौम.

अद्भुतोत्पातशान्ति of शौनक.

अधिकमासप्रकरण.

अधिकमासनिर्णय -vide मलमासनिर्णय.

अधिकमासफल.

अधोमुखजननशान्ति attributed to शौनक.

अध्यायोपाकर्मप्रयोग.

अनन्तभाष्य- m. in समयमयूख.

अनन्तव्रतपूजापद्धति (from the व्रतार्क of शङ्कर.

अनन्तव्रतोद्यापन.

अनन्तभट्टी or स्मार्तानुष्ठानपद्धति of अनन्तभट्टदीक्षित son of विश्वनाथ, surnamed यज्ञोपवीत. Vide under प्रयोगरत्न.

अनन्ताह्निक.

अनाकुला, com. of हरदत्त on आपस्तम्बगृह्यसूत्र. Vide sec. 87.

अनाचारनिर्णय.

अनावृष्टशान्ति of शौनक.

अनुभोगकल्पतरु by जगन्नाथ.

अनुमरणप्रदीप by गौरीशभट्ट.

अनुमरणविवेक (quoted by रघुनन्दन in शुद्धितत्त्व).

अनुयागपद्धति by आनन्दतीर्थ, son of जनार्दन

अनुयागपद्धति by कृष्णानन्दसरस्वती.
- C. by आर्याध्वरीन्द्र (Baroda O. I. No. 12537).

अनुष्ठानपद्धति.
- C. by रघुनाथ.

अनूपविलास or धर्माम्भोधि written under Anūpasiṁha Rāṭhor by मणिराम दीक्षित, son of गङ्गाराम, son of शिवदत्त, divided into six parts, आचाररत्न, समयरत्न, संस्काररत्न, वत्सररत्न, दानरत्न, शुद्धिरत्न. Refers to Alamgir, emperor of Delhi. अनूपसिंह was contempo-

rary of Shah Jehan. About 1660 A. D.

अनूपविवेक attributed to अनूपसिंहदेव of Bikaner. Treats of the शालग्रामपरीक्षण in five ullāsas. अनूपदेव ruled in 1673, son of कर्णसिंह (1634). Vide D. C. ms. 22 of 1902–1907 copied in śake 1691. Vide under दानरत्नाकर.

अन्तरिक्षवायुवीर्यप्रकाश.

अन्त्यकर्मदीपिका by हरिभट्ट दीक्षित.

अन्त्यकर्मपद्धति.

अन्त्यक्रियाविधि by मणिराम. Quotes शुद्धिमयूख. Later than 1640 A.D.

अन्त्येष्टि.

अन्त्येष्टिक्रियापद्धति.

अन्त्येष्टिपद्धति.

अन्त्येष्टिपद्धति by अनन्तदेव, son of आपदेव. Vide sec. 114.

अन्त्येष्टिपद्धति by केशव, son of अनन्तभट्ट of पुण्यस्तम्भ (Puṇtāmbe on the Godāvarī). Later than 1450 A. D.

अन्त्येष्टिपद्धति by महेश्वरभट्ट.

अन्त्येष्टिपद्धति by रामाचार्य.

अन्त्येष्टिपद्धति by हरिहर son of भास्कर alias भानुभट्ट, following भारद्वाजसूत्र, and the भाष्य thereon; says there are a hundred पद्धतिs following भारद्वाज, but his is quite different.

अन्त्येष्टिपद्धति or और्ध्वदेहिकपद्धति by भट्टनारायण, son of रामेश्वर; vide sec. 108 (pr. Nir. P.).

अन्त्येष्टिपद्धति or और्ध्वदेहिकपद्धति by विश्वनाथ son of गोबाल.

अन्त्येष्टिप्रकाश by दिवाकर, of the भारद्वाजगोत्र. N (new series) vol. III. p. 3.

अन्त्येष्टिप्रयोग (आपस्तम्बीय).

अन्त्येष्टिप्रयोग (हिरण्यकेशी) by केशवभट्ट from his प्रयोगमणि.

अन्त्येष्टिप्रयोग by नारायणभट्ट. Vide sec. 108.

अन्त्येष्टिप्रयोग by विश्वनाथ, based on आश्वलायन.

अन्त्येष्टिविधि by जिकन, quoted by रघुनन्दन in शुद्धितत्त्व.

अन्त्येष्टिप्रायश्चित्त.

अन्त्येष्टिसामग्री.

अन्त्येत्यष्ट्यर्क printed in Bombay in 1890 A. D.

अन्नदान.

अन्नप्राशन.

अन्नप्राशनप्रयोग.

अन्वष्टका.

अन्वष्टकानवमीश्राद्धपद्धति.

अपमृत्युञ्जयशान्ति ascribed to शौनक.

अपिपालपद्धति (or शूद्रपद्धति) of अपिपाल m. in श्राद्धतत्त्व of रघुनन्दन, श्राद्धक्रियाकौमुदी of गोविन्दानन्द. Earlier than 1500 A. D.

अपिपालकारिका m. in मालमासतत्त्व of रघुनन्दन.

अपेक्षितार्थद्योतिनी, com. by नारायण, m. in मदनरत्न (शान्त्युद्द्योत).

अब्दपूर्तिप्रयोग or वर्षसिद्धि.

अब्दमूर्तिपूजा.

अब्धि by केदार (?); quoted by श्रीधर in स्मृत्यर्थसार.

अभक्ष्यभक्ष्यप्रकरण.

अभिनवप्रायश्चित्त.

अभिनवमाधवीय by माधवाचार्य.

अभिनवषडशीति (on अशौच) by सुब्रह्मण्य, son of वेङ्कटेश of पोंद्ररिवंश (printed in Telugu script, Madras 1874). Vide Hultzsch's R. vol. II. p. 113 and preface p. VI.

C. धर्मप्रदीपिका by the author himself; refers to चन्द्रिका, माधवीय and षडशीति of कौशिकादित्य. Later than 1400 A. D.

अभिलषितार्थचिन्तामणि, alias मानसोल्लास by चालुक्य king सोमेश्वर (vol. I in G. O. S. and also in Mysore G. O. L.); composed in 1051 śake (i. e. 1129 A. D.); has 100 chapters divided into five विंशतिs on 'means of acquiring rājya' 'means of the stability of the kingdom,' 'royal enjoyments,' '*vinoda* or recreations' and 'krīḍā' (games and sports).

अभ्युदयश्राद्ध.

अमृतव्याख्या m. in शुद्धिचन्द्रिका of नन्दपण्डित. Earlier than 1575 A. D.

अम्बिकार्चनचद्रिका m. in अहल्याकामधेनु.

अयननिर्णय by नारायणभट्ट.

अयाचितकालनिर्णय.

अयुतहोमलक्षहोमकोटिहोमाः by राम, a protege of अनूपसिंह of Bikaner. About 1650 A. D.

अयुतहोमविधि by नारायणभट्ट. Vide sec. 108.

अरुणस्मृति m. in दानचन्द्रिका, निर्णयसिन्धु. Vide Ulwar cat. No. 1253 and extract 285, which show that there are 149 verses on acceptance of gifts and प्रायश्चित्तs connected therewith.

अर्कविवाहपद्धति by शौनक.

अर्कविवाह (on marriage with the Arka plant before marrying a third wife on the death of the first two). BBRAS. cat. p. 240

अर्घ्यदान.

अर्घ्यप्रदानकारिका.

अर्घ्यानुष्ठान.

अर्जुनार्चनकल्पलता by रामचन्द्र (on worship of कार्तवीर्य).

अर्जुनार्चापारिजात by रामचन्द्र.

अर्थकौमुदी of गोविन्दानन्द, a com. on शुद्धिदीपिका. Vide sec. 106.

अर्थशास्त्र of कौटिल्य; vide sec. 14.

C. प्रतिपदपञ्चिका of भट्टस्वामिन (ms. on chap. 8-36 of 2nd अधिकरण).

C. नयचन्द्रिका of माधवयज्वमिश्र.

C. श्रीमूल by गणपतिशास्त्रिन् (Tri. S. S).

अर्थप्रदीप m. in राजनीतिरत्नाकर of चण्डेश्वर.

अर्धोदयपर्वपूजन (Baroda O. I. No. 3742).

अर्हन्नीति of हेमाचार्य; 1088-1172 A.D. (printed at Ahmedabad, 1906).

अलङ्कारदान.

अलसकाजीर्णप्रकाश.

अल्पयम m. in स्मृतिसार of हरिनाथ.

अवधूताश्रम—Ano. Gives denominations of ten classes of saṁnyāsins and their duties. N

(new series) vol. III. preface p. IX and p. 8.

अवसानकालप्रायश्चित्त.

अशुद्धिचन्द्रिका (or rather शुद्धिचन्द्रिका) by नन्दपण्डित. Vide sec. 110.

अशौचनिर्णय by उमानाथ (B. O. Cat. No. 10, p. 7).

अशौचप्रकाश-vide under आशौचप्रकाश. Many works on अशौच indiscriminately use the words अशौच and आशौच.

अशौचसार by सत्पण्डितश्रीबलभद्र, mentions कुबेरपण्डित, भीमोपाध्याय, भवदेवभट्ट and स्मृतिसमुच्चय.

अश्वत्थपूजा.

अश्वत्थप्रतिष्ठा.

अश्वत्थोद्यापन (from शौनकस्मृति) BBRAS cat. vol. II. p. 240.

अश्वत्थोपनयनपद्धति (acc. to शौनक) BBRAS cat. vol. II. p. 240.

अश्वदान.

अष्टकाकर्मन्.

अष्टकाकर्मपद्धति.

अष्टकाशौचभाष्य vide सूतकनिर्णय.

अष्टमहाद्वादशीनिर्णय by रघुनाथ, son of माधव (Baroda O. I. No. 12586 A). About 1550-1625 A. D.

अष्टमहामन्त्रपद्धति quoted in स्मृत्यर्थसागर.

अष्टाविंशतिमुनिमत (Baroda O. I. No. 12743).

अष्टश्राद्धविधानविधि.

अष्टादशगोत्र (Baroda O. I. No. 3854).

अष्टदशजातिनिर्णय (Stein p. 82).

अष्टादशविवादसंक्षेप (Stein p. 82).

अष्टादशसंस्काराः by चतुर्भुज.

अष्टादशस्मृतिसार.

अष्टादशस्मृतिसारसंग्रहः (Baroda O. I. No. 10214).

असगोत्रपुत्रपरिग्रहपरीक्षा by अहोबल. N (new series) vol. III. p. 11.

असपिण्डासगोत्रपरीक्षा-probably the same as असगो...परीक्षा above.

असपिण्डासगोत्रपुत्रपरिग्रहविधि by अहोबलशास्त्रिन्.

अस्थिप्रक्षेप (from चन्द्रप्रकाश Baroda O. I. No. 5478).

अस्थिशुद्धि.

अस्थिशुद्धिप्रयोग.

अस्थ्युद्धरण.

अहर्विधि.

अहल्याकामधेनु (Ms. in Benares S. college) by केशवदास, called after अहल्या, wife of खण्डेराव, son of मल्लारिराव; seems to refer to Ahilyabai, the famous ruler of Indore in the latter half of the 18th century).

अहिर्बुध्न्यसंहिता (pr. at Adyar by Schrader).

अर्हन्नीति by हेमाचार्य, दायभाग portion, pr. at Lucknow in 1891.

आग्रयणपद्धति by विट्ठल दीक्षित Part of यजुर्वल्लभा (q. v.).

आङ्गिरसस्मृति on प्रायश्चित्त in 12 chapters. (I. O. Cat vol. III. p. 380, No. 1304)

आचारकाण्ड.

आचारकौमुदी by गोपाल (Baroda O. I. No. 11133).

आचारकौमुदी by राजाराम son of सोमेश्वर (Vaiṣṇavite treatise on good conduct and devotion to Viṣṇu) ms. (N. vol. VIII. 191) dated संवत् 1782 (1725-26 A.D.).

आचारखण्ड (Baroda O. I. No. 12796).

आचारचन्द्रिका by त्रिविक्रमसूरि.

आचारचन्द्रिका by पद्मनाभदत्त. In 1367 A.D. he composed his सुपद्म grammar and his पृषोदरादिवृत्ति in 1375 A. D.

आचारचन्द्रिका by रत्नेश्वरमिश्र.

आचारचन्द्रिका by रमापति.

आचारचन्द्रिका by श्रीनाथाचार्यचूडामणि, son of श्रीकराचार्य (on duties of शूद्रs and द्विजs), ms. copied in Śake 1410 (1488-89 A.D.); m. by रघुनन्दन; flourished about 1475 A. D.; vide I O. Cat. p. 524 for date Śake 1410 of the ms.

आचारचन्द्रोदय alias माधवप्रकाश by महेश, son of सारस्वतदुर्ग and pupil of विठ्ठल पुरुषोत्तम कविवर of मिथिला; divided into 8 परिच्छेदs in relation to the duties of the eight parts of the day for Vājasaneyas; composed under माधव, youngest of the three sons of a chief named नानू, king of लावपुर on the banks of इरावती on the Western coast of India. Later than 1500 A. D. Vide Mitra's Notices V. p. 97 and I. O. Cat. p. 506.

आचारचन्द्रोदय by सदाराम.

आचारचिन्तामणि by वाचस्पतिमिश्र; m. by रघुनन्दन, श्रीदत्त. Vide sec. 101.

आचारतरङ्गिणी by रविनाथमिश्र.

आचारतत्त्व by हरिप्रसाद, son of मकरन्द (Stein's cat. pp. 83 and 301).

आचारतिलक quoted in द्रव्यशुद्धिदीपिका and निर्णयदीपक; earlier than 1500 A. D.

आचारतिलक by गङ्गाधर in 108 verses. Vide D. C. Ms. No. 135 of 1886-92 for a fragment.

आचारदर्पण by श्रीदत्त the same as आचारादर्श; vide sec 90.

आचारदर्पण of बोपदेव, m. in पूर्तदिनकरोद्योत.

आचारदर्शन.

आचारदीधिति part of the स्मृतिकौस्तुभ of अनन्तदेव.

आचारदीप-or प्रदीप by कमलाकर resident of कर्पूरग्राम (Kopargaon) on the Godāvarī.

आचारदीप by नागदेव on āhnika in 8 अध्यायs; quoted by नीलकण्ठ in his आचारमयूख and by अग्निहोत्रिहरिहर on कात्यायन's स्नानविधिसूत्र: ms. (B. O. Cat. No. 22) dated 1436 A. D.

आचारदीपक of गंगाविष्णु, patronised by त्रिविक्रम; ms. copied 1752 A. D.

आचारदीपिका.

आचारदीपिका by कमलाकर.

आचारदीपिका, a com. by हरिलाल on the आचारादर्श of श्रीदत्त.

आचारदीपिका from सारसमुच्चय (Baroda O. I. No. 10910)

आचारद्वैतविवेक by विभाकर, composed under king रामभद्र of मिथिला; solves doubts on श्राद्ध. About 1500 A. D.

आचारनवनीत by अप्पा दीक्षित, a native of गौरीमायूर; composed in the time of Shahaji (1684-1711 A. D.); divided into four kāṇḍas on आचार, श्राद्ध, द्रव्यशुद्धि and कालनिर्णय.

आचारनिर्णय by गोपाल.

आचारनिर्णय in 66 verses on duties of ब्राह्मणs, origin of कायस्थs &c.

आचारपञ्चाशिका by महाशर्मन्.

आचारपद्धति by वासुदेवेन्द्र.

" by विद्याकर.

" by श्रीधरसूरि.

आचारप्रकाश by भास्कर, son of आप्पाजी (Baroda O.I. No.12789).

आचारप्रकाशिका quoted in अहल्याकामधेनु.

आचारप्रदीप by केशवभट्ट, quoted in श्राद्धतत्त्व of रघुनन्दन.

आचारप्रदीप by नागदेव. He wrote निर्णयतत्त्व also.

आचारप्रदीप by भट्टोजि.

आचारप्रशंसा.

आचारभूषण of त्र्यम्बक राम ओक (in 1741 Śake) in 9 किरणs; pr. in Ānan. P.

आचारमञ्जरी by मथुरानाथ.

आचारमयूख of नीलकण्ठ (ed. by J. R. Gharpure, Bombay and by Gujarati P., Bombay). Vide sec. 112.

आचारमाधवीय of माधवाचार्य, the first part of his com. on पराशरस्मृति.

आचारमाला by निधिराम.

आचाररत्न m. in आह्निकतत्त्व of रघुनन्दन.

आचाररत्न by मणिराम (first part of अनूपविलास).

आचाररत्न by लक्ष्मणभट्ट, son of रामकृष्णभट्ट, son of नारायणभट्ट. He was younger brother of कमलाकरभट्ट and so flourished 1580-1640 A. D. pr. at Nir. P.

आचाररत्न by चन्द्रमौलि.

आचाररत्नाकर quoted by रघुनन्दन in आह्निकतत्त्व.

आचारवाक्यसुधा.

आचारवारिधि by रमापति उपाध्याय-सन्मिश्र. He wrote विवादवारिधि also.

आचारविधि.

आचारविवेक by मानसिंह.

आचारविवेक by मदनसिंह (part of मदनरत्न).

आचारव्रतादिरहस्य.

आचारसंग्रह by रत्नपाणिशर्मा, son of गंगोली संजीवेश्वरशर्मा.

आचारसंग्रह by हरिहरपण्डित, son of नारायण.

आचारसागर of बल्लालसेन quoted in the मदनपारिजात (p. 58), स्मृतिरत्नाकर of वेदाचार्य, and in author's own work दानसागर (composed about 1168 A. D.).

आचारसार m. by हेमाद्रि (III. 2. 900).

आचारसार by लक्ष्मणभट्ट, son of रामकृष्ण, son of नारायण; seems to be the same work as आचाररत्न above.

आचारस्मृतिचन्द्रिका by सदाशिव, son of गदाधर.

आचारादर्श by श्रीदत्त (मैथिल). About 1300 A. D. (pr. at Benares, saṁvat 1920 and by Ven. P.);

m. in the शुद्धिविवेक of रुद्रधर and mentions कामधेनु, कल्पतरु and हरिहर, vide sec. 90.

C. by गौरीपति, son of दामोदर, composed in Benares in 1696 संवत् (1640 A. D.). pr. by Ven. P. C. आचारदीपिका by हरिलाल

आचारादर्शिका, abridgment of the आचारादर्श.

आचारार्क a part of धर्मशास्त्रसुधानिधि by दिवाकर, son of महादेव, son of बालकृष्ण; refers to नीलकण्ठ author of मयूखs who was his maternal grandfather; composed in संवत् 1743 (i. e. 1686-87 A. D.).
C. by तकनलाल.

आचारार्कक्रम (अनुक्रमणिका of आचारार्क) by the author's son वैद्यनाथ who wrote अनुक्रमणिका to दानहारावलि and श्राद्धचन्द्रिका also.

आचारार्क by मथुरानाथ.

आचारार्क by रामचन्द्रभट्ट.

आचारेन्दु of त्र्यम्बक, son of नारायण, surnamed माटे. Composed in Śake 1760 (1838 B. D.) at सप्तर्षि (modern Satara). pr. in Ānan. P.

आचारेन्दुशेखर by नागेशभट्ट, son of शिवभट्ट and सती. Vide sec. 115.

आचारोद्द्योत by टोडरानन्द.
" part of मदनरत्नप्रदीप by मदनसिंहदेव.

आचारोल्लास first part of the परशुरामप्रकाश by खण्डेराय, son of नारायणपण्डित धर्माधिकारिन् at Benares at the bidding of परशुराममिश्र, who was a शाकद्वीपीय ब्राह्मण and son of होलिल(र)मिश्र, who was given the title वाणीरसालराय by the emperor. The 25th मयूख speaks of the origin of शाकद्वीपीयब्राह्मणs. N. (new series) vol. II. pp. 10-12.

आचारोल्लास by मथुरानाथ शुक्ल.

आचार्यगुणादर्श, of वेङ्कटाचार्य son of शतक्रतुताताचार्य (Madras ms. contains only the chap. called पंचकालक्रम dealing with rites and worships performed by वैष्णवs during the day divided into five parts).

आचार्यचूडामणि.
C. on शूलपाणि's श्राद्धविवेक, quoted by रघुनन्दन and in शूद्रकमलाकर.

आतिथ्येष्टि.

आतुरसंन्यास Vide B. B. R. A. S. Cat. vol. II. p. 241.

आतुरसंन्यासकारिका.

आतुरसंन्यासपद्धति (Baroda O. I. No. 5803).

आतुरसंन्यासविधि.

आतुरसंन्यासविधि by आङ्गिरस.

आतुरसंन्यासविधि by कात्यायन.

आतुरादिपद्धति D. C. Ms. No. 138 of 1886-92.

आत्रेयधर्मशास्त्र in 9 अध्यायs (I. O. Cat. vol. III. p. 380 No. 1305). There is another in 6 chapters (I. O. Cat. vol. III. p. 381, No. 1308).

आत्रेयधर्मशास्त्र m. by विश्वरूप, हेमाद्रि.

आत्रेयस्मृति (in 369 verses). I. O. Cat. vol. III. p. 381.

आथर्वणगृह्यसूत्र (ms. in Bom. University Library) in 14 adhyāyas and 141 khaṇḍikās; ends with anadhyāya (school holidays); m. in **नीतिमयूख**.

आथर्वणप्रमिताक्षरा by **वासुदेव**, son of **श्रीपति**. (Baroda O. I. No. 7603). Mentions **हेमाद्रि** and **त्रैविक्रमीपद्धति**.

आदिधर्मसारसंग्रह attributed to Tulājirāja (1765–88 A. D.).

आदिस्मृत्यर्थसार- Vide **स्मृत्यर्थसार**.

आनन्दकरनिबन्ध–m. in **स्मृतिसारोद्धार** of **विश्वम्भर**.

आपस्तम्बप्रायश्चित्तशतद्वयी - vide **प्रायश्चित्तशतद्वयी**.

आपस्तम्बयल्लाजीय.

आपस्तम्बसूत्रध्वनितार्थकारिका or **त्रिकाण्डमण्डन** by **भास्करमिश्र**, son of **कुमारस्वामिन्**. It contains four **काण्ड** on **अधिकार, प्रतिनिधि, पुनराधान, आधान** (pr. B. I. Series).
C. Vide Stein (Cat. p. 12).
C. **पदप्रकाशिका** or **त्रिकाण्डमण्डनविवरण** ano. (Is it same as above?)

आपस्तम्बगृह्यसूत्र (ed. by Winternitz and tr. in S. B. E. vol. 30).
C. **अनाकुला** by **हरदत्त** (pr. in Mysore G. O. L. Series).
C. by **कर्क**.
C. **कपर्दिकारिका** (pr. at Kumbhakonam, 1916).
C. **गृह्यतात्पर्यदर्शन** by **सुदर्शनाचार्य** (pr. Kashi S. Series).
C. **प्रयोगवृत्ति** by **तालवृन्तनिवासिन्** (pr. at Kumbhakonam,1902).

आपस्तम्बगृह्यप्रदीपिका.

आपस्तम्बगृह्यप्रयोग.

आपस्तम्बगृह्यभाष्यार्थसंग्रह quoted by हेमाद्रि.

आपस्तम्बगृह्यसार by **महामहोपाध्याययोपनभट्ट** (आन्ध्र).

आपस्तम्बगृह्यसूत्रकारिका by **सुदर्शन**, son of **वाग्विजय**.

आपस्तम्बगृह्यसूत्रकारिकावृत्ति by **नरसिंह** (exposition of **आपस्तम्बगृह्य** in 969 verses composed in śake 1536, 1614–15 A. D.; pr. in 1922 with Telugu tr.).

आपस्तम्बजातकर्म by **बापण्णभट्ट**.

आपस्तम्बधर्मसूत्र Vide sec. 7.
C. **उज्ज्वला** by **हरदत्त** (pr. in B. S. Series and at Kumbhakonam).

आपस्तम्बपद्धति.

आपस्तम्बपद्धति by **विश्वेश्वरभट्ट**.

आपस्तम्बपरिभाषासूत्र (edited with two com. in Mysore G. O. L. Series 1894 and in Ānand. Series No. 93).
C. by **कपर्दिस्वामिन्**.
C. by **हरदत्त**.

आपस्तम्बपूर्वप्रयोग.

आपस्तम्बपूर्वप्रयोगकारिका.

आपस्तम्बपूर्वप्रयोगपद्धति by **शिङ्गाभट्ट** (Hultzsch R. 1 No. 87).

आपस्तम्बप्रयोगरत्न by **नारायणयज्वन्**.

आपस्तम्बप्रयोगसार.

आपस्तम्बप्रयोगसार by **गङ्गाभट्ट**.

आपस्तम्बप्रायश्चित्तशतद्वयी.
C. by **वेङ्कटवाजपेयिन्**.

C. by हरिहर (I. O. ms. dated संवत् 1589 i. e. 1532 A. D.; vide cat. p. 565.

आशौचदीधिति, part of the स्मृतिकौस्तुभ by अनन्तदेव.

आशौचदीपक by a prince of कोटिलिङ्गपुरी (Cranganore).
C. by author.

आशौचदीपिका by अघोरशिवाचार्य.

आशौचदीपिका by विश्वेश्वरभट्ट alias गागाभट्ट. N. VI. p. 136. Portion of दिनकरोद्द्योत on आशौच.

आशौचदीपिका by श्यामसुन्दर-भट्टाचार्य.

आशौचदीपिका by कम्भालूर नृसिंह, who consulted हेमाद्रि, माधवीय, षडशीति, पारिजात.

आशौचनिर्णय or षडशीति Aufrecht II. p. 11 identifies षडशीति with अभिनवषडशीति.

आशौचनिर्णय by आदित्याचार्य or कौशिकादित्य.
C. शुद्धिचन्द्रिका by नन्दपण्डित (pr. Ch. S. Series) between 1590-1625 A. D.

आशौचनिर्णय of कौशिकाचार्य (in Bhadkamkar collection); contains 146 verses, refers to 86 verses of कौशिकादित्य and adds certain texts of गोभिल.

आशौचनिर्णय by गोपाल, composed in शके 1535 (1613 A. D.); quoted by him in शुद्धिनिर्णय. N. IX p. 267.

आशौचनिर्णय by गोविन्द, son of नृहर्याचार्य who is styled मातामह also by गोविन्द.

आशौचनिर्णय by जीवदेव, son of आपदेव; born on the Godāvarī; probably brother of अनन्तदेव.

आशौचनिर्णय by त्र्यम्बकपण्डित, son of रघुनाथ, son of नारायण of the आङ्गिरसगोत्र (divided into अंशs), (pr. at Nir. P.). Quotes निर्णयसिन्धु and नागोजिभट्टीय; about 1760 A. D.

आशौचनिर्णय by नागोजि, son of शिवभट्ट.

आशौचनिर्णय by भट्टोजि (1560-1620 A. D.).

आशौचनिर्णय by माधव, son of रामेश्वर; about 1515-1570 A. D.).

आशौचनिर्णय by रघुनन्दन.

आशौचनिर्णय by रघुनाथपण्डित; vide under त्रिंशच्छ्लोकी.

आशौचनिर्णय by रामचन्द्र.

आशौचनिर्णय by वरद, son of श्रीनिवास. Refers to आशौचदशक and आशौचशतक as his authorities.

आशौचनिर्णय by वीरेश्वर.

आशौचनिर्णय by वेङ्कटाचार्य; see अघनिर्णय.

आशौचनिर्णय by वेदान्तरामानुजतातदास, son of वेङ्कटेशवरदताताचार्य.

आशौचनिर्णय by वैदिकसार्वभौम (Is it same as आशौचशतक?).
C. by शठकोपदास (Baroda O. I. No. 6380 b.).

आशौचनिर्णय by श्रीनिवासतर्कवागीश.

आशौचनिर्णय by सोमव्यास.

आशौचनिर्णय by हरि.

आशौचनिर्णय or स्मृतिकौस्तुभ by रायस वेङ्कटाद्रि.

आशौचनिर्णय or **स्मृतिसंग्रह**.

आशौचनिर्णय or **स्मृतिसार**, a com. on some work of **वेङ्कटेश**.

आशौचनिर्णयसंग्रह (Baroda O. I. No. 12600).

आशौचनिर्णयटीका by **मथुरानाथ**.

आशौचपरिच्छेद.

आशौचप्रकाश by **चतुर्भुज भट्टाचार्य**; probably the same as that m. in **शुद्धितत्त्व** of **रघुनन्दन** and so before 1500 A. D.

आशौचप्रकाश (from **धर्मतत्त्वकलानिधि**) by **पृथ्वीचन्द्र**.

आशौचमञ्जरी.

आशौचमाला by **गोपालसिद्धान्त**.

आशौचविवेक.

आशौचव्यवस्था by **राधानाथशर्मन्**.

आशौचशतक.

आशौचशतक by **रामेश्वर**.

आशौचशतक by **वेङ्कटाचार्य** or **वेङ्कटनाथ**, son of **रङ्गनाथ** of the **हारीतगोत्र**, with his own com. Vide **अघनिर्णय** above. Hultzsch R. II. No. 1099.

C. **आशौचनिर्णय** by **रामानुजदीक्षित**.

आशौचशतक by **नीलकण्ठ**.

आशौचशतक by **वैदिकसार्वभौम** (probably same as **वेङ्कटाचार्य** above).

आशौचषडशीति see above **आशौचनिर्णय**.

आशौचसंक्षेप by **मधुसूदनवाचस्पति**.

आशौचसंग्रह by **सत्याधीशशिष्य** (Baroda O. I. 5862).

आशौचसंग्रह by **चतुर्भुज भट्टाचार्य**.

आशौचसंग्रह by **रामचन्द्रशेखर**, son of **वेङ्कटनारायण**.

आशौचसंग्रह by **वेङ्कटेश**; quotes **आचारनवनीत, अघनिर्णय, अघविवेक, अभिनवषडशीति**.

आशौचसंग्रहत्रिंशच्छ्लोकी-Vide under **त्रिंशच्छ्लोकी**.

आशौचसंग्रहविवृति by **भट्टाचार्य**.

आशौचसागर of **कुल्लूक** m. in his **श्राद्धसागर**.

आशौचसागर by **बलभद्र**.

आशौचसिद्धान्त.

आशौचस्मृतिचन्द्रिका.

आशौचस्मृतिचन्द्रिका by **सदाशिव** surnamed **दशपुत्र**, son of **गदाधर**; compiled for prince **जयसिंह** (of **जयनगर**). The author also wrote **लिङ्गार्चनचन्द्रिका**.

आशौचादर्श quoted in **सारसंग्रह**.

आशौचादिनिर्णय by **रामदैवज्ञ**.

आशौचाष्टक by **वररुचि** (pr. in Tri. S. Series).

C. anonymous. Names **निर्णयकार, मस्करिन्** on **गौतमधर्मसूत्र** and **सहस्रस्वामिन्**.

आशौचीयदशश्लोकीविवृति by **विश्वेश्वर**, son of **लक्ष्मीधर**; see **आशौचदशक** alias **दशश्लोकी** above.

आशौचेन्दुशेखर by **रामदैवज्ञ**.

आशौचेन्दुशेखर by **नागोजिभट्ट**

आश्वलायनगृह्यसूत्र (pr. Nir. P. and B. I. Series and translated in S. B. E. vol. 29).

C. **अनाविला** by **हरदत्त** (pr. Tri. S. Series).

C. by आनन्दरायवाजपेययज्वन्, minister of Tanjore king Shahji and Sarfoji I.

C. by गदाधर.

C. विमलोदयमाला by जयन्तस्वामिन्, father of अभिनन्द and son of कान्त, son of कल्याणस्वामिन्. N. vol. X. p. 163. About end of 8th century.

C. by देवस्वामिन्; m. by नारायण. About 1000-1050 A. D.

C. by नारायण son of दिवाकर of नैध्रुवगोत्र (pr. B. I. Series and Nir. P.); refers to bhāṣya of देवस्वामी. Doubtful whether he is identical with नारायण, son of नरसिंह, commentator of आश्वलायनश्रौत. Vide BBRAS. cat. vol. II. p. 202.

C. by विष्णुगूढस्वामिन्. Follows देवस्वामिन्, नारायण and others.

आश्वलायनगृह्यकारिका in 22 adhyāyas and 1296 verses.

C. विवरण by a pupil of वृष्यदेव or उपदेवभट्ट.

C. by नारायण.

आश्वलायनगृह्यकारिका by कुमारिलस्वामिन् (? कुमारस्वामिन्). Refers to नारायणवृत्ति on आश्वलायनगृह्य and to जयन्तस्वामिन् B.B.R.A.S. cat. vol. II. p. 203; pr. in Bombay, 1894.

आश्वलायनगृह्यकारिका by रघुनाथदीक्षित.

आश्वलायनगृह्यकारिकावली by गोपाल.

आश्वलायनगृह्यपरिशिष्ट (pr. Nir. P. and B. I. Series at end of गृह्यसूत्र).

आश्वलायनगृह्यपरिभाषा.

आश्वलायनगृह्यप्रयोग.

आश्वलायनगृह्योक्तवास्तुशान्ति by रामकृष्णभट्ट.

आश्वलायनधर्मशास्त्र in 22 अध्यायs on duties of द्विजs and on श्राद्ध, प्रायश्चित्त, जातिनिर्णय &c. (Baroda O. I. No. 8708).

आश्वलायनपूर्वप्रयोग (Hultzsch R. I. No. 431).

आश्वलायनप्रयोग.

C. वृत्ति by विष्णु.

आश्वलायनप्रयोगदीपिका by तिरुमल सोमयाजिन्, son of तिरुमलयज्वन्.

आश्वलायनयाज्ञिकपद्धति.

आश्वलायनशाखश्राद्धप्रयोग by कमलाकर, son of रामकृष्ण.

आश्वलायनसूत्रपद्धति by नारायण.

आश्वलायनप्रयोग by त्रैविद्यवृद्ध.

आश्वलायनसूत्रप्रयोगदीपिका by मञ्चनाचार्यभट्ट (pr. Benares S. Series).

आश्वलायनस्मृति (ms. in Bombay University Library) in eleven adhyāyas and about 2000 verses; refers to आश्वलायनगृह्यसूत्र and वृत्ति thereon and कारिका also. Quoted by हेमाद्रि and माधवाचार्य.

आहिताग्निमरणे दाहादि (आश्वलायनीय).

आहिताग्निमरणे दाहादि by भट्टनारायण, son of रामेश्वरभट्ट. Vide sec. 107.

आहिताग्नेर्दाहादिनिर्णय by रामभट्ट, son of विश्वनाथ होसिंग.

आहिताग्न्यन्त्येष्टिप्रयोग.

आहृततीर्थकस्नानप्रयोग.

आह्निक- numerous works are so styled. Only some are noted below.

आह्निक by आनन्द, son of प्रभाकर, of the दशपुत्रकुल.

आह्निक by आपदेव.

आह्निक by कमलाकर, son of रामकृष्ण. Sec. 111; same as बह्वृचाह्निक.

आह्निक by गङ्गाधर.

आह्निक by गोपालदेशिकाचार्य.

आह्निक by छल्लारि नृसिंह for followers of मध्वाचार्य.

आह्निक by ज्ञानभास्कर. He wrote आह्निकसंक्षेप also.

आह्निक by दिवाकरभट्ट.

आह्निक by बलभद्र.

आह्निक by भट्टोजि (from चतुर्विंशतिमतटीका).

आह्निक by रघुनाथ, son of माधवभट्ट.

आह्निक by विट्ठलाचार्य.

आह्निक (बौधायनीय) by विश्वपतिभट्ट.

आह्निक by वैद्यनाथ दीक्षित.

आह्निक by व्रजराज (for followers of वल्लभाचार्य).

आह्निककारिका.

आह्निककृत्य of विद्याकर; m. in मलमासतत्त्व of रघुनन्दन and so before 1500 A. D.

आह्निककौतुक (from हरिवंशविलास).

आह्निककौस्तुभ by श्रीनिवास, pupil of यादवाचार्य (Baroda O. I. No. 8809). This is a com. on सदाचारस्मृति of आनन्दतीर्थ.

आह्निकचन्द्रिका by काशीनाथ.

आह्निकचन्द्रिका by कुलमणि शुक्ल (Is it चन्द्रिका or चन्द्रिकाटीका ?).

आह्निकचन्द्रिका by request of गोकुलचन्द्रवर्मन्.

आह्निकचन्द्रिका by गोपीनाथ.

आह्निकचन्द्रिका by दिवाकर, son of महादेव काल, son of रामेशभट्ट; mentions भट्टोजीय (pr. at Nir. P. with extracts from सायण on Vedic mantras). Same as संक्षेपाह्निकचन्द्रिका.

आह्निकचन्द्रिका by देवराम.

आह्निकचिन्तामणि quoted by रघुनन्दन in आह्निकतत्त्व (and so earlier than 1500 A. D.).

आह्निकतत्त्व or आह्निकाचारतत्त्व by रघुनन्दन; pr. by Jivananda.
C. by मधुसूदन.

आह्निकदर्पण of रामकृष्ण (pr. with Marathi tr. in Bombay, 1876).

आह्निकदीपक.

आह्निकदीपक by अचल, residing at आनन्दपुर, son of वत्सराज, son of गोविन्द, son of लक्ष्मीधर, son of अनन्त surnamed मडोड. About 1518 A. D. Vide Ulwar cat. extract No. 291.

आह्निकपद्धति by शिवराम. See. आह्निकसंक्षेप.

आह्निकपद्धति by रघुनाथ सम्राट्स्थपति, son of माधव, son of रामेश्वर, he was younger brother of विश्वनाथ and प्रभाकर.

आह्निकपद्धति by विट्ठलदीक्षित. Vide यजुर्वल्लभा below.

आह्निकपारिजात by अनन्तभट्ट.

आह्निकप्रकाश— from the वीरमित्रोदय.

आह्निकप्रदीप— quoted by कमलाकर.

आह्निकप्रयोग by कमलाकर of कूर्परग्राम (Kopargaon on the गोदावरी). There is confusion of authorship in Baroda O. I. No. 277.

आह्निकप्रयोग by काशीदीक्षित, son of सदाशिवदीक्षित; quoted by अनन्त in his रुद्रकल्पद्रुम.

आह्निकप्रयोग by गोवर्धन कविमण्डन (for आपस्तम्बीयs).

आह्निकप्रयोग by मनोहरभट्ट, son of महादेवभट्ट (for हिरण्यकेशीयs).

आह्निकप्रयोग by रघुनाथ, son of माधव son of रामेश्वरभट्ट; his younger brother प्रभाकर composed रसप्रदीप in 1583 A. D. at the age of 19.

आह्निकप्रयोगरत्नमाला by विश्वम्भरदीक्षित थिटे, son of मयूरेश्वरभट्ट resident of वैराज (modern Wai in Satara District). Mentions भट्टोजिदीक्षित, आचारार्क.

आह्निकप्रायश्चित्त mentions कमलाकर (I. O. Cat. III. p. 555)

आह्निकभास्कर by इन्द्रगण्टि सूर्यनारायण.

आह्निकमञ्जरीटीका by वीरेश्वर, son of हरिपण्डित, son of शिवपण्डित at पुण्यस्तम्भ (modern Puṇtāmbe) (on the Godāvarī); composed in śake वियद्भरशरेन्दुमिते i. e 1598 A. D.

आह्निकरत्न (on daily duties).

आह्निकरत्न by दाक्षिणात्य शिरोमणिभट्ट. in three प्रकाशs.

आह्निकरत्नचषक by गङ्गाधरसुत (Baroda O. I. No. 12306–7).

आह्निकविधि by कमलाकर.

आह्निकविधि by नारायणभट्ट.

आह्निकसंक्षेप of कौथुमिशाखा.

आह्निकसंक्षेप of ज्ञानभास्कर.

आह्निकसंक्षेप by वामदेव, written for Lālā Thakkura.

आह्निकसंक्षेप by शिवराम, an abridgment of वैद्यनाथ's आह्निक.

आह्निकसंग्रह of अनन्तभट्ट, son of नागेशभट्ट, son of यज्ञभट्ट for शुक्लयजुर्वेदिs.

आह्निकसार by दलपतिराज (2nd chap. of नृसिंहप्रसाद).

आह्निकसार by बालम्भट्ट (probably same as author of आह्निकसारमञ्जरी below).

आह्निकसार by सुदर्शनाचार्य.

आह्निकसार by हरिराम.

आह्निकसारमञ्जरी by बालम्भट्ट, son of विश्वनाथभट्ट दातार.

आह्निकसूत्र of गौतम in 17 खण्डs on duties of ब्राह्मणs; vide BBRAS. cat. p. 204 No. 651.

आह्निकस्मृतिसंग्रह.

आह्निकाचारराज by रामानन्द वाचस्पति, great-great-grandson of पुष्कराक्ष of the family of सर्वानन्द; compiled under राजा कृष्णचंद्रराय of Nadia about 1750 A. D.

आह्निकामृत of वासुदेवभट्टाचार्य, son of रङ्गनाथ, on duties and ritual of the वैखानस school of वैष्णवs.

आह्निकोद्धार quoted by रघुनन्दन in आह्निकतत्त्व.

इन्द्रदत्तस्मृति.

इष्टिकाल by दामोदर.

ईशानसंहिता m. in समयमयूख.

ईश्वरसंहिता quoted by रघुनन्दन in तिथितत्त्व.

उज्ज्वला by हरदत्त, com. on आपस्तम्बधर्मसूत्र.

C. कालामृतटीका by वेङ्कटयज्वन्.

उत्तरकालामृत by कालिदास (on marriage, विरुद्धसंबन्ध &c.)

उत्तरक्रियापद्धति by याज्ञिकदेव.
उत्तरीयकर्मन् (काण्वीय)
उत्पातशान्ति attributed to वृद्धगर्ग.
उत्सर्गकमलाकर of कमलाकरभट्ट.
उत्सर्गकर्मन्.

उत्सर्गकौस्तुभ, part of स्मृतिकौस्तुभ of अनन्तदेव.

उत्सर्गनिर्णय by कृष्णराम.
उत्सर्गपद्धति by अनन्तदेव.
उत्सर्गपरिशिष्ट.
उत्सर्गप्रयोग by नारायणभट्ट

उत्सर्गमयूख by नीलकण्ठ (pr. by J. R. Gharpure in Bombay).

उत्सर्गोपाकर्मप्रयोग by रामकृष्ण, son of नारायणभट्ट.

उत्सर्जनपद्धति.

उत्सर्जनोपाकर्मप्रयोग by बापूभट्ट, son of महादेव.

उत्सवनिर्णय by तुळजाराम.
उत्सवनिर्णय by पुरुषोत्तम.

उत्सवनिर्णयमञ्जरी by गङ्गाधर, composed in śake 1554 i. e. 1632 A. D. (Baroda O. I. 2375).

उत्सवप्रकाश.
उत्सवप्रतान by पुरुषोत्तम.
उदकुम्भदान.
उदक्याशुद्धिप्रकाश by ज्वालानाथमिश्र.

उदयाकरपद्धति (तन्त्र) quoted in मालासंस्कार.

उदीच्यप्रकाश (Baroda O. I No. 8016).

उद्यानप्रतिष्ठा.

उद्यापनकालनिर्णय.
उद्वाहकन्यास्वरूपनिर्णय.
उद्वाहचन्द्रिका by गोवर्धन उपाध्याय.
उद्वाहतत्त्व-see विवाहतत्त्व.

C. by काशीराम-वाचस्पति-भट्टाचार्य (p.inted in 1877 at Calcutta in Bengali characters and in 1916).

उद्वाहनिर्णय by गोपालन्यायपञ्चानन.
उद्वाहलक्षण.
उद्वाहविवेक by गणेशभट्ट.
उद्वाहव्यवस्था N. vol. II. p. 77.

उद्वाहव्यवस्था vide संबन्धव्यवस्थाविकाश.

उद्वाहव्यवस्थासंक्षेप.

उद्वाहादिकालनिर्णय by गोपीनाथ (Baroda O I. No. 10226).

उपकाश्यपस्मृति.

उपचारषोडशरत्नमाला (महादेवपरिचर्यासूत्रव्याख्या) by सुरेश्वरस्वामिन्, pupil of रघुरामतीर्थ.

उपनयनकर्मपद्धति.
उपनयनकारिका anonymous.
उपनयनचिन्तामणि by शिवानन्द.
उपनयनतन्त्र by गोभिल.
उपनयनतन्त्र by रामदत्त.
उपनयनतन्त्र by लौगाक्षि.

उपनयनपद्धति by रामदत्त (for वाजसनेयि followers).

उपनयनपद्धति by विश्वनाथदीक्षित.
उपस्थान.
उपाकर्मनिर्णय.
उपाकर्मकारिका (Stein's cat. p. 12).
उपाकर्मपद्धति (कात्यायनीय) by वैद्यनाथ.
उपाकर्मप्रमाण by बालदीक्षित.
उपाकर्मप्रयोग (आपस्तम्बीय).

उपाकर्मप्रयोग (आश्वलायनीय).

उपाकर्मप्रयोग by द्वारकानाथ, son of टीकाभट्ट.

उपाकर्मविधि.

उपाकृतितत्त्व by बालम्भट्ट alias बालकृष्ण पायगुण्ड; ms. dated संवत् 1848 (1792 A. D.) in Stein's cat. p. 302.

उपाकर्मविधि by दयाशङ्कर.

उपाङ्गिरःस्मृति.

ऊर्ध्वपुण्ड्रनिर्णय by पुरुषोत्तम ms. No. 3862 in Baroda O. I. is dated संवत् 1764).

ऊर्ध्वमूल.

ऋग्वेदाह्निक by काशीनाथ. Also called ऋग्वेदाह्निकचन्द्रिका.

ऋग्वेदाह्निक by शिरोमणि.

ऋग्वेदाह्निकचन्द्रिका by काशीनाथ.

ऋजुप्रयोग by भट्टराम, son of विश्वनाथ होसिंग (following तीर्थदर्पण). Baroda O. I. No. 8515 ms. dated 1676 (śake).

ऋजुमिताक्षरा– same as मिताक्षरा.

ऋणमोक्षण.

ऋतुलक्षण.

ऋतुशान्ति.

ऋत्विग्वरणनिर्णय by अनन्तदेव.

ऋषितर्पण.

ऋषितर्पणकारिका.

ऋषिभट्टी; see संस्कारभास्कर.

ऋष्यशृङ्गविधान (rite for inducing rainfall). Baroda O. I. 11047 A and C.

ऋष्यशृङ्गस्मृति– vide sec. 40.

एकदण्डिसंन्यासविधि by शौनक.

एकनक्षत्रजननशान्ति by गर्ग (Baroda O. I. No. 5661).

एकवस्त्रस्नानविधि by भानुभट्ट, son of नीलकण्ठ, son of शङ्करभट्ट. About 1640–1680 A. D.

एकाग्निकाण्ड (यजुर्वेदीय) also known as मन्त्रपाठ, मन्त्रप्रपाठक and मन्त्रप्रश्न. (pr. in Mysore G. O. L. Series, 1902). Vide आपस्तम्बीयमन्त्रपाठ.

एकाग्निकाण्डमन्त्रव्याख्या by हरदत्त.

एकाग्निदानपद्धति of श्रीदत्तमिश्र; ms. copied under देवसिंह of मिथिला in ल. सं. 299 i. e. 1418 A. D.

एकादशाहकृत्य.

एकादशिनीप्रयोग (chanting of रुद्राध्याय eleven times).

एकादशीतत्त्व by रघुनन्दन.

C. by काशीराम वाचस्पति.

C. दीप by राधामोहन गोस्वामी, a friend of Colebrooke, residing at Śāntipura. He was a descendant of अद्वैत, associate of चैतन्य.

एकादशीनिर्णय (several works are so called and are ano. in the catalogues).

एकादशीनिर्णय or निर्णयसार by धरणीधर, son of मुरारि; composed in śake 1408 (1486 A. D.); refers to महाराजाधिराज वीसलदेव; mentions अनन्तभट्ट, बोपदेवपण्डित, विश्वरूप (verses on varieties of

शुद्धा and विद्धा एकादशी), विज्ञानेश्वर (three स्रग्धरा verses on एकादशी). Baroda O. I. ms. No. 12052 is dated संवत् 1620.

एकादशीनिर्णय of हरि, son of नरसिंह, of अष्टपुत्र family, at विराटनगर (Wai) on the Kṛṣṇā.

एकादशीनिर्णय by शङ्कर, son of नीलकण्ठ (part of सदाचारसंग्रह).

एकादशीनिर्णयव्याख्या of अच्युतानन्द (a pupil of आनन्दगिरि).

एकादशीविवेक by शूलपाणि- sec. 98.
एकादशीव्रतनिर्णय by देवकीनन्दन.
एकादशीव्रतोद्यापनपद्धति.

एकादशीहोमनिर्णय (Baroda O. I. 8332).

एकादशीहोमनिर्णय by रामनवरत्न (Baroda O. I. 8656).

एकोद्दिष्टश्राद्ध.
एकोद्दिष्टश्राद्धपद्धति.
एकोद्दिष्टश्राद्धप्रयोग.
एकोद्दिष्टसारिणी by रत्नपाणिमिश्र, son of गंगोलीसञ्जीवेश्वर, composed for securing the favour of the king of मिथिला.

ऐन्दवमासनिर्णय by गणेशदत्त.

औदीच्यप्रकाश by वेणीदत्त.

औपासनप्रायश्चित्त (from संस्कारदीधिति of अनन्तदेव).

और्ध्वदेहिककल्पवल्ली by विश्वनाथ.

और्ध्वदेहिकक्रियापद्धति by विश्वनाथ, son of ज्योतिर्विद् गोवाल (according to शुक्लयजुर्वेद माध्यन्दिनशाखा). He was गोमतीवालज्ञातीय.

और्ध्वदेहिकनिर्णय by वासुदेवाश्रम.

और्ध्वदेहिकपद्धति of कमलाकरभट्ट, son of रामकृष्ण ; sec. 111.

और्ध्वदेहिकपद्धति or -प्रयोग by कृष्णदीक्षित, son of यज्ञेश्वर (according to सामवेद).

और्ध्वदेहिकपद्धति by दयाशङ्कर.

और्ध्वदेहिकपद्धति or अन्त्येष्टिपद्धति by नारायणभट्ट, son of रामेश्वर.

और्ध्वदेहिकप्रकरण.
और्ध्वदेहिकाधिकारनिर्णय.

कठपरिशिष्ट quoted by हेमाद्रि in परिशेषखण्ड.

कठसूत्र quoted by हेमाद्रि in परिशेषखण्ड and संस्कारमयूख.

कण्ठभूषण by वैदिकसार्वभौम, m. in प्रयोगचन्द्रिका It is a com. on गृह्यरत्न.

कण्वस्मृति- m. by हरदत्त on गौ. ध. सू., आचारमयूख, श्राद्धमयूख.

कदलीव्रतोद्यापन.
कन्यागततीर्थविधि.
कन्यादानपद्धति.
कन्यादानप्रयोग.
कन्याविवाह.
कन्यासंस्कार.
कपर्दिकारिका m. by नि. सि., संस्कारमयूख of सिद्धेश्वर.
कपालमोचनश्राद्ध.
कपिलगोदान.
कपिलसंहिता m. in संस्कारमयूख.
कपिलस्मृति in 10 अध्यायs, each with 100 verses, on degeneration of ब्राह्मणs in Kali, श्राद्ध, purifying ceremonies, adopted son, विवाह, gifts, penances.

कपिलादान.
कपिलादानपद्धति.
कर्णवेधविधान (from प्रयोगपारिजात).
कर्मकाण्डपद्धति.

कर्मकाण्डसारसमुच्चय (Baroda O. I. 9506 dated संवत् 1618, i. e. 1561-62 A. D.).

कर्मकालप्रकाश by कृष्णराम.

कर्मकौमुदी by कृष्णदत्त, son of आवसथिक ब्रह्मदत्त.

कर्मकौमुदी by मिश्रविष्णुशर्मन्.

कर्मक्रियाकाण्ड (शैव) composed by सोमशम्भु in 1073 A. D.; ms. copied in 1206 A. D.; vide Hp. p. 95.

कर्मतत्त्वप्रदीपिका alias लघुपद्धति by कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ, on कलिवर्ज्य, आह्निक, संस्कार, श्राद्ध; quotes माधवीय, वामनभाष्य, चन्द्रिका, जयन्त, कालादर्श, मदनपारिजात. About 1400-1550 A. D. (Stein's cat. p. 304, extract).

कर्मदीप quoted in त्रिकाण्डमण्डन.

कर्मदीपिका of रघुरामतीर्थ. Incomplete ms. in BBRAS. cat. pp. 211-213; a vast work; over 73 adhyāyas on वर्णाश्रमधर्म, व्यवहार, प्रायश्चित्त. Names विज्ञानेश्वर.

कर्मदीपिका of हरिदत्त, son of भूधर (Baroda O. I. No. 6892) on कुण्ड, वेदि, मधुपर्क, कन्यादान, चतुर्थीकर्म.

कर्मनिर्णय by आनन्दतीर्थ.
C. by जयतीर्थ.
CC. by राघवेन्द्र.

कर्मपद्धति by चिद्घनानन्द.

कर्मपीयूष m. in अहल्याकामधेनु.

कर्मप्रकाश by कलायखञ्ज.

कर्मप्रकाश m. by रघुनन्दन in ज्योतिस्तत्त्व.

कर्मप्रकाशिका of पञ्चाक्षर गुरुनाथ (on पाकयज्ञ, कूष्माण्डहोम, पुत्रस्वीकारविधि, शूलगव).

कर्मप्रदीप attributed to कात्यायन or गोभिल. Also called, छान्दोगपरिशिष्ट; quoted by शूलपाणि, माधव, रघुनन्दन, कमलाकर.
C. by आशादित्य or आशार्क, son of चक्रधर.
C. परिशिष्टप्रकाश by नारायणोपाध्याय, son of गोण (B. I. series 1909).
C. by शिवराम, son of विश्राम.

कर्मप्रदीपिका, a पद्धति to पारस्करगृह्यसूत्र, by कामदेव.

कर्मप्रायश्चित्त by वेङ्कटविजयिन्.

कर्ममञ्जरी (Ulwar cat. No. 1277).

कर्मलोचन 108 stanzas on duties of householders.

कर्मविपाक.

कर्मविपाक by ब्रह्मदेव who is said to have instructed नारद on the fruits of कर्म in 12 अध्यायs (Ulwar cat. extract 293).

कर्मविपाक by भरत who is instructed by भृगु.

कर्मविपाक by भृगु who is instructed by वसिष्ठ.

कर्मविपाक by माधवाचार्य.

कर्मविपाक by मान्धातृ- see महार्णवकर्मविपाक

कर्मविपाक by मौलुगिभूपति m. in कर्मविपाकसारग्राह and नृसिंहप्रसाद; earlier than 1380 A. D.

कर्मविपाक by रवि to अरुण (Ulwar cat. No. 1278 and extract No. 293).

कर्मविपाक by रामकृष्णाचार्य.

कर्मविपाक by विश्वेश्वरभट्ट- see महार्णवकर्मविपाक; m. in शुद्धितत्त्व p. 242.

कर्मविपाक by शङ्करभट्ट, son of नीलकण्ठभट्ट (I. O. Cat. vol. III. p. 575).

कर्मविपाक by the eldest son of काह्नडदेव, son of पद्मनाभ. Vide under सारग्राहकर्मविपाकः.

कर्मविपाक from the ज्ञानभास्कर.

कर्मविपाक from शातातपस्मृति (pr. Jivananda II. p. 435 ff.).

कर्मविपाक from the सूर्यार्णव.

कर्मविपाकचिकित्सामृतसागर by पण्डित देवीदास.

कर्मविपाकपरिपाटी.

कर्मविपाकप्रायश्चित्त.

कर्मविपाकमहार्णव; vide महार्णवकर्मविपाक.

कर्मविपाकरत्न by कमलाकर, son of रामकृष्ण.

कर्मविपाकसंहिता (pr. at Venk. P.), a part of ब्रह्मपुराण.

कर्मविपाकसंग्रह from महार्णवकर्मविपाक, quoted by शङ्कर in कर्मविपाक and in मदनरत्न.

कर्मविपाकसमुच्चय m. in महार्णव of मान्धातृ, son of मदनपाल and in नित्याचारप्रदीप. Earlier than 1350 A. D.

कर्मविपाकसार quoted by शङ्कर in कर्मविपाक and in नित्याचारप्रदीप pp. 140 and 207.

कर्मविपाकसार by दलपतिराज (about 1510 A. D.

कर्मविपाकसार by दिनकर, son of रामकृष्ण, son of नारायणभट्ट (I. O. ms. dated संवत् 1696; vide cat. p. 573). About 1585-1640 A. D.

कर्मविपाकसार by सूर्यराम.

कर्मविपाकसारग्राह by eldest son of कान्हड or काह्नड, son of पद्मनाभ; vide under सारग्राहकर्मविपाक and कर्मविपाक.

कर्मविपाकार्क by शङ्कर. See कर्मविपाक.

कर्मविपाकसारोद्धार.

कर्मसंग्रह m. in अहल्याकामधेनु.

कर्मसरणि by विट्ठल दीक्षित : vide under यजुर्वल्लभा. Said to have been born about 1519 A. D.

कर्मसिद्धिसिद्धान्त by पुरुषोत्तम (Baroda O. I. 8361) on श्राद्ध; स्वस्वाध्याय &c.

कर्मानुष्ठानपद्धति by भवदेव (vide sec. 74).

C. संसारपद्धतिरहस्य.

कर्मोपदेशिनी of अनिरुद्ध (sec. 83); quoted by रघुनन्दन and कमलाकर.

कर्मोपदेशिनी of हलायुध (sec. 73).

कलानिधि m. in स्मृतिसारोद्धार of विश्वम्भर.

कलिका- vide दीपकलिका quoted by कमलाकर.

कलिधर्मनिर्णय.

कलिधर्मप्रकरण by कमलाकरभट्ट.

कलिधर्मसारसंग्रह by विश्वेश्वरसरस्वती.

कलियुगधर्मसार of विश्वेश्वरसरस्वती in two parts, first on worship of विष्णु and 2nd on शिवपूजा, गंगास्नानफल &c.

कलियुगधर्माधर्म·

कलिवर्ज्यनिर्णय by दामोदर, eldest brother of नीलकण्ठ; quoted in आचारमयूख· About 1610 A. D. Mentions मांसमीमांसा of नारायणभट्ट, शास्त्रदीपिकाटीका of his father, रामचन्द्राचार्य, श्राद्धदीपकलिका etc. (Baroda O. I. No. 10793).

कल्पतरु by लक्ष्मीधर; vide sec. 78. (eleven kāṇḍas pr. in G. O. Series).

कल्पद्रु quoted in मदनपारिजात and by देवदास·

कल्पद्रुम see दानकल्पद्रुम, रामकल्पद्रुम and श्राद्धकल्पद्रुम; quoted by चण्डेश्वर and मदनपारिजात (who both mean कल्पतरु of लक्ष्मीधर)·

कल्पलता vide कृत्यकल्पलता·

कल्पलता by लोल्लट (?); quoted by श्रीधर, श्राद्धसंग्रह of रामकृष्ण, by रघुनन्दन in मलमासतत्त्व·

कल्पवृक्षदान·

कवषस्मृति quoted in पराशरस्मृतिव्याख्या and मस्करिभाष्य on गौ· ध· सू·

कविरहस्य by कृष्णभट्ट·

कविराजकौतुक by कविराजगिरि·

कश्यपस्मृति quoted in हेमाद्रि, माधव, विज्ञानेश्वर and मदनपारिजात·

कश्यपोत्तरसंहिता·

कस्तूरिस्मृति or स्मृतिशेखर by कस्तूरि·

कांस्यपात्रदान·

काकचण्डेश्वरी·

काठकगृह्य quoted in हेमाद्रि, रघु° in मलमासतत्त्व, श्राद्धमयूख·

काठकगृह्यपञ्चिका·

काठकगृह्यपरिशिष्ट m. by हेमाद्रि and रघुनन्दन·

काठकगृह्यसूत्र by लौगाक्षि (ed. by Dr. Caland in D. A. V. College Series, Lahore 1925, with extracts from three com.).

C. (भाष्य) by देवपाल, son of हरिपालभट्ट·

C. विवरण by आदित्यदर्शन·

C. पद्धति of ब्राह्मणबल, son of माधवाध्वर्यु·

काठकाह्निक by गङ्गाधर·

काण्व quoted in आप· ध· सू· I. 19. 7.

कातीयगृह्य see पारस्करगृह्य; m. in संस्कारमयूख·

कात्यायनगृह्यकारिका·

कात्यायनगृह्यपरिशिष्ट·

कात्यायनस्मृति m. by याज्ञवल्क्य, विज्ञानेश्वर, हेमाद्रि, माधव· See वृद्धकात्यायन m. by रघुनन्दन; pr. Jivananda Sm. part I, pp. 603–644. This is also called कर्मप्रदीप and गोभिलस्मृति in Ānan. Sm. pp. 49–71.

कादम्बरी, a com. on the द्वैतनिर्णय by गोकुलनाथ·

कामधेनु of गोपाल; vide sec. 72.

कामधेनु of यतीश, son of टेकचन्द्र, on धर्म, अर्थ, काम and मोक्ष· Compiled under विजयपाल son of अमृतपाल in four स्तनs (on धर्म, अर्थ, काम, मोक्ष); ms. in Stein's Cat. pp. 84 and 303 contains 283 verses on धर्म and breaks off after 206 on अर्थ·

कामधेनुदीपिका by नारायण, commentator of मनुस्मृति (vide मनु V. 56, 80, 104).

कामन्दकीयनीतिसार (pr. in B. I. Series and Tri. S. Series) m. in

महाभारत, वामन's काव्यालंकार. In 19 सर्गs and 1087 verses. Some mss. have 20 सर्गs.

C. by आत्माराम.

C. उपाध्यायनिरपेक्षा (vide Ulwar Cat. extract 295 which begins work with the first verse of काव्यादर्श and derives कौटिल्य as कुटिर्घट उच्यते तं लान्ति संगृह्णन्ति... नाधिकं... इति कुटिलाः..., कुटिलानामपत्यं कौटिल्यः विष्णुगुप्तः).

C. by जयराम.

C. जयमङ्गला by शङ्करार्य (pr. in Tri. S. Series).

C. नयप्रकाश by वरदराज.

कामरूपनिबन्ध quoted by रघुनन्दन in मलमासतत्त्व and by कमलाकर.

कामरूपयात्रापद्धति by हलिरामशर्मन् in ten पटलs.

कामिक m. by हेमाद्रि, कालमाधव, नृसिंहप्रसाद, नि. सि.

काम्यकर्मकमला.

काम्यसामान्यप्रयोगरत्न.

कायस्थक्षत्रियत्वद्रुमदलनकुठार by लक्ष्मीनारायणपण्डित.

कायस्थतत्त्व.

कायस्थधर्मदीप or प्रकाश by विश्वेश्वर alias गागाभट्ट (composed about 1674 A. D.).

कायस्थनिर्णय

कायस्थपद्धति by विश्वेश्वर. Printed at Bombay in 1873. Same as कायस्थधर्मदीप. Baroda O. I. Ms. No. 9670 is dated संवत् 1727 (1670-71 A. D.).

कायस्थविचार.

कायस्थोत्पत्ति by गङ्गाधर.

कारणप्रायश्चित्त.

कारिका by अनन्तदेव.

कारिकाटीका (लघु) by माधव.

कारिकामञ्जरी by कनकसभापति, son of वैद्यनाथ, of मौद्गलगोत्र.

C. प्रयोगादर्श by author himself.

कारिकासमुच्चय.

कार्तवीर्यार्जुनदीपदान by कमलाकर, son of रामकृष्ण.

कार्तवीर्यार्जुनदीपदानपद्धति by रघुनाथ, son of विश्वामित्र.

कार्तवीर्यार्जुनदीपदानपद्धति by लक्ष्मणदेशिक, son of कृष्ण.

कार्यनिर्णयसंक्षेप on श्राद्ध.

कार्ष्णाजिनिस्मृति m. by हेमाद्रि, माधव, जीमूतवाहन, मिता°.

कालकौमुदी m. in दुर्गोत्सवविवेक.

कालकौमुदी by गोपालभट्ट, son of हरिवंशभट्ट, who was a द्राविड. m. by रघुनन्दन, रायमुकुट, कमलाकर; earlier than 1400 A. D.

कालकौमुदी by नीलाम्बर, son of गदाधर, author of कालसार, m. in शुद्धिकौमुदी of गोविन्दानन्द.

कालगुणोत्तर m. in शान्तिमयूख.

कालचन्द्रिका by कृष्णभट्टमौनिन्.

कालचन्द्रिका by पाण्डुरङ्ग मोरेश्वरभट्ट.

कालचिन्तामणि m. in शुद्धिकौमुदी of गोविन्दानन्द (so earlier than 1500 A. D.).

कालतत्त्वविवेचन by रघुनाथभट्ट styled सम्राट्स्थपति, son of भट्टमाधव (and ललिता), son of भट्टरामेश्वर. His elder brother was विश्वनाथ. Composed in संवत् 1677 i. e. 1620 A. D., deals with तिथिs, मास, अधिकमास.

कालतत्त्वविवेचनसारसंग्रह or सारोद्धार (based on विवेचन) by शम्भुभट्ट, son of बालकृष्ण and pupil of मीमांसक खण्डदेव. About 1700 A. D.

कालतत्त्वार्णव.

C. रामप्रकाश by रामदेव.

कालतरङ्ग first part of स्मृत्यर्थसार by छलारिनृसिंह.

कालदानपद्धति.

कालदिवाकर by चन्द्रचूडदीक्षित.

कालदीप m. in संस्कारमयूख and नृसिंहप्रसाद (संस्कारसार). Earlier than 1500 A. D.

C. m. in प्रयोगपारिजात of नृसिंह.

कालदीप of दिव्यसिंह महापात्र.

कालनिरूपण by वैद्यनाथ

कालनिर्णय by आदित्यभट्ट कविवल्लभ.

कालनिर्णय by गोपालन्यायपञ्चानन.

कालनिर्णय by तोटकाचार्य.

कालनिर्णय (लघु) by दामोदर.

कालनिर्णय by नारायणभट्ट (? probably same as कालनिर्णयसंग्रहश्लोकविवरण).

कालनिर्णय (संक्षिप्त) by भट्टोजि (Baroda O. I. No. 5373).

कालनिर्णय by माधव (called कालमाधवीय). pr. in B. I. Series and Ch. S. Series.

C. by मिश्रमोहनतर्कतिलक, son of द्वारकादास; written in संवत् 1670 (खमुनिरसेन्दुमितेब्दे) i. e. 1614 A. D (D. C. No. 264 of 1886-92).

C. कालनिर्णयसंग्रहश्लोकविवरण by नारायणभट्ट, son of रामेश्वर.

C. कालमाधवचन्द्रिका by मथुरानाथ शुक्ल.

C. दीपिका vide कालनिर्णयदीपिका of रामचन्द्राचार्य below.

C. by धरणीधर.

C. लक्ष्मी by लक्ष्मीदेवी, wife of वैद्यनाथ पायगुण्ड.

कालनिर्णय from परिशेषखण्ड of हेमाद्रि.

कालनिर्णयकारिका (130 कारिकाs of माधवाचार्य taken from कालमाधव).

C. ano. (N. vol. X. pp. 239-240).

C. by वैद्यनाथ (Stein's Cat. p. 85), son of रामचन्द्र.

कालनिर्णयकौतुक, a part of हरिवंशविलास of नन्दपण्डित.

कालनिर्णयचद्रिका by दिवाकरभट्ट, son of महादेव, surnamed काल. About 1660. He was daughter's son of रामकृष्ण, father of कमलाकर.

(2) by सीतारामचन्द्र of कौण्डिन्यगोत्र, son of श्रीधर्मभट्ट and कामक्का and grandson of नृसिंह.

कालनिर्णयदीपिका by काशीनाथभट्ट also called शिवानन्दनाथ, son of जयरामभट्ट and grandson of शिवरामभट्ट and pupil of अनन्त.

कालनिर्णयदीपिका by कृष्णभट्ट.

कालनिर्णयदीपिका, a com. on माधवीयकालनिर्णय by रामचन्द्राचार्य, son of कृष्णाचार्य and great-grandson of अनन्ताचार्य and pupil of परमहंसश्रीगोपाल. About 1400 A. D. He wrote प्रक्रियाकौमुदी.

C. विवरण by his son नृसिंह; ms. dated 1548 A. D.; m. in नृसिंहप्रसाद. This gives a detailed pedigree of the शेष family (Baroda O. I. Ms. No.

10410, which says it was composed in śake 1331 शशाङ्क-कालानलविश्वसंमिते विरोधिवर्षे).

C. रामप्रकाश by राघवेन्द्र, composed by order of कृपारामनृपति.

C. by सूर्यपण्डित.

कालनिर्णयप्रकाश by रामचन्द्र, son of विठ्ठल and grandson of बालकृष्णतत्सत्. His mother was daughter of रघुनाथभट्ट, author of कालतत्त्वविवेचन. So about 1670 A. D. Baroda O. I. No. 8455 is dated śake 1603 माघ (February 1682 A. D.).

कालनिर्णयसंक्षेप by भट्टोजि, son of लक्ष्मीधर; based on हेमाद्रि's work.

कालनिर्णयसार by दलपतिराज (part of नृसिंहप्रसाद); sec. 103.

कालनिर्णयसिद्धान्त in 118 verses by महादेवविद् son of काह्नजित्, based on prose materials collected by रघुराम, son of जयराम, in वेलावटपुर near modern Sihor; composed in 1709 संवत्, i. e. 1652-53 A. D. in the city of Bhuja (modern Bhuj). Vide D. C.Ms. No. 275 of 1887-91.

C. by same; composed in संवत् 1710.

कालनिर्णयसौख्य or समयनिर्णयसौख्य (part of टोडरानन्द).

कालनिर्णयावबोध by अनन्तदैवज्ञ.

कालप्रदीप m. in प्रयोगपारिजात of नृसिंह.

कालप्रदीप by दिव्यसिंह.

कालभाष्यनिर्णय by गौरीनाथ चक्रवर्तिन् (Baroda O. I. 10260).

कालभास्कर by शम्भुनाथमिश्र (Baroda O. I. 10155).

कालभेद.

कालमयूख or समयमयूख of नीलकण्ठ; sec. 112.

कालमाधव (pr. Kashi S. Series and B. I. Series). Vide कालनिर्णय above.

कालमाधवकारिका or लघुमाधव.

C. by वैद्यनाथसूरि, son of रामचन्द्रतत्सत्, son of विठ्ठल. Ulwar Cat. No. 1293.

कालमार्तण्ड by कृष्णामित्राचार्य, son of रामसेवक and grandson of देवीदत्तभट्ट.

कालविधान m. in श्राद्धकल्पलता of नन्दपण्डित.

कालविधान of श्रीधर.

कालविधानपद्धति of श्रीधर.

कालविवेक by जीमूतवाहन (B. I. Series). Vide sec. 79; m. by नृसिंह, रघुनन्दन and कमलाकर.

कालविवेचनसारसंग्रह by शम्भुभट्ट.

कालसर्वस्व of कृष्णमिश्र of the कौत्सगोत्र.

कालसार of गदाधर, son of नीलाम्बर and जानकी and nephew of हलधर who was guru of the queen of हरेकृष्णभूपति; pr. in B. I. Series. Between 1450-1500 A. D. Mentions कालमाधवीय, कालादर्श, रुद्रधर.

कालसिद्धान्त or सिद्धान्तनिर्णय by चन्द्रचूड, son of उमापति or उमणभट्ट, son of धर्मभट्ट, surnamed पौराणिक. Later than 1550 A. D.

कालादर्श or कालनिर्णय by आदित्यभट्ट कविवल्लभ of गर्गगोत्र, pupil of

विश्वेश्वराचार्य; ms. dated संवत् 1581; quoted by नृसिंह, अल्लाडनाथ, रघुनन्दन, कालमाधव, दुर्गोत्सवविवेक; composed between 1200-1325 A. D., as it mentions स्मृतिचन्द्रिका, स्मृतिमहार्णव, विश्वादर्श.

कालामृत (and C. उज्ज्वला) by वेङ्कटयज्वन्, one of whose four brothers was यल्लयज्वन्.

(1) (pr. at Madras in Telugu and Grantha characters) Hultzsch R. I. p. 72.

(2) by सुरूभट्टलक्ष्मीनरासिंह and com. by author; pr. at Madras in 1880.

कालावलि m. in अद्भुतसागर.

कालिकार्चनपद्धति.

कालिकार्चनप्रदीप m. in अहल्याकामधेनु.

कालिकार्चनसंहिता m. in अहल्याकामधेनु.

कालिकार्चादीपिका.

कालोत्तर m. in हेमाद्रि, मलमासतत्त्व of रघु०; seems to be the Tāntric work of that name.

काल्यर्चनचन्द्रिका by नीलकमल लाहाडी; pr. at Murshidabad, 1877-79, in Bengali characters.

काशीखण्डकथाकेलि by प्रभाकर.

काशीतत्त्व by रघुनाथेन्द्रसरस्वती.

काशीतत्त्वदीपिका by प्रभाकर (Is it the same as ०केलि above ?)

काशीतत्त्वप्रकाशिका or काशीसारोद्धार by रघुनाथेन्द्रशिवयोगिन् (Stein's Cat. pp. 86, 303). Divided into उल्लासs. Probably the same as काशीतत्त्व above.

काशीप्रकरण (from the त्रिस्थलीसेतु).

काशीप्रकाश by नन्दपण्डित. Sec. 110.

काशीमरणमुक्तिविचार by नारायणभट्ट.

काशीमाहात्म्यकौमुदी by रघुनाथदास.

काशीमुक्तिप्रकाशिका.

काशीमृतिमोक्षनिर्णय or काशीमोक्षनिर्णय by सुरेश्वराचार्य.

काशीमृतिमोक्षनिर्णय by विश्वनाथाचार्य.

काशीरहस्यप्रकाश by भट्टनारायण, son of राम, son of नारायण, composed at राजनगर by order of कामदेव.

काश्यपधर्मशास्त्र vide sec. 19 (vide I. O. Cat. vol. III. p. 384 No. 1317).

कीर्तिचन्द्रोदय by दामोदरपण्डित under the patronage of चूहडमल्ल in the reign of Akbar (latter half of 16th century).

कीर्तितत्त्व.

कीर्तिप्रकाश of विष्णुशर्मन्; vide under समयप्रकाश (I. O. Cat. p. 538 No. 1682).

कुण्डकल्पद्रुम of माधवशुक्ल, son of कूक, son of व्यासनारायण; composed in 1577 śake (1655-56 A. D.). BBRAS Cat. p.138. He was उदीच्यब्राह्मण of the काश्यपगोत्र, mentions कुण्डतत्त्वप्रदीप, कुण्डशिरोमणि, कुण्डसिद्धि, विश्वनाथ; pr. at Benares in 1879 A. D.

C. by author.

कुण्डकल्पलता by ढुण्ढिराज, son of पुरुषोत्तम, son of रामकृष्ण. He was pupil of रामपण्डित, father of नन्दपण्डित. About 1600 A. D.

कुण्डकारिका by भट्टलक्ष्मीधर.

कुण्डकौमुदी or कुण्डमण्डपकौमुदी in 103 verses of विश्वनाथ, son of

शम्भु. He is different from विश्वनाथ, a. of कुण्डरत्नाकर; between 1520-1600 A. D., as m. in मण्डपकुण्डसिद्धि and as he mentions मदनरत्न and रूपनारायण.
C. by author.

कुण्डकौमुदी by शिवसूरि son of त्र्यम्बक (महाजन).
C. कुण्डालोक by the same. Vide Hultzsch's Report No. III. p. V. and p. 80; mentions कौस्तुभ, मयूख, कुण्डसिद्धि and रामवाजपेय. Later than 1680 A. D.

कुण्डगणपति.

कुण्डचमत्कृति.
C. by वासुदेव of the महाजन family, son of शिवसूरि, son of त्र्यम्बक.

कुण्डतत्त्वप्रकाश or प्रकाशिका by रामानन्दतीर्थ.

कुण्डतत्त्वप्रदीप by बलभद्रसूरि शुक्ल, son of स्थावर of वत्सगोत्र; composed at स्तम्भतीर्थ (Khambayat) in 1623 A. D. Has 164 verses.
C. by author composed in 1632 A. D. Vide D. C. Ms. No. 204 of 1884-87.

कुण्डदिक्पाल by बाबाजी पाद्ये.
C. by author.

कुण्डनिर्माणश्लोक by रामवाजपेय an inhabitant of नैमिषारण्य; composed in संवत् 1506 i. e. 1449-50 A. D.
C. by author.

कुण्डनिर्माणश्लोकदीपिका by मणिराम दीक्षित.

कुण्डपद्धति of नागोजिभट्ट.

कुण्डपरिमाण ano. (BBRAS Cat. p. 138).

कुण्डप्रकाश by रुद्रदेव, son of नारायण of तोरो family (from the प्रतापनारसिंह). Vide Ulwar Cat. extract 299. About 1710 A. D.

कुण्डप्रदीप in 21 verses by महादेव राजगुरु, son of काह्लजिद्याडव.
C. by same; quotes कामिक.

कुण्डप्रदीप by महादेव राजगुरु, son of काह्लजित् and teacher of हैवतराज (Haibatrao) in 20 fine verses in शार्दूलविक्रीडित, स्रग्धरा and अनुष्टुप्.
C. by author.

कुण्डप्रबन्ध by कालिदास, son of बलभद्र in 73 verses. Composed in śake 1544 (1632 A. D.) D. C. Ms. No. 42 of 1882-83.

कुण्डभास्कर vide कुण्डोद्द्योतदर्शन.

कुण्डमण्डप by वाचस्पति.

कुण्डमण्डपकौमुदी vide कुण्डकौमुदी by शिवसूरि.

कुण्डमण्डपचन्द्रिका by यज्ञसूरि, son of विश्वनाथ.

कुण्डमण्डपदर्पण by नारायण, son of अनन्त; composed in śake 1500, 1578 A. D.; in 49 श्लोकs written at टापरग्राम, while his प्रपितामह dwelt at मणौरग्राम.
C. मनोरमा by गङ्गाधर, son of the author.

कुण्डमण्डपनिर्णय from परशुरामपद्धति.

कुण्डमण्डपनिर्णय by नीलकण्ठ, son of शङ्करभट्ट (Stein p. 86).

कुण्डमण्डपपद्धति.

कुण्डमण्डपमण्डनप्रकाशिका by नरहरिभट्ट surnamed सप्तर्षि. Peterson (Ulwar Cat. extract No. 300) wrongly says that the work is called सप्तर्षि.

C. by author.

कुण्डमण्डपलक्षण (same as कुण्डनिर्माणश्लोक above) of रामवाजपेयी, son of सूर्यदास; composed in संवत् 1506 (1449-50 A. D.) at the order of the king of रत्नपुर. In 74 श्लोकs.

C. by same.

कुण्डमण्डपविधान by अनन्तभट्ट.

कुण्डमण्डपविधान by नीलकण्ठ.

कुण्डमण्डपविधि by केशवभट्ट, son of गोपालदीक्षित.

कुण्डमण्डपविधि by बाबूदीक्षित जडे.

कुण्डमण्डपविधि by रामवाजपेयी (probably same as कुण्डमण्डपलक्षण above).

कुण्डमण्डपविधि by लक्ष्मण देशिकेन्द्र.

कुण्डमण्डपसंग्रह by रामकृष्ण.

कुण्डमण्डपसिद्धि by नीलकण्ठ.

कुण्डमण्डपसिद्धि or कुण्डसिद्धि by विट्ठलदीक्षित, son of बूबशर्मन् of Sangamner (in Ahmednagar District) of the कृष्णात्रिगोत्र; composed in Śake 1541 (शशियुगतिथिगण्ये) i.e. 1619-20 A. D. Vide BBRAS Cat. p. 141.

C. by same; pr. at Bombay in 1892.

C. by राम.

कुण्डमण्डपहोमविधि.

कुण्डमरीचिमाला by विष्णु Based on the कुण्डाकृति of राम.

कुण्डमार्तण्ड of गोविन्ददैवज्ञ, son of गदाधर of माध्यन्दिनशाखा and गौतमगोत्र; composed at Junnar in 1691-92 A. D. in 71 verses.

C. प्रभा by अनन्त, son of सिद्धेश्वर, residing at पल्लीपत्तन (Pāli in Bhor State). D. C. Ms. No. 43 of A 1882-83. Composed in 1693 A. D.

कुण्डमार्तण्ड of रामवाजपेयी. Probably the same as कुण्डमण्डपलक्षण.

कुण्डमृदङ्ग by गोपाल (Ulwar Cat. No. 1303 and extract 301).

कुण्डरचना.

C.

कुण्डरचनारीति by बालसूरि, son of शेषभट्ट.

कुण्डरत्नाकर of विश्वनाथ द्विवेदिन्, son of श्रीपति, son of जगन्नाथ; quotes कुण्डाकृति of रामवाजपेयी and is quoted in कुण्डमण्डपसिद्धि of विट्ठल; flourished between 1450-1615 A. D. In 84 verses.

C. by विश्वनाथ (the author).

कुण्डरत्नावलि by रामचन्द्र जडे, son of कृष्ण alias Bābū; composed in Śake 1790. pr. at Nir. P.

कुण्डलक्षण by राम नैमिषारण्यवासिन्. Probably the same as कुण्डनिर्माणश्लोक above.

कुण्डलक्षणविवृति of राम, son of सूर्यदास (रघुदेव in Stein's Cat. p. 186); same as कुण्डनिर्माणश्लोकटीका and कुण्डमण्डपलक्षणटीका above; m. in आचारमयूख. About 1449 A. D.

कुण्डविचार from तत्त्वसार.

कुण्डविधान by विश्वनाथ.

कुण्डशिरोमणि m. in कुण्डकल्पद्रुम, Earlier than 1640 A. D.

कुण्डश्लोकदीपिका of रामचन्द्र; m. in प्रतापनारसिंह (पूर्तप्रकाश).

कुण्डश्लोकप्रकाशिका by रामचरण.

कुण्डसाधनविधि.

कुण्डसिद्धि vide कुण्डमण्डपसिद्धि above.

कुण्डसिद्धि by विश्वेश्वरभट्ट.

कुण्डसिद्धि by रामभट्ट.

कुण्डाकृति by रामवाजपेयिन् नैमिषस्थ, son of सूर्यदास; m. in 1449 A. D. (at bidding of prince रामचन्द्र of रत्नपुर). Probably the same as कुण्डनिर्माणश्लोकविवृति above.

C. by author.

कुण्डार्क by कृष्णाचार्य.

कुण्डार्क by शङ्करभट्ट son of नीलकण्ठ of the चतुर्धर family; pr. at Ratnagiri in 1873.

C. मरीचिमाला by रघुवीर, son of विठ्ठल who was author of कुण्डमण्डपसिद्धि; pr. at Bombay in 1902. He wrote मुहूर्तसर्वस्व in 1635-36 A. D.

कुण्डार्कमणिदीपिका by बलभद्रसूरि.

C. by author.

कुण्डार्णव by श्रीधर अग्निहोत्रिन्, son of श्रीसूर्य, son of नागेश; ms. copied in śake 1661 (1739 A. D.).

कुण्डोदधि in 9 स्रग्धरा verses by रामचन्द्र.

कुण्डोद्द्योत by नीलकण्ठ, son of शङ्करभट्ट.

C. कुण्डभास्कर by शङ्कर, son of the author.

कुण्डोद्द्योतदर्शन by अनन्तदेव.

कुण्डोद्द्योतदर्शन alias कुण्डभास्कर of शङ्करभट्ट, son of नीलकण्ठ; same as com. on कुण्डोद्द्योत, composed in 1671 A. D.

कुथुमिस्मृति m. in अपरार्क, कालविवेक of जीमूतवाहन, हेमाद्रि.

कुमारतन्त्र, of the son of रावण; m. in मदनरत्न (शान्त्युद्द्योत).

कुमारस्मृति m. in मिताक्षरा, अपरार्क, प्रायश्चित्ततत्त्व.

कुरुक्षेत्रतीर्थनिर्णय by रामचन्द्र.

कुरुक्षेत्रप्रदीप by वनमालिमिश्र alias कृष्णदत्तमिश्र, son of महेशमिश्र and disciple of भट्टोजिदीक्षित; about 1650 A. D.

कुरुक्षेत्रप्रदीप or क्षेत्रमाहात्म्य by माधवाचार्य.

कुरुक्षेत्ररत्नाकर by शङ्कर.

कुरुक्षेत्रानुक्रमणिका of हरिगिरि.

कुशकण्डिका by वंशीधर.

कूपप्रतिष्ठा.

कूष्माण्डहोम.

कूष्माण्डहोमप्रयोग.

कृच्छ्रचान्द्रायणलक्षण.

कृच्छ्रलक्षण.

कृच्छ्रादिसुप्रबोधिनीपद्धति by रामचन्द्र, son of विष्णु (Baroda O. I. 10629).

कृतिवत्सर by मणिरामदीक्षित.

कृतिसारसमुच्चय by अमृतनाथमिश्र.

कृत्यकल्पतरु alias कल्पतरु by लक्ष्मीधर; vide sec. 78.

कृत्यकल्पद्रुम by **गदाधर**; m. by **वाचस्पतिमिश्र**. Earlier than 1500 A. D.

कृत्यकल्पलता of **वाचस्पति**; m. by **रघुनन्दन** in **मलमासतत्त्व**.

कृत्यकालविनिर्णय of **श्रीनाथ,** son of **श्रीकराचार्य**; vide under **कृत्यतत्त्वार्णव**.

कृत्यकौमुदी vide sec. 106 on **गोविन्दानन्द**. It is this that is m. in **मलमासतत्त्व** of **रघु॰**.

कृत्यकौमुदी by **गोपीनाथमिश्र**.

कृत्यकौमुदी by **जगदानन्द**. He mentions **शुद्धिदीपिका**.

कृत्यकौमुदी by **सिद्धान्तवागीशभट्टाचार्य** (Baroda O. I. No. 10152 on **एकोद्दिष्टश्राद्ध** portion of it).

कृत्यचन्द्रिका by **रामचन्द्र चक्रवर्तिन्**.

कृत्यचन्द्रिका by **रुद्रधर महामहोपाध्याय**, pupil of **चण्डेश्वर** (a calendar of fasts and feasts enjoined in the **स्मृति**s and the rites appropriate to them). About 1360–1400 A. D.

कृत्यचिन्तामणि by **चण्डेश्वर**; m. in his **गृहस्थरत्नाकर**; vide sec. 91. Deals with **तारादिशुद्धि, गोचर, वेधशुद्धि, संवत्सर, करण, नक्षत्र, मुहूर्त, अधिमास, गर्भाधान** and other **संस्कार**s, **मूलशान्ति, षष्ठिकापूजा, शनैश्चरचार, संक्रान्ति, ग्रहणफल**.

कृत्यचिन्तामणि of **वाचस्पति**; sec. 101.

कृत्यचिन्तामणि by **शिवराम शुक्ल**, son of **विश्राम**. In five **प्रकाश**s for **सामवेद** followers. Based on **गोभिलगृह्य**, deals with **परिभाषा, वृद्धिश्राद्ध, गणेशपूजा, पञ्चमहायज्ञ, अष्टका, संस्कार**s. Stein's Cat. (Intro. p. XV and p. 86) gives the date of composition as śake 1562 (1640-41 A. D.), but B. O. Cat. vol. I No. 72 and JBORS. for 1927 parts III-IV p. IX give 1500 śake (1578-79 A. D.) as the date.

कृत्यतत्त्व of **रघुनन्दन**.

कृत्यतत्त्व alias **प्रयोगसार** of **कृष्णदेव स्मार्तवागीश**.

कृत्यतत्त्वार्णव alias **कृत्यकालविनिर्णय** of **श्रीनाथ,** son of **श्रीकराचार्य**; m. in **शुद्धितत्त्व** and **प्रायश्चित्ततत्त्व, नि. सि., रामप्रकाश** and quotes **महार्णव**. About 1475–1525 A. D.

कृत्यदर्पण or **आनन्दशर्मा**, son of **रामशर्मा**; m. in his **व्यवस्थादर्पण**.

कृत्यदीप m. in **देवदासप्रकाश**.

कृत्यपूर्तिमञ्जरी by **रामचन्द्र** (pr. at Bombay in 1855).

कृत्यप्रदीप of **कृष्णमित्राचार्य**.

कृत्यप्रदीप of **केशवभट्ट** (this is probably the **कृत्यप्रदीप** quoted in **शुद्धितत्त्व, श्राद्धतत्त्व**, and other **तत्त्व**s).

कृत्यमञ्जरी by **बापूभट्ट**, son of **महादेव केळकर**; composed in śake 1640 **पौषमास** on **नित्य, नैमत्तिक, काम्य** rites and observances in the 12 months of the year, on **संक्रान्ति**, eclipses &c. at **सप्तर्षि** (modern Satara). N. vol. X. pp. 217–219.

कृत्यमहार्णव of **वाचस्पतिमिश्र** under **हरिनारायणदेव** of **मिथिला**. Deals with feasts and fasts of important days of the twelve months of the year; m. in **आचारमयूख**; vide sec. 101.

कृत्यमुक्तावली vide **सत्कृत्यमुक्तावली**.

कृत्यरत्न m. in नि. सि. श्राद्धमयूख.

कृत्यरत्न of खण्डेराय, son of हरिभट्ट, son of नारायणभट्ट who was honoured by the king of विदर्भ. In 8 प्रकाशs. Mentions हेमाद्रि, माधवीय and his own संस्काररत्न. Baroda O. I. No. 1953.

कृत्यरत्नाकर of चण्डेश्वर; vide sec. 91. (pr. B. I. Series, 1921).

कृत्यरत्नाकर of मुदाकरसूरि.

कृत्यरत्नावली of रामचन्द्र, son of विठ्ठल and grandson of बालकृष्ण तत्सत्. He was daughter's son of रघुनाथ, author of कालतत्त्वविवेचन. Composed in संवत् 1705 (1648-49 A. D.). Deals with religious observances of तिथिs from प्रतिपद् and of months from चैत्र to फाल्गुन; quotes हेमाद्रि, मदनरत्न, नारायणभट्ट.

कृत्यरत्नाकर of लक्ष्मीधर.

कृत्यरत्नाकर of लोकनाथ.

कृत्यराज a manual of ceremonial observances for different months of the year compiled under prince कृष्णचन्द्र of नवद्वीप about 1750 A. D.

कृत्याविलासमञ्जरी.

कृत्यसमुच्चय of भूपाल m. in कृत्यरत्नाकर p. 499.

कृत्यसागर m. in वर्धमान and स्मृतिरत्नाकर of वेदाचार्य. Earlier than 1400 A. D.

कृत्यसार by मथुरानाथ शुक्ल.

कृत्यसारसमुच्चय of अमृतनाथ ओझा (pr. at Bombay).

कृत्यसारसमुच्चय of वाचस्पति.

कृत्यापल्लवदीपिका; vide शान्तिकल्पप्रदीप.

कृत्यार्णव m. in देवदासप्रकाश.

कृष्णपद्धति by चतुर्भुज.

कृष्णभक्तिकल्पवल्ली alias भक्तिमञ्जरी or हरिभक्तिमञ्जरी- a work on कृष्ण worship in four parts (मञ्जरीs).

कृष्णभट्टीय the same as कर्मतत्त्वप्रदीपिका; m. in प्रयोगरत्न of नारायणभट्ट and in आह्निकचन्द्रिका. Earlier than 1500 A. D.

कृष्णार्चनचन्द्रिका of रत्नपाणि, son of सञ्जीवेश्वर.

कृष्णामृतमहार्णव by आनन्दतीर्थ. N. (new series) vol. III. preface VI.

केशवार्णव by केशव.

कोटचक्र on eight kinds of forts.

कोटिहोमप्रयोग by रामकृष्ण, son of नारायणभट्ट.

कौतुकचिन्तामणि by प्रतापरुद्रदेव. In three दीधितिs on magic charms and expedients for protecting the king's person and for various other purposes, and on various startling, interesting experiments on women, plants, food. N. IX. pp. 189-190 and D. C. Ms. No. 981 of 1887-91 and 1031 of 1884-87. About 1520 A. D.

कौमुदीनिर्णय.

कौशिकगृह्यसूत्र in 14 अध्यायs (ed. by Bloomfield, 1889).

C. by भट्टारिभट्ट.

C. by दारिल.

C. by वासुदेव.

कौशिकगृह्यसूत्रपद्धति of केशव, son of सोमेश्वर, son of अनन्त; composed at भोजपुर (Stein's Cat. p. 248.

कौशिकसूत्रप्रयोगदीपिकावृत्ति.

कौशिकस्मृति m. in निर्णयदीपक मस्करिभाष्य on गौतम, हेमाद्रि, माधव.

कौषीतकिगृह्यकारिका.

कौषीतकिगृह्यसूत्र (pr. in Ben. S. Series). Vide under शाङ्खायनगृह्यसूत्र.

क्रतुस्मृति m. by the मिताक्षरा.

क्रमदीपिका m. in वर्षक्रियाकौमुदी (p. 121) and देवप्रतिष्ठातत्त्व; before 1500 A. D.

क्रमदीपिका (on worship of कृष्ण) by केशवाचार्य in 8 पटलs. About 1500 A. D.

C. by केशवभट्टगोस्वामी.

C. by गोविन्दभट्ट (pr. in Ch. S. Series).

क्रमदीपिका by नित्यानन्द.

क्रियाकाण्डशेखर m. in हेमाद्रि.

क्रियाकैरवचान्द्रिका.

क्रियाकौमुदी of गोविन्दानन्द (pr. in B. I. Series). Vide sec. 106.

क्रियाकौमुदी of मथुरानाथ.

क्रियानिबन्ध m. in शूद्रकमलाकर.

क्रियापद्धति by विश्वनाथ. Describes rites from the day of death to सपिण्डीकरण for माध्यन्दिनीयs. D. C. Ms. No. 207 of 1884-87.

क्रियापद्धति or षडब्दप्रायश्चित्तादिपद्धति N. X. p. 237.

क्रियाप्रदीप.

क्रियाश्रय (astrological work in relation to dharma) m. by अपरार्क.

क्रियासार m. in नि. सि. and कुण्डमण्डपसिद्धि; earlier than 1600 A. D.

क्षत्रियसंध्या.

क्षयमासकृत्यनिर्णय.

क्षयमासनिर्णय.

क्षयमाससंसर्पकार्याकार्यनिर्णय by परशुराम (Stein's Cat. p. 87).

क्षयमाससंसर्पकार्याकार्यनिर्णयखण्डन by परशुराम (Stein's Cat. p. 87).

क्षयमासादिविवेक of रत्नपाणिशर्मा, son of गंगोलीसंजीवेश्वर; composed during the reign of छत्रसिंह of मिथिला. Gives a long list of of authorities, such as वाचस्पति, वर्धमान, अनन्तपण्डित, महेश, स्मृतिविवेक &c. Vide N. vol. VI. p. 44.

क्षयाधिकमासविवृति by गणेशदत्त.

क्षेमप्रकाश by क्षेमवर्मन्; composed in Vikrama 1568 (1512 A. D.) at वीरसिंहपुर, where he was governor. On आचार, विष्णुपूजा, शिवपूजा दान, उत्सर्ग, व्रत; ms. copied in संवत् 1582 (1526 A. D.) when वीरसिंहदेव was ruler (Stein's Cat. p. 305, extract).

क्षौरनिर्णय or दर्पण by son of गङ्गाधर.

खड्गविवाह (Baroda O. I. 1142)

खादिरगृह्य (pr. in Mysore G. O. L. Series and translated in S. B. E. vol. 29). Agrees closely with गोभिलगृह्य.

C. of रुद्रस्कन्द, son of नारायण residing at मखवाट (pr. in above).

खादिरगृह्यकारिका by वामन.

खेटपीठमाला by **आपदेव**.

गङ्गाकृत्यविवेक by **वर्धमान** for king **रामभद्रदेव** of **मिथिला** 1450–1500 A. D.

गङ्गाधरपद्धति by **गङ्गाधर** (Stein's Cat. p. 87) m. in **रुद्रकल्पद्रुम** (vide BBRAS Cat. vol. II. p. 226).

गङ्गाभक्तितरङ्गिणी by **गणपति**, son of **धारेश्वर**, in 3 chapters. He says that king **नान्य** of **मिथिला** gave **वृत्ति** to his grandfather. N. vol. V. p. 183; ms. dated 1766 **संवत्** (1710 A. D.).

गङ्गाभक्तितरङ्गिणी by **चतुर्भुजाचार्य**.

गङ्गाभक्तिप्रकाश by **हरिनन्दन**; composed in **संवत्** 1852 (1795–96 A.D.).

गङ्गाभक्तिरसोदय by **शिवदत्तशर्मा**.

गङ्गामृत m. in **रघुनन्दन** and **वर्धमान** in **गङ्गाकृत्यविवेक**.

गङ्गावाक्यावलि by **विद्यापति**, under the patronage of **महादेवी विश्वासदेवी**, wife of **पद्मसिंह** of **मिथिला**, son of **शिवसिंह**, son of **देवसिंह**, son of **भवसिंह**; m. by **गोविन्दानन्द** and **रघुनन्दन** (in **प्रायश्चित्ततत्त्व**). About 1400–1450 A. D. Speaks of the advantage of visiting and worshipping the Ganges and bathing therein.

गणपतितत्त्वविवेक.

गणेशपद्धति by **सोमेश्वरपुत्र** (Ulwar Cat. No. 1309).

गणेशविमर्शिनी m. in **कुण्डमण्डपसिद्धि**.

गणेशशान्ति.

गदाधरपद्धति (**आचारसार**) pr. in B. I. Series.

गद्यदेवल m. in **प्रायश्चित्तमयूख**.

गद्यविष्णु m. in **नि. सि.**

गद्यव्यास m. by **कालविवेक** of **जीमूतवाहन**.

गन्धर्वप्रयोग (Stein's Cat. p 87).

गभस्तिस्मृति m. by **अपरार्क**, **स्मृतिच**०, **हेमाद्रि**.

गयादासनिबन्ध m. by **भट्टोजि**. Earlier than 1600 A. D.

गयानुष्ठानपद्धति part of **त्रिस्थलीसेतु** of **नारायणभट्ट**.

गयानुष्ठानपद्धति alias **गयापद्धति** by **रघुनाथ**. Vide **गयापद्धति**.

गयापद्धति by **अनन्तदेव**.

गयापद्धति by **रघुनाथ**, son of **माधव**, son of **रामेश्वर**; flourished between 1550–1625 A. D.

गयापद्धतिदीपिका by **प्रभाकर**.

गयाप्रकरण from the **त्रिस्थलीसेतु** by **नारायण**.

गयाप्रकाश N. (new series) vol. I. p. 84.

गयाप्रयोग by **वाचस्पतिमिश्र**.

गयायात्राप्रयोग by **मणिरामदीक्षित**.

गयावाराणसीपद्धति.

गयाश्राद्धपद्धति.

गयाश्राद्धपद्धति by **अनन्तदेव**, son of **उद्धवद्विवेदिन्** (for **वाजसनेयवेद**).

गयाश्राद्धपद्धति by **रघुनन्दन**. Vide p. 892 above.

गयाश्राद्धप्रकरण m. in **मलमासतत्त्व**.

गयाश्राद्धविधि by **गोकुलदेव** (Baroda O. I. 8688).

गयाश्राद्धादिपद्धति of **वाचस्पति**. The first verse specially mentions

वायुपुराण, गरुडपुराण and कल्पवृक्ष (i. e. कल्पतरु) as its authorities.

गर्गपद्धति or गृह्यपद्धति, manual of domestic rites (for पारस्करगृह्य) by स्थपतिगर्ग on स्थालीपाकहोम, बलिदान, पिण्डपितृयज्ञ, श्रवणाकर्म शूलगव, वैश्वदेव, मासश्राद्ध, चूडाकरण उपनयन, ब्रह्मचारिव्रतानि, सीतायज्ञ, शालाकर्म; expressly states that it follows भर्तृयज्ञमत; m. in गदाधरभाष्य on पारस्करगृह्य and in श्राद्धतत्त्व. I. O ms. dated संवत् 1575 i. e. 1519 A. D. (Vide I. O. Cat. p. 515 No. 1633).

गर्गस्मृति m. in स्मृतिचन्द्रिका, नित्याचारप्रदीप.

गर्भाधानादिदशसंस्कारपद्धति by रामदत्त, son of गणेश्वर; completed by स्वामिठाकुर. About first half of the 14th century.

गर्भाधानादिविवाहषोडशकर्मपद्धति attributed to शौनक; mentions जयन्त.

गागाभट्टपद्धति by गागाभट्ट.

गायत्रीपद्धति of भूषणभट्ट.

गायत्रीपुरश्चरण or पद्धति by शङ्कर, son of बल्लाळ, surnamed घारे. He wrote व्रतोद्यापनकौमुदी in शके 1675 (1753 A. D.).

गायत्रीपुरश्चरण by शिवराम.

गायत्रीपुरश्चरण by साम्बभट्ट.

गायत्रीपुरश्चरणचन्द्रिका by काशिनाथ, son of जयरामभट्ट and वाराणसी, surnamed भट्ट. His guru was अनन्त. Ulwar Cat. extract 618.

गायत्रीपुरश्चरणप्रयोग by कृष्णभट्ट, son of नारायणभट्ट; composed in 1757. A. D.

गायत्रीपुरश्चरणविधि by अनन्तदेव.

गायत्रीपुरश्चरणविधि by गीर्वाणेन्द्रसरस्वती.

गायत्रीपुरश्चरणविधि from the गायत्रीपुरश्चरणचन्द्रिका (vide Ulwar Cat. extract 302).

गायत्रीपुरश्चरणविधि from शारदातिलक.

गायत्रीभाष्यनिर्णय (Ulwar Cat. No. 1312 and extract 304).

गार्गीयपद्धति m. in श्राद्धतत्त्व (vol. I. p. 213).

गार्ग्यस्मृति m. by विश्वरूप, मिता०, अपरार्क, स्मृतिच०.

गार्हस्थ्यदीपिका by त्र्यम्बक, pupil of यज्ञेश.

गालवस्मृति m. in स्मृतिच०, कालमाधव.

गुणमञ्जरी by त्रिपाठिबालकृष्ण, son of काशीराम of the महारङ्ग family. On प्रायश्चित्त.

गुणिसर्वस्व m. in श्राद्धविवेक of रुद्रधर and in तिथितत्त्व and मलमासतत्त्व. Earlier than 1400 A. D.

गूढदीपिका of श्रीनाथ आचार्य m. in his कृत्यतत्त्वार्णव.

गूढार्थदीपिका by वामदेव. Vide स्मृतिदीपिका; on doubtful points of rites and ceremonies.

गृहपतिधर्म by विश्वेश्वर.

गृहप्रतिष्ठातत्त्व.

गृहवास्तु by चन्द्रचूड (portion of संस्कारानिर्णय).

गृहस्थमुक्ताफल.

गृहस्थरत्नाकर by चण्डेश्वर a large work in 589 pages (pr. in B. I. Series, 1928); Sec. 91.

गृह्यकल्पतरु.

गृह्यकारिका,

(1) आश्वलायनीय by जयन्त.

(2) बौधायनीय by कनकसभापति.

(3) सामवेदीय by भूवाक, son of विशाखभट्ट.

गृह्यकारिका by कर्क.

गृह्यकारिका by रेणुक, composed in 1266 A. D.

गृह्यकौमुदी m. in गोविन्दार्णव.

गृह्यतात्पर्यदर्शन com. on आपस्तम्बगृह्यसूत्र by सुदर्शनाचार्य.

गृह्यपदार्थानुक्रम, summary of matters connected with domestic rites, according to मैत्रायणीयगृह्यसूत्र.

गृह्यपद्धति.

गृह्यपद्धति (यजुःशाखीय) by भास्करदीक्षित. Ulwar Cat. extract 54.

गृह्यपद्धति by रामेश्वर.

गृह्यपद्धति by वासुदेवदीक्षित, in three kāṇḍas on संस्कारs, अष्टका &c.; ms. copied in शके 1720.

गृह्यपरिशिष्ट-vide under बह्वृचगृह्यपरिशिष्ट, छन्दोगगृह्यपरिशिष्ट.

गृह्यपरिशिष्ट by अनन्तभट्ट.

गृह्यपरिशिष्ट by वैकुण्ठनाथाचार्य.

गृह्यप्रदीपकभाष्य, a com. on शाङ्खायनगृह्यसूत्र, by नारायण.

गृह्यप्रयोग (आपस्तम्बीय) by ब्रह्मविद्यातीर्थ. He quotes सुदर्शनाचार्य. Ulwar Cat. extract 14.

गृह्यप्रयोग

बौधायनीय.

वाजसनेय.

गृह्यप्रायश्चित्तसूत्र (Hultzsch R. I. No. 637).

गृह्यभाष्यसंग्रह or गृह्यभाष्यार्थसंग्रह m. by हेमाद्रि.

गृह्यरत्न by वैदिकसार्वभौम (i. e. probably वेङ्कटेश) in 21 khaṇḍas; deals with बाह्यसंस्कारs like गर्भाधान, पुंसवन, सीमन्तोन्नयन, जातकर्म, नामकरण, अन्नप्राशन, चूडाकर्म, उपनयन, चत्वारि वेदव्रतानि and दैवसंस्कारs like पाकयज्ञ.

C. विबुधकण्ठभूषण or कण्ठभूषा by वेङ्कटनाथ वैदिकसार्वभौम, son of रङ्गनाथ of हारीतगोत्र. Hultzsch R. I. No. 603 and extract, p. 88. Refers to his पितृमेधसार and its टीका and आशौचशतक and its व्याख्या.

गृह्यसंग्रह m. by जयराम in his भाष्य on पारस्करगृह्य III. 1. 1.

गृह्यसूत्रपद्धति.

गृह्यसूत्रप्रकाशिका (on पारस्करगृह्य) by विश्वनाथ, son of नृसिंह. About 1600 A. D.

गृह्याग्निसागर alias प्रयोगसार by नारायणभट्ट, son of लक्ष्मीधरभट्ट, surnamed आरड (आरडे); quotes रामाण्डारव्याख्या on धूर्तस्वामी's भाष्य on आपस्तम्ब, प्रयोगपारिजात, प्रयोगरत्न, निर्णयसिन्धु, भट्टोजिदीक्षित, परशुरामप्रताप and रामवाजपेयी and his own श्राद्धसागर. Later than 1650 A. D.

गृह्यासंग्रह by गोभिलपुत्र (pr. in B. I. Series as appendix to गोभिलगृह्य); m. in कृत्यचिन्तामणि of शिवराम and in the छन्दोगवृषोत्सर्गतत्त्व and मठप्रतिष्ठातत्त्व.

C. by रामकृष्ण, son of दामोदर.

गृह्यासंग्रहपरिशिष्ट m. in छन्दोगवृषोत्सर्गतत्त्व and edited by Bloomfield in Z. D. M. G. vol. 35 pp. 537-548 in 209 verses and two प्रपाठकs. Begins अथातः संप्रवक्ष्यामि यदुक्तं पद्मयोनिना। ब्राह्मणानां हितार्थाय संस्कारार्थं तु भाषितम् ॥. Text same as in B. I. Series.

गृह्योक्तकर्मपद्धति.

गोत्रनिर्णय by केशवदैवज्ञ of नन्दिपुर in 27 श्लोकs.

C. वाक्पुष्पमाला by प्रभाकर दैवज्ञ; mentions प्रवरमञ्जरी of श्रीधर.

गोत्रनिर्णय by बालम्भट्ट.

गोत्रनिर्णय by महादेव दैवज्ञ.

गोत्रप्रवर (Bik. Cat. p. 391).
C. भास्कर.

गोत्रप्रवर by प्रभाकर दैवज्ञ (probably same as वाक्पुष्पमाला, a com. on गोत्रप्रवरनिर्णय of केशव).

गोत्रप्रवरकारिका.

गोत्रप्रवरखण्ड (taken from आपस्तम्बसूत्र).

गोत्रप्रवरखण्ड (taken from धर्मसिंधु).

गोत्रप्रवरदर्पण.

गोत्रप्रवरदीप by विष्णुपण्डित.

गोत्रप्रवरनिर्णय by अनन्तदेव (in संस्कारकौस्तुभ; which is taken from his brother's work).

गोत्रप्रवरनिर्णय by आपदेव (probably a mistake, as जीवदेव was a son of आपदेव). Vide Baroda O. I. No. 1870.

गोत्रप्रवरनिर्णय by कमलाकर, son of रामकृष्ण (also styled गोत्रप्रवरदर्पण) (pr. by Chentsalrao, Mysore 1900). First half of 17th century.

गोत्रप्रवरनिर्णय by केशवदैवज्ञ of नन्दिग्राम (ms. in Baroda O I. 8131 dated शके 1600). Each verse ends with the words कुर्वन्तु वो मङ्गलम्.

C. वाक्पुष्पमाला by प्रभाकर दैवज्ञ.

गोत्रप्रवरनिर्णय by गोपीनाथ (Baroda O. I. 11041).

गोत्रप्रवरनिर्णय by जीवदेव, son of आपदेव and younger brother of अनन्तदेव, author of संस्कारकौस्तुभ; quotes प्रवरमञ्जरी, आश्वलायनसूत्रवृत्तिकार, नारायणवृत्ति. About 1660-1680; says मातृगोत्र is to be avoided in marriage by माध्यन्दिनीयs alone as सत्याषाढ says and as the शिष्टाचार is to the same effect.

गोत्रप्रवरनिर्णय by नागेशभट्ट.

गोत्रप्रवरनिर्णय by नारायणभट्ट m. in गोत्रप्रवरनिर्णय by भट्टोजि.

गोत्रप्रवरनिर्णय by पद्मनाभ (Baroda O. I. 8789).

गोत्रप्रवरनिर्णय by भट्टोजिदीक्षित; first half of 17th century (also styled गोत्रप्रवरनिर्णय by (अभिनव) माधवाचार्य.

C. by नारायणार्य, son of मण्डूरिरघुनाथार्य (pr. by Chentsalrao, Mysore, 1900).

गोत्रप्रवरनिर्णय by रघुनाथ, son of माधव, son of रामेश्वर. 1550-1625 A. D.

गोत्रप्रवरनिर्णय by विश्वनाथदेव or विश्वेश्वर, son of शम्भुदेव and younger brother of रामदेव; finished

at Benares (I. O. Cat. vol. III. p. 580). Composed in Śake 1506. (Baroda O. I. 11055). In verse and prose.

गोत्रप्रवरनिर्णय by **सदाराम**.

गोत्रप्रवरनिर्णयवाक्यसुधार्णव by **विश्वनाथदेव** (Baroda O. I. 9375). Different from **गोत्रप्रवरनिर्णय**.

गोत्रप्रवरभास्कर by **भट्टोजि**; same as **गोत्रप्रवरनिर्णय**.

गोत्रप्रवरमञ्जरी by **केशव**, who also wrote **मुहूर्ततत्त्व**.

C. by **राम**; quotes **स्मृत्यर्थसार**, **प्रयोगपारिजात**.

गोत्रप्रवरमञ्जरी alias **प्रवरमञ्जरी** by **पुरुषोत्तमपण्डित** (standard work on this subject). Pr. by Chentsalrao, Mysore, 1900. Under each of the eight original gotras quotes passages from **आपस्तम्ब, आश्वलायन, कात्यायन, बौधायन, मत्स्यपुराण, लौगाक्षि, सत्याषाढ**; mentions **धूर्तस्वामी, कपर्दिस्वामी**, and **ग्रहदेवस्वामी** as **भाष्यकार**s on **आपस्तम्बसूत्र**; m. in **नि. सि., नृसिंहप्रसाद, दत्तकमीमांसा**. Earlier than 1450 A. D.

गोत्रप्रवरमञ्जरी by **शङ्करतान्त्रिक**; gives exhaustive enumeration of divisions and sub-divisions of gotras; mentions **ज्योतिर्निबन्ध, प्रवरदीपिका, व्याख्याकार** of **बौधायन**. (Baroda O. I. No. 7657).

गोत्रप्रवरमञ्जरीसारोद्धार by **शङ्करदैवज्ञ**, son of **शिव**.

गोत्रप्रवररत्न by **लक्ष्मणभट्ट**, son of **रामकृष्णभट्ट** and younger brother of **कमलाकरभट्ट**. About 1585-1630 A. D.

गोत्रप्रवरविवेक (from the **धर्मप्रदीप** by **धनञ्जय**).

गोत्रप्रवराध्याय vide **प्रवराध्याय**.

गोत्रप्रवरोच्चार (from the **औदीच्यप्रकाश**).

गोत्रामृत by **नृसिंहपण्डित**.

गोदानविधिसंग्रह by **मधुसूदनगोस्वामिन्**, son of **व्रजराज**.

गोपालकारिका (**बौधायनीय**) 420 verses on various matters connected with religious observances. such as the measurement and construction of altars.

गोपालपद्धति He is m. even by **नारायण**. Earlier than 1000 A. D BBRAS. cat. vol. II. p. 183.

गोपालपूजापद्धति by **दिनकर**, son of **नृसिंह** belonging to **दशार्ण** country (on worship of **कृष्ण**). I. O. ms. (Cat. p. 587) dated **संवत्** 1664.

गोपालरत्नाकर by **गोपाल**.

गोपालसिद्धान्त m. in **आचाररत्न**.

गोपालार्चनचन्द्रिका.

गोपालार्चनचन्द्रिका by **लक्ष्मीनाथ**.

गोभिलगृह्यसूत्र (pr. in B. I. Series and by Dr. Knauer and tr. in S. B. E. vol. 30.).

C. (**भाष्य**) by **भट्टनारायण** son of **महाबल**; m. in **श्राद्धतत्त्व** of **रघुनन्दन**; ms. copied in **ल. सं.** 431 (1549 50 A. D.).

C. (**भाष्य**) by **यशोधर**, m. in **दानक्रियाकौमुदी** of **गोविन्दानन्द** and in **श्राद्धतत्त्व**. Earlier than 1500 A. D.

C. **सरला** m. in **तिथितत्त्व** and **श्राद्धतत्त्व**. Earlier than 1500 A. D.

C. by सायण.

C. सुबोधिनीपद्धति by शिवराम, son of विश्राम (different from the author's कारिकार्थबोधिनी). About 1640 A. D. (Stein's Cat. p. 86).

C. पद्धति by अग्निहोत्रिविष्णु, of मथुरा.

C. कारिकार्थबोधिनी by शिवराम, son of विश्राम (Stein's Cat. p. 15 and p. 250).

गोभिलपरिशिष्ट (pr. in B. I. Series with com.) on सन्ध्यासूत्र, स्नानसूत्र and श्राद्धकल्प.

C. प्रकाश by नारायण; m. by रघुनन्दन.

गोभिलश्राद्धसूत्रभाष्य m. by रघुनन्दन in तिथितत्त्व and श्राद्धतत्त्व. Probably the same as भाष्य of महायशस्.

गोभिलसन्ध्यासूत्र.

गोभिलस्मृति – same as कर्मप्रदीप of कात्यायन. Ānan. Sm. pp. 49–71.

गोभिलीपरिशिष्ट (on rites for propitiating the planets in their evil positions, on ग्रहयाग etc.) N. vol. X. pp. 201–202.

गोभिलीयश्राद्धकल्प.

C. (भाष्य) by महायशस्; m. in श्राद्धतत्त्व of रघुनन्दन. महायशस् is probably the same as यशोधर above.

C. by समुद्रकर m. in श्राद्धकला of भवदेव's स्मृतिचन्द्र.

गोवधप्रायश्चित्त.

गोविन्दमानसोल्लास m. in एकादशीतत्त्व and मलमासतत्त्व. So earlier than 1500 A. D.

गोविन्दार्चनचन्द्रिका (pr. at Bombay).

गोविन्दार्णव alias स्मृतिसागर or धर्मतत्त्वावलोक by शेषनृसिंह, son of रामचन्द्र; compiled under the orders of महाराजाधिराज गोविन्दचन्द्र of Kāśī, divided into six वीचिs (waves) on संस्कार, आह्निक, श्राद्ध, शुद्धि, काल and प्रायश्चित्त; quotes कल्पतरु, अपरार्क, माधवाचार्य, विश्वेश्वरभट्ट and is quoted in the निर्णयसिन्धु, आचाररत्न of लक्ष्मणभट्ट; compiled between 1400 and 1450 A. D. Vide Ulwar Cat. extract, 304 for a long description of a town ताण्डेतिका near Benares, which is said to have surpassed Delhi and Kalpī and of the श्रीवास्तव family of kings, of which गोविन्दचन्द्र was a scion and of the शेष family. The Ulwar Ms. (verse 85) speaks of only five वीचिs (omitting प्रायश्चित्त). It appears that शेषकृष्ण in his शूद्राचारशिरोमणि claims the गोविन्दार्णव as his work. Vide Ind. Ant. for 1912 p. 248.

गौडनिबन्ध m. in the पितृभक्ति of श्रीदत्त.

गौडनिबन्धसागर m. in नि. सि. (probably the श्राद्धसागर of कुल्लूकभट्ट).

गौडश्राद्धकौमुदी m. in निर्णयसिन्धु (probably the श्राद्धकौमुदी of गोविन्दानन्द).

गौडसंवत्सरप्रदीप m. in the कालसार of गदाधर.

गौडीयचिन्तामणि m. in कालसार of गदाधर.

गौतमधर्मसूत्र vide sec. 5; pr. in B. S. Series and Jivananda Sm. part II. pp. 403-434.

C. by कुलमणि शुक्ल.

C. (भाष्य) by मस्करिन् (pr. in Mysore G. O. L. Series).

C. मिताक्षरा by हरदत्त (pr. in Ānan. P.).

गौतमस्मृति.

ग्रन्थराज or स्मृतिग्रन्थराज.

ग्रन्थविधानधर्मकुसुम by शङ्करशर्मन्.

ग्रहणक्रियाक्रम.

ग्रहणनिर्णय (from the प्रयोगरत्न of नारायणभट्ट).

ग्रहणश्राद्धनिर्णय.

ग्रहदानप्रयोग; refers to माधव.

ग्रहमखतिलक by माधव, son of कृष्णाचार्य of भारद्वाजगोत्र. Peterson's 5th Report p. 176.

ग्रहमखप्रयोग (N. X. p. 200).

ग्रहयज्ञकारिका.

ग्रहयज्ञतत्त्व by रघुनन्दन. Mentions दीपिका.

ग्रहयज्ञदीपिका by सदाशिव दीक्षित.

ग्रहयज्ञनिरूपण from संस्कारकौस्तुभ of अनन्तदेव.

ग्रहयज्ञपद्धति.

ग्रहयज्ञप्रयोग.

ग्रहयज्ञविधान by अनन्तदेवभट्ट, son of of नागदेवभट्ट.

ग्रहयागकौमुदी by रामकृष्णभट्टाचार्य.

ग्रहयागप्रयोतत्त्व or ग्रहयागतत्त्व by रघुनन्दन, son of हरिभट्ट; pr. in Bengali type by Sanskrit Sāhitya Parishad, Calcutta (No. 10). This is over and above his 28 तत्त्वs.

ग्रहयोगशान्ति.

ग्रहशान्ति according to शाङ्खायन and गोभिल.

ग्रहशान्तिपद्धति or वसिष्ठीशान्ति by गणपति रावल, son of हरिशङ्कर. About 1686 A. D.

ग्रहशान्तिपद्धति by योद्धूराज.

ग्रहस्थानपद्धति (Peterson's 5th Report p. 98).

ग्रामनिर्णय or पातित्यग्रामनिर्णय (from the सह्याद्रिखण्ड of the स्कन्दपुराण).

घृतप्रदानरत्न by प्रेमनिधि.

चक्रनारायणीय m. in दुर्गोत्सवविवेक of शूलपाणि. So earlier than 1400.

चक्रनारायणीयनिबन्ध or स्मृतिसारोद्धार by विश्वम्भरत्रिवेदिन् in 12 उद्धारs on सामान्यनिर्णय, एकभक्तादिनिर्णय, तिथिसामान्यनिर्णय, प्रतिपदादितिथिनिर्णय, व्रत, संक्रान्ति, श्राद्ध, आशौच-गर्भाधानादिकालनिर्णय, आह्निक, व्यवहार, प्रायश्चित्त, under orders of prince नारायणमल्ल, son of भीममल्ल; mentions प्रतापमार्तण्ड, होरिलस्मृति, रूपनारायणीय, अनन्तभट्टीय. First half of 17th century; pr. in Ch. S. Series.

चण्डिकार्चनदीपिका by काशीनाथभट्ट, son of जयरामभट्ट, son of शिवरामभट्ट, of the भट्ट family. (Ulwar Cat. extract 620).

चण्डीप्रयोग by कमलाकर, son of रामकृष्ण.

चण्डीप्रयोग by नागोजिभट्ट.

चण्डूकनिबन्ध or **स्मार्तकर्मानुष्ठानक्रमविवरण** by महामात्य श्रीसम्राट् चण्डूक. On daily duties, श्राद्ध, मलमास. त्रयोदशीनिर्णय &c. (Baroda O. I. No. 296 dated संवत् 1593).

चतुरशीतिज्ञातिप्रशस्ति by सदाशिव.

चतुर्थीकर्मन् (on the ceremonies to be performed on the fourth night after marriage).

चतुर्दशश्लोकी by भट्टोजि (Baroda O. I. 1488). In fourteen verses on श्राद्ध.

C. by महेश्वर.

चतुर्वर्गचिन्तामणि of हेमाद्रि. Vide sec. 88 (pr. in B. I. Series). Hultzsch R. I. No. 658 contains प्रायश्चित्त and व्यवहार, but they are most probably by a different author.

चतुर्विंशतिमत or-**स्मृति**. Vide sec. 42.

C. by भट्टोजि (Ben. S. Series publishes on संस्कार and श्राद्ध). The I O. Cat. ms. p. 475 (on संस्कारकाण्ड only) ascribes it in the colophons to रामचन्द्र, son of नारायणभट्ट. Mss. of आह्निक, आचार and प्रायश्चित्तकाण्ड are known.

C. by रामचन्द्र, son of नारायण.

चतुर्विंशतिमुनिमतसार (Baroda O. I. 2247 and 10540).

चतुर्विंशतिस्मृतिधर्मसारसमुच्चय.

चतुश्चत्वारिंशत्संस्काराः

चन्दनधेनुदानप्रमाण or **तत्त्व** by वाचस्पति. Rites on the occasion of the first śrāddha of a woman dying before her husband and son. Based on रत्नाकर. N. (new series) I. p. 100.

चन्दनधेनूत्सर्गपद्धति by रत्ननाथ भट्टाचार्य of नवद्वीप. N. (new series) I. p. 101; ms. dated 1765 A.D.

चन्द्रकमलाकर.

चन्द्रकलिका.

चन्द्रनिबन्ध quoted in निर्णयदीपक.

चन्द्रप्रकाश m. by नि. सि., नन्दपण्डित's श्राद्धकल्पलता, भट्टोजि. Earlier than 1570 A. D.

चन्द्रस्मृति m. in निर्णयदीपक.

चन्द्रोदय m. in नि. सि. (probably पृथ्वीचन्द्रोदय or आचारचन्द्रोदय).

चमत्कारचिन्तामणि by नारायणभट्ट (pr. at Benares, 1870); m. in आचारमयूख, समयमयूख.

C. मिताक्षरा.

C. अन्वयार्थदीपिका by धर्मेश्वर (pr. at Benares, 1870).

C. by नारायण.

चमत्कारचिन्तामणि by राजर्षिभट्ट; (is probably the work so m. by नि. सि.). It is on astrology. Earlier than 1550 A. D.

C. (ms. dated संवत् 1657 i. e. 1600-1601 A. D.).

चमत्कारचिन्तामणि by वैद्यनाथ. On संस्कारs of two kinds, ब्राह्म (गर्भाधान and others) and दैव (such as पाकयज्ञ), on मुहूर्तs for गर्भाधान and other संस्कारs and on मलमासकृत्याकृत्य; D. C. Ms. No. 112 of 1895-1902 copied in संवत् 1719.

चलाचलमूर्तिप्रतिष्ठा·

चलार्चा (acc. to बौधायन); vide B.B.R.A.S. Cat. vol. II. p. 243.

चलार्चापद्धति by अनन्तदेव·

चलार्चापद्धति of नारायण based on गृह्यपरिशिष्ट, त्रिविक्रमपद्धति, कालादर्श, पुरुषार्थप्रबोध, शारदातिलक and बोपदेव· Later than 1450 A. D.

चाणक्यनीति (ed. by Kressler).

चाणक्यनीति or चाणाक्यराजनीति or चाणक्यशतक. There is a वृद्ध-चाणक्य in 660 verses. There is a लघुचाणक्य also.

चाणक्यनीतिदर्पण of गजानन·

चाणक्यनीतिसारसंग्रह in 108 stanzas. It begins 'मूलसूत्रं प्रवक्ष्यामि चाणक्येन यथोदितम् ।'

चाणक्यराजनीतिशास्त्र (pr. in Calcutta O. Series No. 2, 1921).

चाणक्यसप्तति·

चाणक्यसारसंग्रह·

चाणक्यसूत्र (pr. at end of the कौटिलीय in Dr. Sham Sastri's edition).

चातुराश्रम्यधर्म by श्रीकण्ठायन·

चातुर्मास्यकारिका by गोपाल·

चातुर्वर्ण्यधर्मसंग्रह·

चातुर्वर्ण्यविचार by गङ्गादत्त·

चातुर्वर्ण्यविवरण by गङ्गाधर·

चातुर्वर्ण्यविवेचन by धरणीधर·

चातुर्वर्ण्यव्यवस्था by धरणीधर·

चारायणीयगृह्यपरिशिष्ट m. by हेमाद्रि·

चारुचर्या by क्षेमेन्द्र (pr. in Kāvyamālā Series).

चारुचर्या by भोजराज·

चूडाकरणकेशान्तौ·

चूडाकर्म by दत्तपण्डित·

चूडाकर्मप्रयोग·

चौलोपनयन from the विश्वप्रकाशपद्धति of विश्वनाथ·

चौलोपनयनप्रयोग·

छन्दोगकर्मानुष्ठानपद्धति by भवदेवभट्ट· Vide छन्दोगपद्धति·

छन्दोगगृह्य· Vide गोभिलगृह्य·

C. (भाष्य) m. by हरदत्त in his अनाविला·

छन्दोगपद्धति by भवदेवभट्ट; vide sec. 74.

C. संस्कारपद्धतिरहस्य of रामनाथ, composed in Śake 1544 (1622 A. D.).

छन्दोगपरिशिष्ट—same as कर्मप्रदीप. (It is in verse).

छन्दोगपरिशिष्ट m. by हेमाद्रि·

C. m. in श्राद्धविवेक of रुद्रधर·

C. प्रकाश by महामहोपाध्याय नारायण, son of गोण and grandson of उमापति, who was a great प्राभाकर and patronised by king जयपाल· Vide under कर्मप्रदीप·

CC. सारमञ्जरी by श्रीनाथ, son of श्रीकराचार्य·

CC. by हरिराम·

CC. by हरिहर·

C. by आशाधर or आशार्क, son of चक्रधर·

छन्दोगप्रायश्चित्त·

छन्दोगश्राद्ध·

छन्दोगश्राद्धतत्त्व by रघुनन्दन·

C. by काशीराम, son of राधावल्लभ, son of रामकृष्ण·

छन्दोगश्राद्धदीपिका by श्रीनाथ, son of श्रीकर.

छन्दोगाचारकृत्य m. by रघुनन्दन.

छन्दोगानीयाह्निक by शिवराम, son of विश्राम. (I. O. Cat. I. p. 95 ms. dated संवत् 1810 i. e. 1753-54 A. D.). Composed about 1640.

छन्दोगाह्निक by गोवर्धनदीक्षित, son of वेणीदास (Baroda O. I. No. 1026). Ms. dated संवत् 1860.

छन्दोगाह्निक by श्रीदत्त, m. by रघुनन्दन in आह्निकतत्त्व.

छन्दोगाह्निक by सदानन्द.

छन्दोगाह्निकपद्धति by रामकृष्ण त्रिपाठिन्.

छन्दोगाह्निकोद्धार of शङ्करमिश्र, son of भवनाथमिश्र. Vide under प्रायश्चित्तप्रदीप.

छन्दोपहारावलि.

छागलेयस्मृति m. in मिताक्षरा, हेमाद्रि, माधवाचार्य.

जगद्वल्लभा by श्रीवल्लभाचार्य of the भारद्वाजगोत्र (in more than 24 प्रकरणs).

जगन्नाथकारिका m. in गदाधर's भाष्य on पारस्करगृह्य.

जगन्नाथप्रकाश by सूरमिश्र, composed under orders of जगन्नाथ, of Kāmboja family. Vide Mitra's Notices vol. V. p. 109 for contents (the ms. was copied in संवत् 1838 i. e. 1782-83 A. D); in ten प्रभाs.

जटमल्लविलास by श्रीधर compiled under the partonage of prince (महाठक्कुर) जटमल्ल, younger brother of चायमल्ल, who was son of बालचन्द्र, son of ढौल who was sole minister of the king of Delhi. The family was Mandīra from Kosala country and their capital was स्वर्णपुरी. Deals with आचार, काल, श्राद्ध, संक्रान्ति, मलमास, संस्कार, आशौच and शुद्धि. The date in the I. O. ms. is corrupt 'वानाब्ववाणाक्षिति' (? रत्नाक्षबाणाक्षिति 1559) of the विक्रम era. About 1500 A. D. Names कालनिर्णय, कालादर्श, प्रासाददीपिका.

जनिदोषप्रतिकार ms. (Baroda O. I. No. 2365) dated 1565 संवत् (1508-09 A. D.).

जन्मदिनकृत्यपद्धति.

जन्मदिवसपूजापद्धति.

जन्ममरणविवेक by वाचस्पति (Baroda O. I. No. 12774). On अशौच and श्राद्ध.

जन्माष्टमीतत्त्व or जन्माष्टमीव्रततत्त्व by रघुनन्दन.

जन्माष्टमीनिर्णय by विठ्ठलेश्वर.

जयतुङ्ग m. in निर्णयसिन्धु.

जयन्तकारिका.

जयन्तीनिर्णय (on कृष्णजन्माष्टमी) by आनन्दतीर्थ.

जयन्तीनिर्णय by गोपालदेशिक, pupil of रामानुजयोगीन्द्र and son of आत्रेयकृष्णाचार्य.

जयमाधवमानसोल्लास by जयसिंहदेव of गोरक्षपुर (modern Gorakhpur). He was a devotee of नारायण; deals with all religious acts

(nitya, naimittika and kāmya) about वासुदेव. The प्रशस्ति at the end of D. C. Ms. No. 241 of A 1881-82 is by हरिदास राजपण्डित; ms. copied संवत् 1827 (1771 A. D.).

जयसिंहकल्पद्रुम by रत्नाकर of the शाण्डिल्यगोत्र, son of पण्डितश्रीदेवभट्ट of Benares (extensive work in 900 pages pr. by Lakṣmīveṅkaṭeśvara Press at Kalyan in 1925). A digest in 19 स्तबकs on काल, व्रत, श्राद्ध, दान etc. the first being on काल, compiled under the patronage of जयसिंह who performed ज्योतिष्टोम in उज्जयिनी and also पौण्डरीक. His city अम्बिका (Amber) is also referred to. Composed in Vikrama 1770 (1713 A D.). Gives genealogy as जयसिंह (who brought Shivaji to Delhi)-रामसिंह-कृष्णसिंह विष्णुसिंह जयसिंह. Sometimes called °द्रुमोद्द्योत (Ulwar Cat. extract 305); pr. in Bombay, 1903.

जयानिर्बन्ध (निबन्ध ?) m. in कृत्यरत्नाकर of चण्डेश्वर (p. 166).

जयाभिषेकप्रयोग by रघुनाथ.

जयार्णव m. by नि. सि. and by गदाधर in पारस्करगृह्यसूत्रभाष्य. Vide युद्धजयार्णव.

जलयात्रा.

जलाशयप्रतिष्ठा by भागुणिमिश्र.

जलाशयारामोत्सर्गविधि or-पद्धति.

(1) by नारायणभट्ट, son of रामेश्वर; quotes रूपनारायण; 1513-1575 A. D.; sec. 108.

(2) by कमलाकर; sec. 111.

जलाशयोत्सर्गप्रकाश pr. at Ratnagarh (1893 A. D.).

जलाशयोत्सर्गतत्त्व of रघुनन्दन (pr. by Jivananda) Sec. 107.

जातकर्मन् from the संस्कारभास्कर.

जातकर्मपद्धति by केशवभट्ट.

जातकर्मपद्धति by दामोदर.

जातकर्मादिपालाशकर्मान्त by बापण्णभट्ट.

जातरिष्ट्यादिनिर्णय by विद्यार्णव; N. (new series) II pp. 55-56.

जातिनिर्णय (Baroda O. I. No. 11003) on कायस्थs etc.

जातिमाला (part of रुद्रयामलतन्त्र).

जातिमाला (vide N. vol. II. p. 151) on the origin of different Hindu castes.

जातिमाला by सोमनाथ, son of मुद्गल and ज्ञापाम्बिका, surnamed सकलकल and inhabitant of जलग्राम. Divided into three parts in verse on लक्ष्मीनिन्दा, वैराग्य, पार्वतीस्तुति; but contains nothing on धर्म or जातिs. D. C. Ms. No. 302 of 1884-86.

जातिमाला (from पराशरपद्धति); Stein's Cat. p. 94.

जातिविवेक m in शूद्राचारशिरोमणि of शेषकृष्ण and in नृसिंहप्रसाद.

जातिविवेक by कृष्णगोविन्द -पण्डित. Part of a larger work called वर्णाश्रमधर्मदीपिका.

जातिविवेक by त्र्यम्बक.

जातिविवेक by नारायणभट्ट (Baroda O. I. 11147).

जातिविवेक by पराशर.

जातिविवेक by रघुनाथ.

जातिविवेक by विश्वनाथ (N. vol. IX. p. 179). Stein's Cat. calls it °विवेकसंग्रह (p. 89).

जातिविवेक by विश्वेश्वरभट्ट (probably same as the first part of कायस्थधर्मदीप).

जातिविवेक by व्यासगोपीनाथकवि of वासिष्ठगोत्र, son of शार्ङ्गधर, grandson of विश्वनाथ, of प्रत्यण्डपुर (Parāṇḍā in Mahārāṣṭra ?). In three उल्लासs; ms. (I. O. Cat. vol. III. p. 519 No. 1639) is dated śake 1564 (1642 A. D.). Peterson (in Ulwar Cat. No. 1323) says that it is part of विश्वम्भरवास्तुशास्त्र, which is quoted by हेमाद्रि and he gives the father's name as व्यासराज previously called विश्वनाथ and grandfather as 'Samaraja'.

जातिविवेकशतप्रश्न attributed to सायण.

जातिविवेकसंग्रह by विश्वनाथ.

जातिसाङ्कर्य by शिवलाल सुकुल.

जातिसाङ्कर्यवाद by अनन्तालवार.

जातिसाङ्कर्यवाद by वेणीराम शाकद्वीपिन्.

जिकनीयनिबन्ध m. in दुर्गोत्सवविवेक of शूलपाणि and by कुल्लूक.

जीर्णोद्धारविधि (according to त्रिविक्रम) on repairing temples images of gods &c. N. vol. X. p. 271.

जीवच्छ्राद्धप्रयोग by नारायणभट्ट, son of रामेश्वरभट्ट.

जीवश्राद्धप्रयोग by शौनक.

जीवत्पितृककर्तव्यनिर्णय by बालकृष्णभट्ट, son of रङ्गोजिभट्ट. N. (new series) vol. III. p. 64 (ms. dated संवत् 1785).

जीवत्पितृककर्तव्यनिर्णय by बालकृष्ण पायगुण्डे (Baroda O. I. Nos. 358 and 5549).

जीवत्पितृककर्तव्यनिर्णय or -कर्मनिर्णय by रामकृष्णभट्ट, son of नारायणभट्ट son of रामेश्वर. About 1570-1590 A. D.

जीवत्पितृककर्तव्यसंचय by कृष्णभट्ट.

जीवत्पितृकविभागव्यवस्था by मधुसूदनगोस्वामिन्, son of व्रजराज.

जीवत्पितृकविभागव्यवस्थासार by मधुसूदनगोस्वामिन्, son of व्रजराज.

जीवत्पितृकविभागव्यवस्था -सारसंग्रह- abridgment of the above ms. (Ulwar Cat. No. 1324) copied in संवत् 1812 (1755-6 A. D.).

जीवश्राद्ध Aufrecht's Leipzig Cat. p. 611.

जैमिनिगृह्य (ed. by Dr. Caland, Panjab Oriental Series 1922).

C. सुबोधिनी by श्रीनिवास (extracts printed in above).

जैमिनिगृह्यमन्त्रवृत्ति.

ज्ञातिभेदविवेक.

ज्ञानभास्कर (in the form of a dialogue between सूर्य and अरुण). Divided into प्रकाशs on प्रायश्चित्त, कर्म &c.; vide Bik. Cat. p. 398. Burnell (Tanjore ms. cat. p. 136 b) says that the author's name appears to be दिङ्मणि. Baroda O. I. 1136 is a part of it (कर्मप्रकाश on रोगाधिकार) and

extends over 10000 ग्रंथ and No. 10546 is another in 14000 ग्रंथ.

ज्ञानमाला by भट्टोत्पल m. in the धर्मप्रदीप of भोज and in आह्निकतत्त्व of रघुनन्दन and in आचारमयूख.

ज्ञानरत्नावलि m. in हेमाद्रि, नृसिंहप्रसाद (दानसार), कुण्डकौमुदी. Earlier than 1250 A. D.

ज्ञानाङ्कुर by चूडामणि, son of राघवेन्द्रभट्ट, in four स्तबकs.

ज्ञानानन्दतरङ्गिणी by कृष्णानन्द on संस्कारs.

ज्येष्ठाविधान.

ज्योतिःकालकौमुदी m. by रघुनन्दन.

ज्योतिःसागर m. in कालसार of गदाधर, नि. सि.

ज्योतिःसागरसार by मथुरेश.

ज्योतिःसागरसार by विद्यानिधि; N. (new series) vol. I p. 134, ms. dated śake 1670 (1748 A. D.).

ज्योतिःसार m. in धर्मप्रवृत्ति and गोविन्दार्णव.

ज्योतिसारसंग्रह m. by रघुनन्दन in ज्योतिस्तत्त्व and मदनपारिजात.

ज्योतिःसारसंग्रह by हृदयानन्द विद्यालङ्कार.

ज्योतिःसारसमुच्चय m. by रघुनन्दन.

ज्योतिःसारसमुच्चय by नन्द, son of देवशर्मन्.

ज्योतिरर्णव m. in गोविन्दार्णव, सं. कौ.

ज्योतिर्निबन्ध m. in शूद्रकमलाकर and संस्कारमयूख and शुद्धिमयूख.

ज्योतिर्नृसिंह m. in गोविन्दार्णव and चतुर्विंशतिमतव्याख्यान of भट्टोजि.

ज्योतिषरत्न m. in संस्कारभास्कर of सिद्धेश्वर.

ज्योतिषरत्न by केशवतर्कपञ्चानन N. (new series) II. p. 58.

ज्योतिषार्णव m. by दुर्गोत्सवविवेक of शूलपाणि, by रघुनन्दन.

ज्योतिष्प्रकाश m. by प्रयोगरत्न of नारायणभट्ट, नि. सि., गोविन्दार्णव.

ज्योतिस्तत्त्व by रघुनन्दन.

टोडरप्रकाश by रघुनन्दनमिश्र, under Raja Toḍaramalla.

टोडरानन्द vide sec. 109.

ढुण्ढिप्रताप by विश्वनाथ under the patronage of Mahārāja ढुण्ढि. On the rites for every day of the year; ms. written in śake 1589 i. e. 1667-68. A. D. (Burnell's Tanjore Cat. p. 136b.).

ढुण्ढुपद्धति m. in the अन्त्येष्टिपद्धति of नारायणभट्ट, by रघुनन्दन in श्राद्धतत्त्व (vol. I p. 213) and in शूद्रकमलाकर; earlier than 1525 A. D.

तडागप्रतिष्ठा.

तडागादिपद्धति of टोडरमल्ल (part of टोडरानन्द).

तडागादिप्रतिष्ठापद्धति by धर्मकर उपाध्याय.

तडागादिप्रतिष्ठाविधि by मधुसूदन गोस्वामी.

तडागोत्सर्गतत्त्व by रघुनन्दन.

तत्त्वकौमुदी by गोविन्दानन्दकविकङ्कणाचार्य. It is a com. on श्राद्धविवेक of शूलपाणि.

तत्त्वकौस्तुभ by भट्टोजिदीक्षित (Baroda O. I. No. 376). Written at the bidding of केलदी वेङ्कटेश.

Dilates on the question as to who should observe तन्त्र rites, discourses on the inadvisability of तप्तमुद्राधारण and लिङ्गधारण.

तत्त्वदीप by त्र्यम्बक.

तत्त्वनिर्णय by पक्षधरमिश्र, son of महामहोपाध्याय वटेश्वर. Vide Mitra's Notices vol. V. p. 155 for contents; ms copied in śake 1661.

तत्त्वप्रकाश vide शिवतत्त्वप्रकाशिका.

तत्त्वमुक्तावली vide BBRAS Cat. p. 217 No. 687, probably same as the next.

C. vide BBRAS Cat. p. 217 No. 687.

तत्त्वमुक्तावली of नन्दपण्डित vide sec. 110. Gives summary of his स्मृतिसिन्धु.

C. बालभूषा by बालकृष्ण.

C. बालभूषा by वेणीदत्त.

तत्त्वसंग्रह by कोनेरिभट्ट.

तत्त्वसागर m. in हेमाद्रि and रघुनन्दन in एकादशीतत्त्व and तिथितत्त्व and in आचारमयूख.

तत्त्वसार m. in मलमासतत्त्व of रघु०.

तत्त्वसारसंहिता m. by हेमाद्रि

तत्त्वामृतधर्मशास्त्र vide स्मृतितत्त्वामृत.

तत्त्वामृतसारोद्धार by वर्धमान. An abridgment of his स्मृतितत्त्वविवेक or तत्त्वामृत divided into four कोशs on आचार, श्राद्ध, शुद्धि and व्यवहार. Composed when king राम of मिथिला was reigning. Latter half of 15th century; mentions his दण्डविवेक in व्यवहारकोश.

तत्त्वार्थकौमुदी by गोविन्दानन्दकविकङ्कणाचार्य, a com. on प्रायश्चित्तविवेक of शूलपाणि (pr. by Jivananda).

तत्त्वार्थदीप.

तन्त्रप्रकाश m. by रघुनन्दन in आह्निकतत्त्व.

तन्त्रसारपञ्चरत्न.

C. तन्त्रसारप्रकाशिका.

तप्तमुद्राखण्डन by अप्पय्यदीक्षित against the practice of branding the body with marks (as वैष्णवs do).

तप्तमुद्राधारण or चक्रमीमांसा from स्मृतिकौस्तुभ.

तप्तमुद्राविद्रावण by भास्कर दीक्षित.

तप्तमुद्राविवेक by हरिरायगोस्वामिन् (Baroda O. I. 11575).

तर्पणचन्द्रिका by रामचरण.

तारकोपदेशव्यवस्था by अमृतानन्दतीर्थ.

तिथिकल्पद्रुम by कल्याण.

तिथिकौस्तुभ or तिथिदीधितिकौस्तुभ of अनन्तदेव, son of आपदेव.

तिथिचक्र by विश्वनाथ, (Baroda O. I. 8336).

तिथिचन्द्रिका by पक्षधरमिश्र; (B. O. Mss. Cat. vol. I. No. 145; ms. copied in ल. सं. 345 i. e. 1464 A. D.).

तिथिचन्द्रिका by हरिदत्तमिश्र.

तिथिचन्द्रोदय m. in अहल्याकामधेनु.

तिथितत्त्व by रघुनन्दन.

C. by काशीनाथ तर्कालङ्कार. N. (new series) I. p. 155.

C. by काशीराम वाचस्पति. N. (new series) II. p. 71.

C. by रामचरण विद्यावाचस्पति; N. (new series) II. p. 72.

तिथितत्त्वचिन्तामणि by महेशठक्कुर (pr. at Benares in 1887 A. D.).

तिथितत्त्वसार by आपदेव.

तिथिदर्पण.

तिथिदीधिति (part of स्मृतिकौस्तुभ of अनन्तदेव).

तिथिदीपिका by काशीनाथ, son of जयरामभट्ट (Baroda O. I. No. 10724).

तिथिद्वैतनिर्णय (or तिथिविवेक) by शूलपाणि. Same as above.

तिथिद्वैधप्रकरण alias तिथिविवेक by शूलपाणि. Names संवत्सरप्रदीप, स्मृतिसमुच्चय.

C. by श्रीनाथशर्मन्, son of श्रीकर.

तिथिनिर्णय from the कालमाधव.

तिथिनिर्णय by अनन्तभट्ट (Baroda O. I. No. 10611 is dated संवत् 1583 i. e. 1526-27 A. D.).

तिथिनिर्णय by कमलाकर.

तिथिनिर्णय by गङ्गाधर.

तिथिनिर्णय by गोपाल.

तिथिनिर्णय by गोविन्दभट्टबुद्धिल (Ulwar Cat. No. 1326). Peterson is wrong in saying that he praises one कालरघूत्तम. रघूत्तम is here राम, the incarnation of विष्णु, identified with काल (Time) and ब्रह्म.

तिथिनिर्णय by दयाशङ्कर.

तिथिनिर्णय by देवदासमिश्र.

तिथिनिर्णय by नागदेव, son of शिव; based upon निर्णयसिन्धु.

तिथिनिर्णय by नागोजिभट्ट.

तिथिनिर्णय by नारायणभट्ट.

तिथिनिर्णय by पक्षधरमिश्र.

तिथिनिर्णय by बालकृष्ण भारद्वाज. Relies on हेमाद्रि.

तिथिनिर्णय by भट्टोजि (pr. at Benares and Bombay).

तिथिनिर्णय by मथुरानाथ शुक्ल.

तिथिनिर्णय by महादेव.

तिथिनिर्णय by माधव (part of कालनिर्णय).

तिथिनिर्णय by रघुनाथ (probably same as राघवभट्ट). W. and K. Cat. II p. 282; notes that रघुनाथ is written on title page of राघव's तिथिनिर्णय.

तिथिनिर्णय by रमापति सिद्धान्त; N. (new series) I. p. 156; composed in śake 1633.

तिथिनिर्णय by राघवभट्ट; names निर्णयसिन्धु and नीलकण्ठ. So later than 1640 A. D.; ms. copied in śake 1681 (1759 A. D.); pr. at Bombay in 1864.

तिथिनिर्णय of रामचन्द्र, pupil of गोपाल, Baroda O. I. No. 1524. About 1400 A. D.

C. by नृसिंह, son of the author. Ms. dated संवत् 1638 (1582 A. D.).

तिथिनिर्णय by रामप्रसाद.

तिथिनिर्णय by वाचस्पति.

तिथिनिर्णय by विश्वेश; names हेमाद्रि, माधव, चमत्कारचिन्तामणि, पुराणसमुच्चय.

तिथिनिर्णय by वैद्यनाथ (from चमत्कारचिन्तामणि).

तिथिनिर्णय by शिवानन्दभट्टगोस्वामी (Ulwar Cat. No. 1329).

तिथिनिर्णय by शुभङ्कर.

तिथिनिर्णय by सिद्धलक्ष्मण.

तिथिनिर्णय by सुदर्शन.

तिथिनिर्णय from the लघुमाधवीय of माधवाचार्य.

तिथिनिर्णय from the स्मृत्यर्थसार.

तिथिनिर्णयकारिका by श्रीनिवासार्य; son of गोविन्दार्य of the कौशिकगोत्र.

तिथिनिर्णयचक्र by विश्वनाथ (Baroda O. I. No. 8336).

तिथिनिर्णयतत्त्व by शिवनन्दननाग.

तिथिनिर्णयदीपिका by रामदेव, son of शम्भु.

तिथिनिर्णयमार्तण्ड by कृष्णमित्राचार्य.

तिथिनिर्णयसंक्षेप or तिथिनिर्णय by भट्टोजि; son of लक्ष्मीधर.

तिथिनिर्णयसंग्रह by रामचन्द्र. A summary of the तिथिनिर्णय of अनन्तभट्ट.

C. by नृसिंह (Baroda O. I. ms. No. 1524 is dated संवत् 1683). Later than 1400 A. D.

तिथिनिर्णयसर्वसमुच्चय.

तिथिनिर्णयसार by मदनपाल. Vide sec. 94.

तिथिनिर्णयेन्दुशेखर by नागोजीभट्ट.

तिथिनिर्णयोद्धार or लघुतिथिनिर्णय or -निर्णयोद्धार by राघवभट्ट. Vide तिथिनिर्णय above. Also called तिथिसारसंग्रह

तिथिप्रकाश by गङ्गादास द्विवेदिन्.

तिथिप्रकाशप्रकाशिका.

तिथिप्रदीपक by भट्टोजि.

तिथिप्रदीपिका by नृसिंह, Refers to विद्यारण्य.

तिथिप्रदीपिका by रामसेवक.

तिथिमञ्जरी of गणेश, son of ज्ञानेश्वर, son of महादेव, son of लालभट्ट.

तिथिरत्न by महादेव.

तिथिरत्नमाला by नीलकण्ठ, son of अनन्त, son of चिन्तामणि.

तिथिवाक्यनिर्णय–Vide तिथिनिर्णय of नारायणभट्ट.

तिथिविवेक of शूलपाणि m. in रघुनन्दन's तिथितत्त्व.

C. तात्पर्यदीपिका by श्रीनाथ आचार्यचूडामणि, son of श्रीकर: about 1475–1525 A. D. N. (new series) vol. II. pp. 73–74 ms. copied in 1512–13 A. D.

तिथिव्यवस्थासंक्षेप.

तिथिसंग्रह or तिथिनिर्णय by राघव. Vide above (pr. in Bombay 1864).

तिथिसंग्रह ano. N. (new series) II. p. 75.

तिथिस्वरूप or सर्वतिथिस्वरूप by सुरेश्वर.

तिथीन्दुशेखर by नागेशभट्ट.

तिथ्यर्क by दिवाकर, son of महादेव, son of बालकृष्ण of भारद्वाजगोत्र; author of आचारार्क (both being parts of धर्मशास्त्रसुधानिधि). About 1683 A. D.

अनुक्रमणिका by his son वैद्यनाथ.

तिथ्यर्कपर्वनिर्णय (Baroda O. I. No. 5947). The author says that नारायणभट्ट, author of प्रयोगरत्न,

was the great-grand-father (प्रपितामह) of his mother. So author flourished about 1650 A. D.

तिथ्यर्कप्रकाश by दिवाकर (same as तिथ्यर्क above ?).

तिथ्यादितत्त्वनिर्णय by लौगाक्षि भास्कर (Baroda O. I. ms. No. 5772 is dated 1605 संवत् i. e. 1548-49 A. D.) Mentions दीपिका, कालादर्श, माधव and निर्णयामृत. So later than 1400 A. D.

तिथ्यादिनिर्णय by गोपीनाथ.

तिथ्यादिनिर्णय of पद्मनाभ (part of योगीश्वरसंग्रह; ms. copied in 1707 A. D.).

तिथ्यादिविधिसंग्रह by रघूत्तम तर्कशिरोमणि. N. (new series) vol. II. p. 75.

तिथ्युक्तिरत्नावली by हरिलालमिश्र.

तीर्थकमलाकर alias सर्वतीर्थविधि of कमलाकरभट्ट, son of रामकृष्ण. Vide sec. 111.

तीर्थकल्पकता by गोकुलदेव, son of अनन्तदेव.

तीर्थकल्पलता by नन्दपण्डित. Sec. 110.

तीर्थकल्पलता by वाचस्पति.

तीर्थकाशिका m. by गङ्गाधर.

तीर्थकौमुदी of शङ्कर, son of बल्लाल; mentions तीर्थचिन्तामणि. Same as तीर्थोद्यापनकौमुदी.

तीर्थकौमुदी of सिद्धान्तवागीशभट्टाचार्य.

तीर्थचिन्तामणि by वाचस्पतिमिश्र, in five प्रकाशs (pr. in B. I. Series); m. in the शुद्धितत्त्व of रघुनन्दन and in नि. सि. Vide sec. 101.

तीर्थतत्त्व or तीर्थयात्राविधितत्त्व of रघु०. This is over and above his स्मृतितत्त्व in 28 तत्त्वs.

तीर्थदर्पण (vide under ऋजुप्रयोग) of भट्टराम, son of विश्वनाथ, surnamed होसिङ्ग.

तीर्थनिर्णय or कुरुक्षेत्रतीर्थनिर्णय of रामचन्द्र.

तीर्थपरिभाषा by व्यास.

तीर्थमञ्जरी by मुकुन्दलाल.

तीर्थयात्रातत्त्व by रघुनन्दन. Same as तीर्थतत्त्व: sec. 107.

तीर्थयात्रानिर्णय.

तीर्थरत्नाकर by अनन्तभट्ट, son of यदुभट्ट, at the request of अनूपसिंह.

तीर्थरत्नाकर or रामप्रसाद of रामकृष्ण, son of माधव, of पराशरगोत्र; ms. dated संवत् 1690 (1634-35 A.D.). He composed the युक्तिस्नेहप्रपूरणी, com. on शास्त्रदीपिका, at Benares in संवत् 1600. He is author of प्रतापमार्तण्ड; flourished between 1500-1545 A. D.

तीर्थसंग्रह m. in स्मृत्यर्थसार by श्रीधर.

तीर्थसंग्रह by साहेबराम.

तीर्थसार (part of नृसिंहप्रसाद); pr. in Prince of Wales Series.

तीर्थसेतु by वृन्दावन शुक्ल.

तीर्थसौख्य (part of टोडरानन्द).

तीर्थेन्दुशेखर of नागोजिभट्ट, son of शिवभट्ट. Vide sec. 115.

तीर्थोद्यापनकौमुदी by शङ्कर, son of बल्लालसूरि. Vide under व्रतोद्यापन कौमुदी. About 1753 A. D.

तुलसीकाष्ठमालाधारणनिषेध by नरसिंह (Baroda O. I. No. 3894).

तुलसीचन्द्रिका by राजनारायण मुखोपाध्याय·

तुलसीविवाह (taken from प्रतापमार्तण्ड) Ulwar Cat. No. 1334 and extract 313).

तुलादान·

तुलादानपद्धति·

तुलादानपुरुषप्रयोग·

तुलादानप्रकरण by सिद्धनाथ·

तुलादानप्रयोग (माध्यन्दिनीय)·

तुलादानप्रयोग by कमलाकर, son of रामकृष्ण· Sec. 111.

तुलादानविधि·

तुलापद्धति by कमलाकर·

तुलापुरुषदानपद्धति·

तुलापुरुषदानप्रयोग by विठ्ठल·

तुलापुरुषमहादानपद्धति by गोपीनाथ·

तुलापुरुषमहादानप्रयोग or तुलादानविधि by नारायणभट्ट, son of रामेश्वर; sec. 108.

त्रिंशच्छ्लोकी or आशौचत्रिंशच्छ्लोकी by वोपदेव· Is it the same as the next?

त्रिंशच्छ्लोकी or आशौचात्रिंशच्छ्लोकी or सूतककारिका (pr. at Benares in 1876 with com.) in 30 स्रग्धरा verses on आशौच· Ulwar Cat. No. 1339 ascribes it to वोपदेव· Vide BBRAS Cat. vol II pp. 209–210 where it is ascribed to हेमाद्रि·

C. विवरण by रघुनाथभट्ट, son of माधव, son of रामेश्वर; flourished 1560–1625 A. D.

CC. विवरणसारोद्धार by शम्भुभट्ट कविमण्डन, son of बालकृष्ण· Names नि· सि·, मयूख, भट्टोजिदीक्षित· Between 1660–1710 A. D. He says he follows com. of रघुनाथ on the त्रिंशच्छ्लोकी·

C. आशौचसंग्रह·

C. ascribed to विज्ञानेश्वर (wrongly). Vide under दशश्लोकी·

C. by अनन्तभट्ट (Ulwar Cat. No. 1340).

C by भट्टाचार्य (Ulwar Cat. No. 1341); ms. in Baroda O. I. 3883 is dated संवत् 1579 1522–23 A. D.).

C. सुबोधिनी by अनन्त, son of कमलाकरभट्ट, son of रामकृष्ण· About 1610–1660 A. D.

C. by कृष्णमित्र·

C. by राघव·

C. by रामभट्ट·

C. by विश्वनाथ·

C. (vide I. O. Cat. III p. 566, No. 1750–51).

C. by रामेश्वरभारती·

C. by author.

त्रिकाण्डमण्डन alias आपस्तम्बसूत्रध्वनितार्थकारिका by भास्करमिश्रसोमयाजिन्, son of कुमारस्वामिन् (pr. in B. I. Series). Printed text and mss. differ. Divided into four sections in 575 verses on अधिकारिनिरूपण, प्रतिनिधि, पुनराधेय, निमित्त and प्रकीर्णक. He names ऋषिदेव, कर्क, केशवसिद्धान्त, दामोदर, नारायणवृत्ति on आश्वलायनश्रौतसूत्र, भवनाग, भरद्वाजसूत्रभाष्यकार, लौगाक्षिकारिका, भर्तृयज्ञ, शालीकिनाथ (on पूर्वमीमांसा), यज्ञपार्श्व, कर्मदीप, विधिरत्न; many

of his कारिकाs, though primarily concerned with śrauta rites, are quoted largely in धर्मशास्त्र works. He incidentally deals with many topics of धर्म, such as proper actions in मलमास (I. 165–177), what is गौणकाल for an act etc. He is named by हेमाद्रि and the मदनपारिजात. So he flourished after 1000 and before 1200 A. D. Vide Dr. Bhandarkar's Report for 1883–84 pp. 30–31 for date.

C. विवरण.

C. पदप्रकाशिका.

त्रिकालसन्ध्या.

त्रिपिण्डीश्राद्धप्रयोग (Aufrecht's Leipzig Cat. 591).

त्रिपुष्करशान्तितत्त्व of रघु०; vide p. 892 above.

त्रिविक्रमपद्धति m. in नि. सि.

त्रिविक्रमी (rules for the consecration of images when transferred from one place to another through fear of mlecchas or otherwise). N. vol. IX. p. 295).

त्रिवेणीपद्धति by दिवाकरभट्ट (Baroda O. I. 5840).

त्रिस्थलीविधि by हेमाद्रि.

त्रिस्थलीसेतु of काशीनाथभट्ट, son of जयरामभट्ट.

त्रिस्थलीसेतु of नारायणभट्ट, son of रामेश्वरभट्ट (pr. at Ānandāśrama Poona). The first part deals with rites common to all sacred places and then the special features of the pilgrimage to प्रयाग, काशी and गया. Composed about 1550–60 A. D.

त्रिस्थलीसेतुप्रघट्टक by नागेश.

त्रिस्थलीसेतुसार or सारसंग्रह or तीर्थयात्राविधि by भट्टोजि.

त्रैलोक्यसागर m. by वाचस्पतिमिश्र in his द्वैतनिर्णय. So earlier than 1400 A. D.

त्रैलोक्यसार m. by हेमाद्रि, रघुनन्दन, and in दानमयूख.

त्रैवर्णिकसंन्यास by कैलासयति.

त्रैविक्रमी vide त्रिविक्रमपद्धति.

दक्षस्मृति see sec. 43; pr. Jivananda Sm. part II, pp. 383–402, Ānan. sm. pp. 72–84.

C. by कृष्णनाथ.

C. by तकनलाल.

दक्षिणद्वारनिर्णय by नारायण (Baroda O. I. 9175).

दण्डकशान्ति.

दण्डनीतिप्रकरण (extracted from the नीतिमञ्जरी of शम्भुराज).

दण्डविवेक of वर्धमान of बिल्वपञ्चग्राम, son of भवेश and younger brother of गण्डकमिश्र; in seven परिच्छेदs; (pr. in G. O. Series; see sec. 102); latter half of 15th century; on penal offences, the propriety of inflicting punishments and the different forms of punishments to be inflicted. N. vol. V. p. 225 No. 1910; composed for the king of मिथिला; mentions कल्पतरु, कामधेनु, हलायुध, धर्मकोश, स्मृतिसार, कृत्यसागर, रत्नाकर, पारिजात, व्यवहारतिलक, प्रदीपिका and प्रदीप as among his authorities. It is a part of his स्मृतितत्त्वविवेक.

दत्तककुठार·

दत्तककौमुदी by रामजय तर्कालङ्कार (pr. at Calcutta in 1827 in Bengali characters). Summarised in दत्तकशिरोमणि pr. under the patronage of P. C. Tagore.

दत्तककौस्तुभ by केदारनाथदत्त (pr. at Calcutta).

दत्तकचन्द्रिका of कुबेरपण्डित (pr. Calcutta 1857, text with Marathi translation pr. at Baroda; 1899). The last verse is interpreted as giving रघुमणि as the name of the author. Said to be fabricated by a pandit of Colebrooke's. The author says he wrote a स्मृतिचन्द्रिका·
C. by रामेश्वरशुक्ल·

दत्तकचन्द्रिका by कोलप्पाचार्य·

दत्तकचन्द्रिका by तोळप्पर, son of श्रीनिवासाचार्य (Baroda O. I. 6572 B.)

दत्तकचन्द्रिकाटीका by तकनलाल·

दत्तकतत्त्वविनिर्णय or -निर्णय by हरिनाथमिश्र. N. vol. XI; Intro. p. 5.

दत्तकतिलक of भवदेव (a part of his व्यवहारतिलक). Summarised in the दत्तकशिरोमणि·

दत्तकदर्पण by द्वैपायन (N. X. p. 71).

दत्तकदीधिति by महामहोपाध्याय अनन्तभट्ट (pr. at Calcutta and also at Bhavnagar). Summarised in दत्तकशिरोमणि·

दत्तकनिर्णय by तात्याशास्त्रिन्·

दत्तकनिर्णय by विश्वनाथ उपाध्याय·

दत्तकनिर्णय by शूलपाणि (part of his digest called स्मृतिविवेक). Nearly the whole is pr. in Bharatachandra Śiromaṇi's दत्तकशिरोमणि. Also styled दत्तकविवेक·

दत्तकनिर्णय by श्रीनाथभट्ट·

दत्तकपुत्रविधान by अनन्तदेव (probably same as दत्तकदीधिति above).

दत्तकपुत्रविधान by नृसिंहभट्ट·

दत्तकपुत्रविधि by शूलपाणि; same as दत्तकनिर्णय above.

दत्तकमीमांसा or दत्तकपुत्रनिर्णयमीमांसा of नन्दपण्डित alias विनायकपण्डित (pr. by भरतचन्द्र शिरोमणि at Calcutta and in Ānan. P.). Vide Sec. 110.

C. by वृन्दावनशुक्ल·

दत्तकमीमांसा by माधवाचार्य·

दत्तकविधि (an extract from the व्यवहारमयूख of नीलकण्ठ).

दत्तकविधि by वाचस्पति; vide N. (New Series) vol. III. preface pp. VII–VIII.

दत्तकविवेक by शूलपाणि (vide दत्तकनिर्णय above).

दत्तकसपिण्डनिर्णय·

दत्तकोज्ज्वल by वर्धमान, who performs an obeisance to काली. N. (new series) vol. I. p. 166.

दत्तचिन्तामणि by वज्रेश्वर, son of नरसिंह

दत्तदायप्रकाश by व्रजनाथ विद्यारत्न (pr. at Calcutta 1875).

दत्तपुत्रतत्त्वविवेक by वासुदेवभट्ट (Stein's Cat. p. 307).

दत्तपुत्रविचार by गोविन्द वासुदेवभट्ट (Baroda O. I. No. 10701 b).

दत्तपुत्रविधि·

दत्तमञ्जरी·

दत्तरत्नप्रदीपिका by श्रीनिवासाचार्य.

दत्तरत्नाकर by धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र; names विज्ञानेश्वर, कालामृत, वरदराजीय, दत्तसंग्रह, कालनिर्णय, दत्तमीमांसा; later than 1650 A. D.

दत्तरत्नार्पण by सीतारामशास्त्रिन् (Baroda O. I. No. 7204).

दत्तविधि by वैद्यनाथ.

दत्तसंग्रह by भीमसेनकवि.

दत्तसिद्धान्तमञ्जरी by बालकृष्ण, son of देवभद्रदीक्षित of the Phalnitkar family. His guru was अद्वैतानन्द.

दत्तसिद्धान्तमञ्जरी by भट्टभास्करपण्डित.

दत्तसिद्धान्तमन्दारमञ्जरी.

दत्तस्मृतिसार.

दत्तहोमानुक्रमणिका.

दत्तादर्श by माधवपण्डित.

दत्तार्क by दादा करजगि, son of माधव, son of नृसिंह. He was a pupil of कृष्णाचार्य at Nasik on the Godāvarī and composed the work in śake 1691 (1769 A. D.). Names निर्णयसिन्धुकार and मयूखकार.

दत्तार्चनकौमुदी or दत्तात्रेयपद्धति by चैतन्यगिरि.

दत्तार्चनविधिचन्द्रिका by रामानन्दयति.

दत्ताशौचव्यवस्थापनवाद by रामसुब्रह्मण्यशास्त्रिन्, son of रामशङ्कर; flourished towards the end of the 18th century.

दन्तधावनविधि.

दर्शनिर्णय by वेङ्कटनाथ, called वैदिकसार्वभौम, son of रङ्गनाथ, son of सरस्वतीवल्लभ On such topics as जयन्तीनिर्णय, एकादशीनिर्णय &c. Probably a part of his स्मृतिरत्नाकर (N. vol. VIII. p. 14). Mentions स्मृतिचन्द्रिका, कालनिर्णय, अखण्डादर्श.

दर्शश्राद्ध by रामभट्ट, son of विश्वनाथ होसिङ्ग.

दर्शश्राद्धपद्धति by रघुनाथ. Based on हेमाद्रि's work.

दर्शश्राद्धप्रयोग by दयाशङ्कर, son of धरणीधर.

दर्शश्राद्धप्रयोग by भट्टगोविन्द (Baroda O. I. ms. 1677 dated śake 1680).

दर्शश्राद्धप्रयोग by शिवराम.

दर्शसञ्चिका

दशकर्मदीपिका or -पद्धति of पशुपति for Yajurvedins (Kāṇva). He was elder brother of हलायुध and Paṇdit of Lakṣmaṇasena of Bengal and so flourished about 1168–1200 A. D.

दशकर्मपद्धति by महामहोपाध्याय कालेसि for Ṛgvedins (about गर्भाधान etc.). N. vol. II. p. 61.

दशकर्मपद्धति by गणपति, son of हरिशङ्कर.

दशकर्मपद्धति by नारायणभट्ट.

दशकर्मपद्धति by पृथ्वीधर.

दशकर्मपद्धति by भवदेवभट्ट; (the work is also called दशकर्मदीपिका or कर्मानुष्ठानपद्धति). According to छन्दोग school. Vide sec. 74.

दशकर्मपद्धति by रामदत्तमैथिल for Vājasaneyins; same as गर्भाधानादिदशसंस्कारपद्धति.

दशकर्मव्याख्या of हलायुध (part of ब्राह्मणसर्वस्व).

दशकालनिर्णय.

दशधेनुदानपद्धति or-विधि (part of हेमाद्रि's दानखण्ड).

दशनिर्णय by वेङ्कटनाथ वैदिकसार्वभौम, son of रङ्गनाथ.

दशनिर्णय (on fasts and festivals) m. in प्रयोगचन्द्रिका.

दशपुत्राह्निक by आनन्द, son of प्रभाकर, of the दशपुत्र family.

दशमुखकोटिहोमप्रयोग by देवभद्रपाठक (Baroda O. I. 10963).

दशविधविप्रपद्धति.

दशश्लोकी (ascribed to विज्ञानेश्वर) on आशौच. Same as आशौचदशक above.

C. by भट्टोजि, son of लक्ष्मीधर. In Hultzsch's Report III p. 101 we find that भट्टोजि says 'विज्ञानेश्वरमदनपारिजातकारत्रिंशच्छ्लोकीकारप्रभृतयस्तु ब्राह्मणस्य वैश्यानुगमने पक्षिणीत्याहु, which shows that he regarded the author of त्रिंशच्छ्लोकी as different from विज्ञानेश्वर.

दशसंस्कारपद्धति. Same as गर्भाधानादिदशसंस्कारपद्धति.

दशसंस्कारप्रकरण.

दशादिकालनिर्णय.

दशाहकर्मन्.

दशाहविवाह by वैद्यनाथदीक्षित.

दानकमलाकर of कमलाकरभट्ट; sec. 111.

दानकल्प quoted in अहल्याकामधेनु.

दानकल्पतरु of लक्ष्मीधर-part of कल्पतरु; sec. 78.

दानकाण्डपर्व by साम्बाजी प्रतापराज (from परशुरामप्रताप).

दानकाण्डसंक्षेप.

दानकौतुक (extracted from the हरिवंशविलास of नन्दपण्डित).

दानकौमुदी by रामजयतर्कालङ्कार.

दानकौमुदी or दानक्रियाकौमुदी of गोविन्दानन्द (about 1500-1540 A. D.); mentioned in his श्राद्धक्रियाकौमुदी. Vide sec. 106; pr. in B. I. Series.

दानकौस्तुभ (from the स्मृतिकौस्तुभ of अनन्तदेव).

दानचन्द्रिका by गौतम.

दानचन्द्रिका by जयराम (abstract of हेमाद्रि).

दानचन्द्रिका by दिवाकर, son of महादेव and grandson of रामेश्वर surnamed काल; names दानोद्द्योत, दानरत्न, दानमयूख and व्रतार्क; also called दानसंक्षेपचन्द्रिका. Later than 1660 A. D.; pr. at Benares in 1864 and at Bombay in 1880 and 1884.

दानचन्द्रिका by नीलकण्ठ.

दानचन्द्रिका by श्रीनाथ आचार्यचूडामणि, son of श्रीकर. About 1475–1525 A. D.

दानचन्द्रिकावली by श्रीधरपति.

दानतत्त्व.

दानदर्पण m. in शुद्धितत्त्व (vol. II. p. 250) and तिथितत्त्व by रघुनन्दन.

दानदिनकर by कमलाकर.

दानदिनकर by दिवाकर, son of दिनकर.

दानदीधिति by नीलकण्ठ, son of भास्कर.

दानदीपवाक्यसमुच्चय.

दानधर्मप्रक्रिया by भवदेवभट्ट, son of कृष्णदेवसन्मिश्र मैथिल. Names भूपाल. In four काण्डs; ms. (Mitra's Notices vol. V p. 144) dated śake 1558, i. e. 1636-37 A. D.

दानपञ्जी or -पञ्जिका by नवराज, son of देवसिंह of द्रोण family. N. vol. V. p. 150. Peterson (5th Report p. 177) reads नरराज and shows that सूर्यकर compiled it at the bidding of नरराज.

दानपञ्जी by रत्नाकर ठक्कुर -summarises दानसागर, as he expressly says.

दानपञ्जी by सूर्यकरशर्मन्- vide above under नवराज also.

दानपद्धति - षोडशमहादानपद्धति by रामदत्त minister of कर्णाट king नृसिंह of मिथिला. He was first cousin (paternal) of चण्डेश्वर. First half of 14th century (I. O. Cat. vol. III. p. 550 No. 1714). The colophon describes it as the work of भवशर्मन्, who is in the 4th introductory verse referreed to as born of the खौपालवंश and as an अग्निहोत्रिन् and appointed (to compose the work ?).

दानपरिभाषा by नीलकण्ठ.

दानपरीक्षा by श्रीधरमिश्र.

दानपारिजात by अनन्तभट्ट, son of नागेश or नागदेव, son of जह्नु of काण्वकुल.

दानपारिजात by क्षेमेन्द्र.

दानप्रकरण.

दानप्रकार.

दानप्रकाश of मित्रमिश्र (part of वीरमित्रोदय). Vide sec. 113.

दानप्रदीप by दयाराम.

दानप्रदीप by दयाशङ्कर.

दानप्रदीप by महामहोपाध्याय माधव, son of विष्णुशर्मन् from Gurjardeśa.

दानफलविवेक.

दानफलव्रत- description of ceremonies to be performed by wives estranged from husbands or by women afraid of being separated from their sons. (I. O. Cat. vol. III. p. 577).

दानभागवत by वणिकुबेरानन्द; composed during the reign of संग्रामसिंह. It is a huge work and is very valuable for the history of the text of the Purāṇas and for Purāṇic rites, as it deals principally with topics of धर्म relying upon the पुराणs. Vdie D. C. ms. No. 265 of 1887-91 which contains 392 folios. D. C. ms. No. 496 of 1886-92 is a fragment of it, on grammatical points arising out of पुराणs. It gives various derivations of the word नागरी as applied to the alphabet. It mentions वोपदेव and so is later than 1300 A. D.

दानमञ्जरी by व्रतराज.

दानमनोहर by सदाशिव, son of त्रिपाठिपरमानन्द; composed in संवत् 1735 (1678-79 A. D.) by command of गौडेश महाराज मनोहरदास.

दानमयूख by नीलकण्ठ, son of शङ्करभट्ट. First half of the 17th century (pr. in Kashi S. Series and by Mr. Gharpure, Bombay).

दानमहिमन्.

दानमुक्तावली.

दानरत्न m. in दानचन्द्रिका.

दानरत्न part of अनूपविलास.

दानरत्नाकर by चण्डेश्वर. Vide sec. 91.

दानरत्नाकर by भट्टराम, son of मुद्गल, of the होसिंग family; compiled under the direction of अनूपसिंह, king of जोधापुर in मरुविषय. Gives genealogy of अनूपसिंह, whose ancestor बीक founded Bikaner. भट्टराम says he composed at the king's bidding five other works अनूपविवेक (on शालग्रामपरीक्षण), सन्तानकल्पलतिका, अनूपकुतुकार्णव, अमृतमञ्जरी (on antidotes against poisons) and चिकित्सामालतीमाला. About 1675 A. D.

दानवाक्य.

दानवाक्यसमुच्चय by योगीश्वर (Baroda O. I. ms. 10513 dated संवत् 1687 i. e. 1630–1 A. D.) D. C. ms. 332 of 1880–81 is dated संवत् 1594.

दानवाक्यसमुच्चय by योगीश्वर; mentioned in भोजदेवसंग्रह, a ms. of which was copied in śake 1297 (1375 A. D.).

दानवाक्यावलि by नरराज.

दानवाक्यावलि by विद्यापति; composed at the direction of महादेवी धीरमती, queen of नरसिंहदेव दर्पनारायण of मिथिला; ms. dated संवत् 1539 (1483 A. D.). First half of 15th century. Vide Bhandarkar's Report 1883–84 p 352 for extract.

दानवाक्यावलि Anonymous (D. C. ms. No. 367 of 1891-95).

दानविजय.

दानविवेक m. by हेमाद्रि; दानचन्द्रिका, दानमयूख of नीलकण्ठ.

दानविवेक by भानुदीक्षित, son of भट्टोजिदीक्षित. About 1650 A. D.

दानविवेकोद्द्योत or दानोद्द्योत (from मदनरत्न).

दानसंक्षेपचन्द्रिका by दिवाकर, son of महादेव. Vide दानचन्द्रिका above.

दानसागर by अनन्तभट्ट.

दानसागर by कामदेवमहाराज, in imitation of बल्लालसेन's work.

दानसागर by बल्लालसेन (pr. in B. I. Series in 1956). Vide sec. 84.

दानसार, portion of नृसिंहप्रसाद. Vide sec. 103.

दानसारसंग्रह (only section on वास्तुपूजा). Ulwar Cat. No. 1355 and extract 319.

दानसारावली (vide Bik. Cat. p. 375).

दानसौख्य m. in दानचन्द्रिका and दानमयूख (part of टोडरानन्द).

दानहीरावलिप्रकाश by दिवाकर, son of भारद्वाज महादेव. He was daughter's son of नीलकण्ठभट्ट. A versified summary of contents was added to this work by his younger son वैद्यनाथ. He wrote आचारार्क in 1686 A. D. The work is part of his धर्मशास्त्रसुधानिधि. Vide under आचारार्क (I. O. Cat. vol. III. pp. 547-48). अनुक्रमणिका by वैद्यनाथ, son of the author.

दानहेमाद्रि—part of चतुर्वर्गचिन्तामणि, q. v.

दानार्णव composed by order of queen धीरमती, wife of वीरनारायण नरसिंहदेव (कामेश्वरराजपण्डित) of मिथिला. First half of 15th century.

दानोद्द्योत -same as दानविवेकोद्द्योत (a part of मदनरत्नप्रदीप).

दानोद्द्योत by कृष्णराम.

दामोदरीय m. in निर्णयदीपक and शुद्धिमयूख and समयमयूख; earlier than 1500 A. D.

दायकौमुदी by पीताम्बर सिद्धान्तवागीश. About 1604 A. D.; pr. at Calcutta 1904.

दायक्रमसंग्रह of श्रीकृष्ण तर्कालङ्कार (pr. at Calcutta, 1828 and translated by Wynch); mentions आचार्यचूडामणि.

दायतत्त्व or दायभागतत्त्व of रघुनन्दन (pr. by Jivananda). Vide sec. 107.

C. by काशीराम वाचस्पति.

C. by राधामोहन.

C. by वृन्दावन शुक्ल.

C. Ano. N. (new series) vol. II. p. 80.

दायदशश्लोकी in ten शार्दूलविक्रीडित verses on inheritance (pr. by Burnell at Mangalore).

C. by दुर्गय, son of वासुदेव.

दायदीप, com. on दायभाग. Vide under दायभाग.

दायनिर्णय by गोपालपञ्चानन. Summary of रघुनन्दन's दायतत्त्व.

दायनिर्णय by विद्याधर

दायनिर्णय by श्रीकरशर्मा; quotes मदनपारिजात, दायभाग and वाचस्पति. Vide I. O. Cat. vol. III. p. 462 No. 1523; p. 463 No. 1524 shows that there is some confusion between गोपाल and श्रीकरशर्मा.

दायभाग of जीमूतवाहन. Vide sec. 79; (pr. with seven com. by Bharatachandra for Prasanna Kumar Tagore, 1863-66).

C. by दायभागप्रबोधिनी (pr. at Calcutta 1893, 1898).

C. दायभागसिद्धान्तकुमुदचन्द्रिका by अच्युत चक्रवर्ती, son of हरिदास तर्काचार्य; criticizes श्रीनाथ's टीका and he is quoted by महेश्वर and श्रीकृष्ण 1500-1550 A. D.

C. by उमाशङ्कर.

C. by कृष्णकान्त शर्मा.

C. by गङ्गाधर.

C. by गङ्गाराम.

C. दायदीप by श्रीकृष्णतर्कालङ्कार, whose daughter's son was living in 1790 A. D. (pr. in 1863).

C. by नीलकण्ठ.

C. by मणेश्वर (vide I. L. R. 48 Cal. 702).

C. by महेश्वर; quotes अच्युतचक्रवर्ती (pr. in 1863).

C. by रघुनन्दन (pr. in 1863), son of हरिहर.

C. by रामनाथ विद्यावाचस्पति.

C. विवृति or दीपिका by रामभद्र, son of श्रीनाथ आचार्य चूडामणि quoted in अच्युत's टीका (pr. in 1863).

C. by श्रीनाथ, son of श्रीकराचार्य; criticized by अच्युत (pr. in 1863). 1475-1525 A. D.

C. by सदाशिव.

C. by हरिदीक्षित.

दायभाग—a portion of व्यवहारनिर्णय of वरदराज.

दायभाग—a portion of the विवादभङ्गार्णव of जगन्नाथ.

दायभाग by वैद्यनाथ.

दायभागकारिका by मोहनचन्द्र विद्यावाचस्पति. N. (new series) I. 172.

दायभागनिर्णय or -विनिर्णय by कामदेव (I. O. Cat. p. 463).

दायभागनिर्णय by भट्टोजि (Peterson's 6th Report No. 84).

दायभागनिर्णय by व्यासदेव.

दायभागनिर्णय of श्रीकर-vide दायनिर्णय above.

दायभागविवेक alias दायरहस्य by रामनाथ विद्यावाचस्पति; a com. on दायभाग of जीमूतवाहन composed in 1657 A. D. Part of स्मृतिरत्नावलि. N. vol. V. p. 154.

दायभागव्यवस्था of सार्वभौम in 8 तरङ्गs. Composed in (शाकेऽग्निमङ्गलहरास्यकलानिधाने) śake 1583 i. e. 1661-62 A. D.; composed for राघव.

दायभागव्यवस्थासंक्षेप by गणेशभट्ट (part of व्यवस्थासंक्षेप).

दायभागसिद्धान्त of बलभद्र तर्कवागीशभट्टाचार्य (I. O. Cat. p. 465).

दायभागसिद्धान्तकुमुदचन्द्रिका, com. on दायभाग. Vide above.

दायभागार्थदीपिकापद्यावली by रघुराम, pupil of रघुमणि. N. (new series) vol. I p. 174; towards end of 18th century.

दायमुक्तावली by टीकाराम.

दायरहस्य -vide दायभागविवेक of रामनाथ.

दायविभाग by कमलाकर.

दायसंक्षेप by गणेशभट्ट.

दायसंग्रहश्लोकदशकव्याख्या by दुर्गय, son of वासुदेव. Vide दायदशश्लोकी.

दायाधिकारक्रमसंग्रह by श्रीकृष्णतर्कालङ्कार.

दायाधिकारक्रमसंग्रह by कृष्ण or जयकृष्ण तर्कालङ्कार. Ulwar Cat. No. 1356. Seems to be same as the preceding.

दायाधिकारिक्रम by लक्ष्मीनारायण.

दाल्भ्यकृतधर्मशास्त्र (on श्राद्ध) D. C. Ms. No. 267 of 1887-91 contains prose passages about प्रयोग.

दाल्भ्यपद्धति (Baroda O. I. No. 8156). On rites of death and after death.

दासीदान.

दाहादिकर्मकर्तृनिर्णय by याज्ञिकदेव सम्राट्स्थपति.

दाहादिकर्मपद्धति.

दिनकरोद्द्योत or शिवद्युमणिदीपिका begun by दिनकर alias दिवाकर, son of रामकृष्णभट्ट, son of नारायणभट्ट and finished by his son विश्वेश्वर alias गागाभट्ट; contains sections on आचार, आशौच, काल, दान, पूर्त, प्रतिष्ठा, प्रायश्चित्त, व्यवहार, वर्षकृत्य, व्रत, शूद्र, श्राद्ध and संस्कार.

दिनत्रयनिर्णय of विद्याधीशमुनि.

दिनत्रयमीमांसा of नारायण (for माध्व followers).

दिनदीपिका.

दिनभास्कर of शम्भुनाथ सिद्धान्तवागीश. Manual of daily religious

duties of householders. About 1715 A. D.

दिवस्पतिसंग्रह m. by **जीमूतवाहन**'s **कालविवेक**.

दिवोदासप्रकाश m. by **कालनिर्णयचन्द्रिका** of **दिवाकर**.

दिवोदासीय m. by **नि. सि.**, **विधानपारिजात**, **शुद्धिचन्द्रिका**. Earlier than 1500 A. D. Probably the same as **दिवोदासप्रकाश**.

दिव्यतत्त्व of **रघुनन्दन**. Vide sec. 107.

C. **लघुटीका** by **मथुरानाथ शुक्ल**.

दिव्यतत्र or **तत्रकौमुदी** m. by **देवनाथ**; mentions only Vaiṣṇavite rites. (Mitra's Notices vol. VI p. 32, ms. copied in 1551 śake i. e. 1629-30 A. D.).

दिव्यदीपिका of **दामोदरठक्कुर**, compiled under Muhamad Shah (N. vol. V. p. 282).

दिव्यनिर्णय of **दामोदरठक्कुर**, compiled under **संग्रामशाह** (N. vol. VI. p. 40). Earlier than 1575 A. D. Vide under **विवेकदीपक** of **दामोदर**.

दिव्यसंग्रह by **सदानन्द**.

दिव्यसिंहकारिका by **दिव्यसिंह**. An Abridgement in verse of his **कालदीप** and **श्राद्धदीप**.

दिव्यानुष्ठानपद्धति by **नारायणभट्ट**, son of **रामेश्वरभट्ट**. Vide sec. 108. N. (new series) vol. III. p. 92.

दीक्षातत्त्व by **रघुनन्दन**. Vide sec. 107.

दीक्षातत्त्वप्रकाशिका of **रामकिशोर** (C. P. Cat. No. 2202.

दीक्षानिर्णय.

दीपकलिका of **शूलपाणि**, com. on **याज्ञवल्क्यस्मृति**. Vide sec. 98.; pub. by Mr. Gharpure in his series of Hindu Law texts.

दीपदान.

दीपदानविधि or -**कारिका**.

दीपमालिका.

दीपश्राद्ध.

दीपावलिप्रयोग.

दीपिका -Occurs in the name of several works such as **कालनिर्णयदीपिका**, **श्राद्धदीपिका** &c.

दीपोत्सवनिर्णय (Baroda O. I. 10625 dated 1757 **संवत्**).

दुर्गभञ्जन (alias **स्मृतिदुर्गभञ्जन**) by **चन्द्रशेखरशर्मा**, a **वारेन्द्रब्राह्मण** of **नवद्वीप**. For chapters on **तिथि**, **मास**, persons qualified to perform religious ceremonies such as **दुर्गापूजा**, fasts and penances; solves doubts on points of dharma.

दुर्गातत्त्व- Vide **दुर्गोत्सवतत्त्व**.

दुर्गातत्त्व by **राघवभट्ट**.

दुर्गापुरश्चरणपद्धति.

दुर्गाभक्तितरङ्गिणी or **दुर्गोत्सवपद्धति** ascribed to **नरसिंहदेव** of **मिथिला**, composed by **विद्यापति**. This was his last work. Praises **धीरसिंह**, son of **नरसिंह**, and his brother **भैरवेन्द्र** who is here styled **रूपनारायण**, though elsewhere he is called **हरिनारायण** (vide Ind. Ant. vol. 14 p. 193). About 1438 A. D.; pr. in Calcutta, 1909. Mentions **रत्नाकर**.

दुर्गाभक्तितरङ्गिणी of **माधव**.

दुर्गाभक्तिप्रकाश m. by **रघुनन्दन** in **दुर्गोत्सवतत्त्व**.

दुर्गाभक्तिलहरी by **रघूत्तमतीर्थ**.

दुर्गार्चनकल्पतरु.

दुर्गार्चनामृतरहस्य by मथुरानाथ शुक्ल.

दुर्गार्चाकालनिष्कर्ष by मधुसूदन वाचस्पति. N. (new series), vol. I. p. 81.

दुर्गार्चाकौमुदी by परमानन्दशर्मन्.

दुर्गार्चामुकुर by कालीचरण in two खण्डs, first describing जगद्धात्रीपूजा and the 2nd कालिकापूजा. It speaks of the दुर्गापूजा on कार्तिकशुक्लनवमी while. the well-known दुर्गापूजा is in आश्विन.

दुर्गार्णव m. in धर्मप्रवृत्ति.

दुर्गावतीप्रकाश alias समयालोक by पद्मनाभ, son of बलभद्र. In seven आलोकs. Composed under patronage of दुर्गावती, queen of दलपति, king on the नर्मदा and father of वीरसाहि; vide Bik. Cat. p. 450 and I. O. Cat. p. 536 No. 1680; m. by शङ्करभट्ट in द्वैतनिर्णय and names निर्णयामृत, मदनपारिजात, मदनरत्न. Between 1460–1550 A. D. Deals with निर्णयs on तिथिs, संक्रान्ति, मलमास etc. Is this दलपति the same as the author of नृसिंहप्रसाद? The seven sections are on समय, व्रत, आचार, व्यवहार, दान, शुद्धि, ईश्वराराधन (or पूजा?).

दुर्गोत्सवकृत्यकौमुदी by शम्भुनाथसिद्धान्तवागीश. Mentions संवत्सरप्रदीप, वर्षकृत्य. He was a pandit at the court of the king of कामरूप. About 1715 A. D.

दुर्गोत्सवचन्द्रिका by भारतीभूषण वर्धमान महापात्र at the instance of prince रामचन्द्रदेव गजपति of Orissa.

दुर्गोत्सवतत्त्व by रघुनन्दन. Vide sec. 107.

दुर्गोत्सवनिर्णय by गोपाल (N. vol. VI p. 210).

दुर्गोत्सवनिर्णय by न्यायपञ्चानन (name not given). Mitra appears to regard this as different from above, while Aufrecht holds them identical. N. vol. VII. p. 7.

दुर्गोत्सवपद्धति- vide दुर्गाभक्तितरङ्गिणी.

दुर्गोत्सवप्रमाण by रघुनन्दन. Calcutta. Sanskrit College Mss. Cat. Vol. II. pp. 310-311 No. 336.

दुर्गोत्सवविवेक by शूलपाणि. Vide sec. 98.

दुर्गोत्सवविवेक by श्रीनाथ आचार्यचूडामणि.

दुष्टरजोदर्शनशान्ति (from प्रयोगरत्न of नारायणभट्ट).

दूतयोगलक्षण.

दूतलक्षण.

दूलालीय by दूलाल.

देवजानीय m. in नि. सि., विधानपारिजात, आचाररत्न of लक्ष्मण. Earlier than 1600 A. D.

देवतावारिपूजा.

देवतिलकपद्धति (marriage of an idol of विष्णु with लक्ष्मी). N. (new series) I. p. 179.

देवदासप्रकाश or सद्ग्रन्थचूडामणि by देवदासमिश्र, son of नामदेव, son of अर्जुन of the गौतमगोत्र. Extensive digest of leading rites with particular reference to lunations, and on श्राद्ध, आशौच, मलमास. Based, as the author says,

on कल्पतरु, कर्क, कृत्यदीप, स्मृतिसार, मिताक्षरा, कृत्यार्णव. Between 1350–1500 A. D. Baroda O. I. No. 5581.

देवदासीय m. by नि. सि., विधानपारिजात, श्राद्धमयूख. (Probably the same as above).

देवपद्धति m. in रुद्रकल्पद्रुम of अनन्तदेव. Probably the महारुद्रपद्धति of अनन्तदीक्षित.

देवप्रतिष्ठातत्त्व or प्रतिष्ठातत्त्व of रघुनन्दन. Vide sec. 107.

देवप्रतिष्ठापद्धति.

देवप्रतिष्ठाप्रयोग by श्यामसुन्दर, son of गङ्गाधरदीक्षित.

देवप्रतिष्ठाविधि (Bik. Cat. p. 380).

देवयाज्ञिकपद्धति (यजुर्वेदीय) of देवयाज्ञिक (pr. in Kashi S. Series).

देवलस्मृति–vide sec. 23; pr. Ānan. Sm. pp. 85–89.

देवस्थापनकौमुदी by शङ्कर, son of बल्लाल, surnamed घारे (Baroda O. I. 1464).

देवालयप्रतिष्ठाविधि by रमापति.

देवीपरिचर्या m. in अहल्याकामधेनु.

देवीपूजनभास्कर by शम्भुनाथ सिद्धान्तवागीश (N. vol. VII p. 154 gives date of completion as खयुगोर्मिशिवे शाके निशाचरतिथौ शुभे).

देवीपूजापद्धति by चैतन्यगिरि.

देशान्तरमृतक्रियानिरूपण.

देहशुद्धिप्रायश्चित्त (Aufrecht's Leipzig Cat. 673).

दैवज्ञचिन्तामणि m. in टोडरानन्द.

दैवज्ञमनोहर by लक्ष्मीधर– m. by रघुनन्दन in ज्योतिस्तत्त्व and मलमासतत्त्व and in टोडरानन्द and by नि. सि.; (probably a purely astrological work). Earlier than 1500 A. D.

दैवज्ञवल्लभ by नीलकण्ठ or श्रीपति; m. by नि. सि. (probably a purely astrological work).

दोलयात्रा.

दोलयात्रातत्त्व or दोलयात्राप्रमाणतत्त्व of रघुनन्दन; vide sec. 107 N. (new series) vol. I. p. 191.

दोलयात्राविवेक of शूलपाणि. Vide sec. 98.

दोलयात्रामृत by नारायणतर्काचार्य.

दोलारोहणपद्धति of विद्यानिवास.

द्रव्यशुद्धि by रघुनाथ.

द्रव्यशुद्धिदीपिका by पुरुषोत्तम, son of पीताम्बर. Author describes himself as श्रीमद्वल्लभाचार्यचरणाब्जदासदास; quotes नि. सि., शुद्धिमयूख, दिनकरोद्द्योत; he was born in संवत् 1724 (1668 A. D.) and died about संवत् 1781; pr. in 1906.

द्राह्यायणगृह्यपरिशिष्ट.

द्राह्यायणगृह्यपूर्वापरप्रयोग.

द्राह्यायणगृह्यसूत्र vide खादिरगृह्यसूत्र; pr. at Ānandāśrama Press, Poona with com.

C. by रुद्रस्कन्द.

C. सुबोधिनी by श्रीनिवास.

द्राह्यायणगृह्यसूत्रकारिका by बालाग्निहोत्रिन्,

द्राह्यायणगृह्यसूत्रप्रयोग by विनतानन्दन.

द्रोणचिन्तामणि.

द्वात्रिंशत्कर्मपद्धति.

द्वात्रिंशदपराध (Baroda O. I. No. 12225).

द्वादशमासदेयदानरत्नाकर·

द्वादशयात्रातत्त्व or द्वादशयात्राप्रमाणतत्त्व of रघुनन्दन. On the twelve great festivals of Viṣṇu at Jagannathapuri.

द्वादशयात्राप्रयोग by विद्यानिवास (about जगन्नाथ). N. (new series) I. p. 194.

द्वादशविधपुत्रमीमांसा.

द्वादशाहकर्मविधि.

द्विजकल्पलता by परशुराम in 6 उल्लासs. Hultzsch's Report III. p. 60.

द्विजराजोदय.

द्विजाह्निकपद्धति of ईशान, the elder brother of हलायुध. About 1170-1200 A. D.

द्विभार्याग्नि.

द्विविधजलाशयोत्सर्गप्रमाणदर्शन by बुद्धिकरशुक्ल.

द्विसप्ततिश्राद्ध.

द्वैततत्त्व of सिद्धान्तपञ्चानन.

द्वैतनिर्णय by चन्द्रशेखर वाचस्पति, son of विद्याभूषण. Calcutta Sanskrit College Mss. Cat. Vol. II. 79.

द्वैतनिर्णय by नरहरि ; quoted by रत्नपाणि in क्षयमासादिविवेक; mentions रत्नाकर.

द्वैतनिर्णय of वाचस्पतिमिश्र (pr. in Śāstramālā Series, Benares). Vide sec. 101.

C. प्रकाश of जीर्णोद्धार by मधुसूदनमिश्र.

C. प्रदीप or कादम्बरी by गोकुलनाथ (I. O. Cat vol. III. p. 488).

द्वैतनिर्णय by शङ्करभट्ट. About 1580-1600; on doubtful points of धर्म. Vide Annals of Bhandarkar Institute vol. III. part 2 pp. 67-72.

द्वैतनिर्णय m. in व्रतराज by विश्वनाथ as composed by his grandfather. Latter half of the 17th century.

द्वैतनिर्णयपरिशिष्ट or द्वैतपरिशिष्ट by केशवमिश्र; m. by रत्नपाणि; in two परिच्छेदs; dwells at great length on श्राद्धs. Vide Mitra's Notices V. p. 186.

द्वैतनिर्णयपरिशिष्ट by दामोदर, son of शङ्करभट्ट. About 1600-1640 A.D.

द्वैतनिर्णयफक्किका m. in द्वैतनिर्णयपरिशिष्ट.

द्वैतनिर्णयसंग्रह by चन्द्रशेखर वाचस्पति, son of विद्याभूषण.

द्वैतनिर्णयसिद्धान्तसंग्रह by भानुभट्ट, son of नीलकण्ठ, son of शङ्करभट्ट (whose द्वैतनिर्णय is summarised herein). About 1640-1670 A. D.

द्वैतविषयविवेक by वर्धमान, son of भवेश. About 1500 A. D.

द्वैतनिर्णयामृत m. in दायभागतत्त्व of रघु°.

द्व्यामुष्यायणनिर्णय or -र्णयेन्दु by विश्वनाथ, son of कृष्णगुर्जर of नैध्रुवगोत्र (Baroda O. I. No. 12708). Mentions दिनकरोद्योत, कौस्तुभ. Later than 1680 A. D.

धनञ्जयसंग्रह m. by रघु° in तिथितत्त्व.

धनभागविवेक-vide भागविवेक.

धनिष्ठापञ्चक.

धनुर्विद्यादीपिका m. by कमलाकर in नि. सि.

धनुर्वेदचिन्तामणि by नरसिंहभट्ट.

धनुर्वेदसंग्रह alias वीरचिन्तामणि by शार्ङ्गधर.

धनुर्वेदसंहिता by वसिष्ठ; pr. at Calcutta in महाराजा कुसुमचन्द series.

धर्मकारिका (author not known). 508 कारिकाs compiled from various authors. Mentions नि. सि., कौस्तुभ, कालतत्त्वविवेचन and मयूख, and so later than 1680 A. D. (vide BBRAS Cat. p. 219, No. 691).

धर्मकोश by त्रिलोचनमिश्र m. by वर्धमान and in आह्निकतत्त्व by रघु. The work deals with व्यवहारपदs, दायभाग, ऋणादान etc.

धर्मचन्द्र by केशवराय, son of गोविन्दराय, son of रामराय of भारद्वाजगोत्र. Based on आश्वलायनगृह्य and its परिशिष्ट. Divided into किरणs on आचार, &c. Baroda O I. No. 5860 is dated संवत् 1810.

धर्मतत्त्वकमलाकर by कमलाकरभट्ट, son of रामकृष्ण. Divided into ten परिच्छेदs on व्रत, दान, कर्मविपाक, शान्ति, पूर्त, आचार, व्यवहार, प्रायश्चित्त, शूद्रधर्म, and तीर्थ. Bik Cat. p. 99.

धर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son of नागमल्ल. His बिरुदs are कलिकालकर्णप्रताप, परमवैष्णव. Divided into ten प्रकाशs, 7th being on आशौच. Baroda O. I. No. 4006. Vide sec. 105.

धर्मतत्त्वप्रकाश by शिवचतुर्धर, son of गोविन्ददीक्षित of कर्पूरग्राम (Kopargaon on the गोदावरी). Composed in śake 1698 (नागाङ्करसभू) i. e. 1776 A. D. at प्रतिष्ठान on the Ganges (Allahabad). Hultzsch (Report No. III p. V. wrongly says that he composed it in 1746 A. D. though in his extract at p. 84 he gives नागाङ्करसभूशाके as the date).

धर्मतत्त्वसंग्रह by महादेव.

धर्मतत्त्वार्थचिन्तामणि.

धर्मतत्त्वावलोक vide गोविन्दार्णव alias स्मृतिसागर.

धर्मदीप m. in आह्निकचन्द्रिका of दिवाकर.

धर्मदीपिका or स्मृतिप्रदीपिका by चन्द्रशेखर वाचस्पति. Reconciles discordant opinions on points of धर्म.

धर्मद्वैतनिर्णय-vide द्वैतनिर्णय of शङ्करभट्ट.

धर्मनिबंध by रामकृष्णपण्डित.

धर्मनिबन्धन.

धर्मनिर्णय by कृष्णताताचार्य.

धर्मपद्धति of नारायणभट्ट.

धर्मपरीक्षा by मज्जरदास

धर्मप्रकाश by माधव. D. C. ms. No. 221 of 1886-92 deals with समयालोक i. e. व्रतs in चैत्र and the other months mentions माधवीय, वाचस्पतिमिश्र, पुराणसमुच्चय. Later than 1500 A. D.

धर्मप्रकाश or सर्वधर्मप्रकाश by शङ्करभट्ट, son of नारायणभट्ट and पार्वती. Latter half 16th century. Says that he follows ths works of मेधातिथि, अपरार्क, विज्ञानेश्वर, स्मृत्यर्थसार, कालादर्श, चन्द्रिका, हेमाद्रि, माधव, नृसिंह, त्रिस्थुलीसेतु. Refers to his own शास्त्रदीपिकाप्रकाश. For a part of it on संस्कार vide I. O. Cat. yol III p. 482 No. 1564.

धर्मप्रदीप or -दीप m. by स्मृतिचन्द्रिका (आशौचकाण्ड p. 63). प्रायश्चित्तविवेक of शूलपाणि, शुद्धितत्त्व of रघु०, कालादर्श etc.

धर्मप्रदीप by गङ्गाभट्ट.

धर्मप्रदीप by धनञ्जय; N. (new series) II p. 46 (on गोत्र only).

धर्मप्रदीप by वर्धमान.

धर्मप्रदीप of भोज-vide p. 591 of the text. Composed between 1400 and 1600 A. D.

धर्मप्रदीपिका com. on अभिनवषडशीति (q. v.) by सुब्रह्मण्य, son of वेङ्कटेश.

धर्मप्रवृत्ति by नारायणभट्ट; m. by शङ्करभट्ट in द्वैतनिर्णय, by शुद्धिचन्द्रिका of नन्दपण्डित and in व्यवहारमयूख. Treats of daily duties (āhnika), śauca, गर्भाधान and other संस्कारs, गोत्रनिर्णय, श्राद्ध, आशौच, दान, प्रायश्चित्त, तिथिनिर्णय, स्थालीपाक. Mentions माधवीयकालनिर्णय, मदनपारिजात, प्रयोगपारिजात, महार्णव, अनन्ताचार्य, कालादर्श, नारायणवृत्ति on आश्वलायन; m. by नन्दपण्डित in श्राद्धकल्पलता. I. O. ms. (vide Cat. p. 480 No. 1560) is dated संवत् 1659 (1602-03 A. D.). So between 1400-1600 A. D. Vide p. 907 above.

धर्मप्रश्न (आपस्तम्बीय)- part of आपस्तम्बधर्मसूत्र.

धर्मबिन्दु.

धर्मबोधन.

धर्मभाष्य m. in स्मृतिचन्द्रिका and हेमाद्रि (III. 2. 747).

धर्ममार्गनिर्णय (Baroda O. I. 11821).

धर्मरत्न-a digest by जीमूतवाहन of which the कालविवेक and दायभाग are parts.

धर्मरत्न by भैय्याभट्ट; son of भट्टारकभट्ट. Divided into दीधितिs on आह्निक and other subjects.

धर्मरत्नाकर by रामेश्वरभट्ट; on धर्मस्वरूप, तिथिमासलक्षण, प्रतिपदादिषु, विहितकृत्यविधान, उपवास, युगादिनिरूपण, संक्रान्ति, अद्भुत, आशौच, श्राद्ध, वेदाध्ययन, अनध्याय etc.

धर्मविवृति m. in मद. पा. (p. 772) on the constitution of परिषद्, संस्कारमयूख and प्रायश्चित्तमयूख. मद. पा. 753 quotes a धर्मवृत्ति (on प्रायश्चित्त). It seems probable that both are identical and are the same as धर्मभाष्य above.

धर्मविवेक by चन्द्रशेखर; explains and illustrates मीमांसान्यायs.

धर्मविवेक by विश्वकर्मन्, son of दामोदर and हीरा and grandson of भीम. Deals with fasts and festivals in 8 काण्डs; quotes कालमाधव, मदनरत्न, हेमाद्रिसिद्धान्तसंग्रह. Between 1450-1525 A. D. Vide Ulwar Cat. extract 320 for detailed contents where the ms. is dated संवत् 1583.

धर्मविवेचन by रामसुब्रह्मण्यशास्त्रिन्, son of रामशङ्कर.

धर्मशास्त्रकारिका.

धर्मशास्त्रनिबन्ध by फकीरचन्द्र.

धर्मशास्त्रसंग्रह-collection of स्मृति texts on श्राद्ध; BBRAS Cat. p. 219 No. 692.

धर्मशास्त्रसंग्रह by बालशर्मपायगुण्ड, son of वैद्यनाथ and लक्ष्मी. I. O. Cat. p. 458. Vide sec. 116. About 1800 A. D.

धर्मशास्त्रसर्वस्व by भट्टोजि. About 1600-1650 A. D.

धर्मशास्त्रसुधानिधि of दिवाकर. Composed in 1686 A. D. Vide आचारार्क above

धर्मसंहिता or धर्मस्मृति m. by कालविवेक of जीमूत०.

धर्मसंग्रह by नारायणशर्मन्.

धर्मसंग्रह by हरिश्चन्द्र.

धर्मसंप्रदायदीपिका by आनन्द.

धर्मसार by पुरुषोत्तम (ms. copied in śake 1607, vide Hp. Cat. p. XV).

धर्मसार by प्रभाकर-m. in आचारमयूख. Earlier than 1600 A. D.

धर्मसारसमुच्चय- same as चतुर्विंशतिस्मृतिधर्मसारसमुच्चय.

धर्मसारसुधानिधि m. in आह्निकचन्द्रिका of दिवाकर काल and in com. on चतुर्विंशतिमत by भट्टोजि (vide BBRAS Cat. p 216).

धर्मसिन्धु or धर्मसिन्धुसार by काशीनाथ alias बाबा पाध्ये. Vide sec. 117.

धर्मसिन्धु by मणिराम.

धर्मसुबोधिनी by नारायण. Compiled from विज्ञानेश्वर, माधव and मदनरत्न.

धर्मसेतु by निर्मल of पराशर gotra on व्यवहार. Refers to विज्ञानेश्वर.

धर्मसेतु by रघुनाथ. A vast work.

धर्मानमानुबन्धिश्लोक by कृष्णपण्डित. C. by रामपण्डित.

धर्माधर्मप्रबोधिनी of प्रेमनिधि ठक्कुर, son of इन्द्रपति ठक्कुर. He hailed from माहिष्मती in the territory of निजामशाह but compiled the digest in Mithilā in संवत् 1410 (1353-54 A. D.). Contains twelve chapters on आह्निक, पूजा, श्राद्ध, आशौच, शुद्धि, विवाह, religious benefactions, आपद्धर्म, optional feasts, pilgrimages, प्रायश्चित्त, कर्मविपाक and duties common to all classes. Vide N. vol. VI. pp. 18-20. M. M. Chakravarti (JASB for 1915 pp. 392-393) says that संवत् 1410 must be taken to be śake, since विक्रम era was not in use in मिथिला. But this is not very convincing.

धर्माधर्मव्यवस्था.

धर्माध्वबोध by रामचन्द्र.

धर्मामृत m. by वर्धमान in तत्त्वामृतसारोद्धार. Probably धर्मामृत may not be a work at all, but may refer in general to works on धर्म.

धर्मामृतमहोदधि by रघुनाथ, son of अनन्तदेव.

धर्माम्भोधि same as अनूपविलास.

धर्मार्णव of पीताम्बर, son of काश्यपाचार्य. Vide Bik. Cat. p. 383 (on तिथिनिर्णय), which ms. is dated 1681 A. D.

धवलनिबन्ध m. in अन्त्येष्टिपद्धति of नारायण, by रघु० and in निर्णयामृत.

धवलसंग्रह m. in कालविवेक of जीमूतवाहन, कालसार of गदाधर (धवलनिबन्ध and धवलसंग्रह are probably the same).

धान्याचलादिदानतत्त्व (on gifts of heaps of corn). N. (new series) II. p. 88.

ध्वजोच्छ्राय -from पूर्तकमलाकर.

नक्तकालनिर्णय.

नक्षत्रयोगदान.

नक्षत्रविधान.

नक्षत्रशान्ति by बौधायन (D. C. Ms. No. 97 of A 1882-83).

नयमणिमालिका.

नवकण्डिकाश्राद्धसूत्र or श्राद्धकल्पसूत्र-6th परिशिष्ट of कात्यायन. Vide under श्राद्धकल्प.
C. by कर्क.

C. श्राद्धकाशिका by कृष्णमिश्र, son of विष्णुमिश्र; composed in 1448-49 A. D.

C. श्राद्धकल्पसूत्रपद्धति by अनन्तदेव.

नवग्रहदान.

नवग्रहमख- attributed to वसिष्ठ.

नवग्रहयज्ञ (Baroda O. I. 2279).

नवग्रहयज्ञामृत (Baroda O I. 6887).

नवग्रहयागविधि.

नवग्रहशान्ति-Vide under वासिष्ठी.

नवग्रहशान्तिपद्धति by शिवराम, son of विश्राम for सामवेद followers I. O. Ms. (Cat. p. 570) copied in संवत् 1806 (1749 A. D.).

नवग्रहस्थापना BBRAS Cat. vol. II. p. 243.

नवग्रहहोम.

नवनीतनिबन्ध by रामजी. Is it same as निबन्धनवनीत ?

नवमूर्तिप्रतिष्ठाविधि.

नवरत्नदान.

नवरत्नमाला by प्रह्लादभट्ट.

नवरात्रकृत्य.

नवरात्रनिर्णय by गोपालव्यास.

नवरात्रप्रदीप by नन्दपण्डित (pr. in सरस्वतीभवन Series No. 23).

नवविवेकदीपिका by वरदराज.

नवान्नभाक्ष्यनिर्णय by गौरीनाथचक्रवर्तिन् (Baroda O. I. 10219).

नवान्नविधि.

नव्यधर्मप्रदीप by कृपाराम, pupil of जयराम and patronised by त्रिलोकचन्द्र and कृष्णचन्द्र, Zamindars of Bengal in the 2nd half of 18th century. N. (new series) vol. II. p 92.

नागदेवाह्निक m. in शूद्रकमलाकर. Earlier than 1600 A. D.

नागदेवीय m. in आचारमयूख; seems to be the same as नागदेवाह्निक.

नागप्रतिष्ठा by बौधायन.

नागप्रतिष्ठा by शौनक.

नागबलि by शौनक.

नागबलिसंस्कार.

नागार्जुनीयधर्मशास्त्र on आचार, especially स्त्रीधर्म.

नानाशास्त्रार्थनिर्णय by वर्धमान, son of भवेश. About 1500 A. D.

नान्दीमुखनिरूपण by हृदयनाथ.

नान्दीमुखश्राद्धप्रयोग.

नान्दीश्राद्धपद्धति by रामदत्त मन्त्रिन्, son of गणेश्वर. First half of 14th century.

नारदस्मृति (ed by Dr. Jolly). C. by असहाय, as amended by कल्याणभट्ट.

C. by रमानाथ.

नारदीय. m. in the समयमयूख and other मयूखs. Probably the नारदपुराण.

नारायणधर्मसारसंग्रह.

नारायणपद्धति m. in ज्योतिस्तत्त्व and मलमासतत्त्व of रघु०.

नारायणप्रबोधोत्सव.

नारायणबलिपद्धति by दाल्भ्य (Baroda O. I. 11497).

नारायणबलिप्रयोग by कमलाकर, son of रामकृष्ण.

नारायणभट्टी. The same as प्रयोगरत्न and अन्त्येष्टिपद्धति by नारायणभट्ट.

नारायणमिश्रीय.

नारायणवृत्ति m. in आचारमयूख. probably the com. on आश्वलायनगृह्य by नारायण.

नारायणस्मृति m. by अपरार्क.

नित्यकर्मपद्धति (Baroda O. I. ms. No. 603 dated संवत् 1547 i. e. 1490-91 A. D.).

नित्यकर्मपद्धति by श्रीधर, son of प्रभाकरनायक for माध्यन्दिनशाखा, based on कात्यायन. Also called श्रीधरपद्धति. D. C. Ms No 228 of 1886-92. D. C. Ms. No. 119 of 1884-85 is dated संवत् 1434 i. e. 1377-8 A. D.

नित्यकर्मप्रकाशिका by कुलनिधि.

नित्यकर्मलता of धीरेन्द्रपञ्चीभूषण, son of धर्मेश्वर.

नित्यदानादिपद्धति by शामजित् त्रिपाठिन्. Quotes महार्णव.

नित्यस्नानपद्धति by कान्हदेव (Barode O. I. 4011).

नित्याचारपद्धति by गोपालानन्द.

नित्याचारपद्धति of विद्याकर वाजपेयिन्, son of शम्भुकर (pr. in B. I. Series). For वाजसनेयशाखा. Between 1350-1500 A. D.

नित्याचारप्रदीप by नरसिंह वाजपेयिन् of कौत्सवंश, son of मुरारि and grandson of धराधर and pupil of विघ्नेश्वर; migrated to काशी. Family came from उत्कल; quotes कल्पतरु, प्रपञ्चसार, माधवीय. A very large work. Later than 1400 A. D. (pr. in B. I. Series, 2 parts pp. 1-725). Ulwar Cat. extract 322.

नित्यादर्श m. by कालादर्श of आदित्यभट्ट.

नित्यानुष्ठानपद्धति by बलभद्र.

निबन्धचूडामणि by यशोधर (Bik. Cat. p. 322). Contained at least 62 प्रकाशs and dealt with शान्तिs.

निबन्धन m. by सरस्वतीविलास.

निबन्धनवनीत by रामजित्. Divided into four आस्वादs on सामान्यतिथिनिर्णय, व्रतविशेषनिर्णय, उपाकर्मकाल and श्राद्धकाल. Mentions अनन्तभट्ट, हेमाद्रि, माधव and निर्णयामृत as his authorities. D. C. Ms. No. 102 of 1882-83 was copied in संवत् 1673. Between 1400-1600 A. D.

निबन्धराज Vide under समयप्रकाश.

निबन्धशिरोमणि by नृसिंह (Baroda O. I. 4012 and 9212). A huge work on संस्कारs, astrological

information about वार, नक्षत्र etc., अनुपनीतधर्म, कर्मविपाक.

निबन्धसर्वस्व by महादेव, son of श्रीपति. Vide under प्रायश्चित्ताध्याय. A निबन्धसर्वस्व is m. in नृसिंहप्रसाद.

निबन्धसार by वचिय, son of श्रीनाथ. A huge work in three अध्यायs on आचार, व्यवहार and प्रायश्चित्त. D. C. Ms. 123 of 1884-86 is dated संवत् 1632; m. in धर्मप्रवृत्ति.

निबन्धसिद्धान्तबोध by गङ्गाराम.

निर्णयकौस्तुभ by विश्वेश्वर m. by रघुनन्दन and शङ्कर in संस्कारभास्कर.

निर्णयचन्द्रिका by शङ्करभट्ट, son of नारायणभट्ट.

निर्णयचिन्तामणि by विष्णुशर्मन् महायाज्ञिक at the instance of श्रीराजजालमदास, son of विदुर, a वैश्य of the गोभिलगोत्र (Stein's Cat. p. 308 contains the porion on मलमास).

निर्णयतत्त्व by नागदैवज्ञ, son of शिव (C. P. Cat. No. 2598); he is author of आचारप्रदीप, which is quoted in आचारमयूख. Earlier than 1450 A. D. (Ulwar Cat. No. 1256).

निर्णयतरणि.

निर्णयदर्पण by गणेशाचार्य (C. P. Cat. No. 2599).

निर्णयदर्पण by शिवानन्द, son of तारापति ठक्कुर. On श्राद्ध and other rites.

निर्णयदीप m. in नि. सि., आचाररत्न of लक्ष्मण.

निर्णयदीपक by अचल द्विवेद, one of the three sons of वत्सराज and pupil of भट्टविनायक. He was from वृद्धपुर and of मडोड subsection of नागरब्राह्मणs and was also styled भागवतेय. He wrote also ऋग्वेदोक्तमहारुद्रविधान before this work. The work deals with श्राद्ध, आशौच, eclipses, तिथिनिर्णय, उपनयन, विवाह, प्रतिष्ठा. The work was finished in संवत् 1575 ज्येष्ठकृष्णद्वादशी (i. e. in 1518 A. D.); quotes विश्वरूपनिबन्ध, दीपिकाविवरण, निर्णयामृत, कालादर्श, पुराणसमुच्चय, आचारतिलक Vide Ulwar Cat. extract No. 323. He has the verse ये नाम केचिदिह (मालतीमाधव I) in his introductory verses; pr. at Nadiad, 1897.

C. देवजानीय m. in निर्णयसिन्धु, विधानपारिजात. Between 1520-1600 A. D.

निर्णयदीपिका by वत्सराज m. in नि सि. and श्राद्धमयूख. Probably same as निर्णयदीपक by अचल.

निर्णयपीयूष m. in स्मृतिसारोद्धार of विश्वम्भर.

निर्णयप्रकाश.

निर्णयप्रदीपिका m. in श्राद्धकल्पलता of नन्दपण्डित.

निर्णयबिन्दु by अनन्तदेव, son of महादेव, on तिथिs.

निर्णयबिन्दु by बुक्कण.

निर्णयभास्कर by नीलकण्ठ (C.P. Cat. No. 2600).

निर्णयभास्कर ms. dated संवत् 1725 माघ (1669 A. D.) in Peterson's 6th Report p. 10.

निर्णयमञ्जरी by **गङ्गाधर**.

निर्णयरत्नाकर by **गोपीनाथभट्ट**.

निर्णयशिरोमणि m. by **निर्णयदीपक** and by **अनन्त** in **स्मृतिकौस्तुभ**. Earlier than 1500 A. D.

निर्णयशैली m. by **नि. सि.**

निर्णयसंग्रह by **प्रतापरुद्र**.

निर्णयसंग्रह by **मधुसूदन**.

निर्णयसमुदाय.

निर्णयसार by **क्षेमंकर**.

निर्णयसार by **गोस्वामी** (C. P. Cat. No. 2602).

निर्णयसार by **नन्दराममिश्र**, son of **दीपचन्द्रमिश्र**. In 6 **परिच्छेद**s on **तिथि**, **श्राद्ध** etc. Composed in **विक्रम संवत्** 1836 (1780 A. D.).

निर्णयसार by **भट्टराघव** (Baroda O. I. 8670). Later than 1612 A. D. and earlier than 1700 A. D.

निर्णयसार by **रामभट्टाचार्य**.

निर्णयसार by **लालमणि**.

निर्णयसारसंग्रह (Baroda O. I. 4015).

निर्णयसिद्धान्त by **महादेव** (probably the same as author of **कालनिर्णयसिद्धान्त**).

निर्णयसिद्धान्त by **रघुराम** (This work is probably the same as **कालनिर्णयसिद्धान्त**).

निर्णयसिन्धु of **कमलाकरभट्ट**, composed in **संवत्** 1668 (1612 A. D.). Vide sec. 111; pr. in Ch. S. Series and at Nir. P.

C. **रत्नमाला** or **दीपिका** by **कृष्णभट्ट आर्डे**.

निर्णयानन्द m. in **अहल्याकामधेनु**.

निर्णयामृत by **अल्लाड** (or-**ट**) **नाथसूरि**, son of **सिद्धलक्ष्मण** at the direction of prince **सूर्यसेन** who ruled **एकचक्रपुर** on the Jumna. Gives a genealogy of the **प्राहुबाण** (**चाहुवाण**?) kings of **एकचक्रपुर**. The introductory verses (which vary to some extent in different mss. enumerate authorities on which he relies viz. **मिताक्षरा**, **अपरार्क**, **अर्णव**, **स्मृतिचन्द्रिका**, **धवल**, **पुराणसमुच्चय**, **अनन्तभट्टीयगृह्यपरिशिष्ट**, **रामकौतुक**, **संवत्सरप्रदीप**, **देवदासीय**, **रूपनारायणीय**, **विद्याभट्टपद्धति**, **विश्वरूपनिबन्ध**. One verse occurring in some mss. mentions **हेमाद्रि**, **कालादर्श**, **चिन्तामणि**. But **हेमाद्रि**'s **कालनिर्णय** p. 34 mentions a **निर्णयामृत**. The work is mentioned in **निर्णयदीपक श्राद्धक्रियाकौमुदी**. So the work is earlier than 1500 A. D. and certainly later than 1250. There are four sections on **व्रततिथिनिर्णय**, **श्राद्ध**, **द्रव्यशुद्धि** and **आशौच** (pr. by Ven. P.).

निर्णयामृत of **गोपीनारायण**, son of **लक्ष्मण**, under **सूर्यसेन** (Calcutta Sanskrit Col. Mss. vol. II. p. 78). Seems to be the same as **निर्णयामृत** of **अल्लाड**, though **गोपीनारायण** causes some misgiving. The Bik. Cat. p. 426 also refers to **गोपीनारायण** and **सूर्यसेन**.

निर्णयामृत by **रामचन्द्र** N. vol. XI preface p. 4.

निर्णयामृत (**पाश्चात्य**) m. in the **शुद्धितत्त्व** of **रघु०**.

निर्णयार्णव by बालकृष्णदीक्षित.

निर्णयार्थप्रदीप m. in अहल्याकामधेनु.

निर्णयोद्धार (also styled तिथिनिर्णय) by राघवभट्ट. Mentions निर्णयसिन्धु and स्मृतिदर्पण. So later than 1650 A.D. (Ulwar Cat. extract 326). Vide तिथिनिर्णय of राघवभट्ट.

निर्णयोद्धारखण्डनमण्डन by यज्ञेश (*Baroda O. I. 5247). Dilates upon certain doubts raised about the निर्णयोद्धार of राघवभट्ट.

नीतिकमलाकर by कमलाकर.

नीतिकल्पतरु by क्षेमेन्द्र.

नीतिगर्भितशास्त्र by लक्ष्मीपति.

नीतिचिन्तामणि by वाचस्पतिमिश्र.

नीतिदीपिका.

नीतिप्रकाश by कुलमुनि.

नीतिप्रकाश by वैशम्पायन (ed. at Madras by Dr. Oppert, 1882). Also called नीतिप्रकाशिका. जनमेजय was instructed by वैशम्पायन at तक्षशिला in eight chapters on राजधर्मोपदेश, धनुर्वेदविवेक, खड्गोत्पत्ति, मुक्तायुधनिरूपण, सेनानयन, सैन्ययोग and राजव्यापार. Enumerates the founders of राजशास्त्र.

C. तत्त्वविवृति by सीताराम, son of नञ्जुण्ड of कौण्डिन्यगोत्र.

नीतिप्रदीप ascribed to वेतालभट्ट.

नीतिभाजनभाजन-dedicated to भोजराज (Mitra's Notices vol. II. p. 33).

नीतिमञ्जरी by द्याद्विवेदिन, son of लक्ष्मीधर, son of अत्रि, son of मुकुन्द द्विवेदिन् of आनन्दपुर. In अष्टकs (Chapters corresponding to the eight aṣṭakas of the Ṛgveda) and 200 verses, illustrating moral maxims by Vedic examples. Vide Ind. Ant. vol. V. p. 116. Composed in संवत् 1550 (1494 A. D.). He was a young man when he composed the work and could repeat the Veda in eleven ways.

C युवदीपिका by author.

C. वेदार्थप्रकाश by author.

C. by देवराज.

नीतिमञ्जरी by शम्भुराज. A fragment called दण्डनीतिप्रकरण (Burnell's Tanjore Cat. p. 141 b).

नीतिमयूख by नीलकण्ठ (pr. at Benares and by J. R. Gharpure and by Gujarati P. Bombay).

नीतिमाला by नारायण.

नीतिरत्न attributed to वररुचि.

नीतिरत्नाकर of कृष्णबृहत्पण्डितमहापात्र, grandfather of गदाधर, author of कालसार. About 1450 A. D.

नीतिरत्नाकर or राजनीतिरत्नाकर of चण्डेश्वर. Vide sec. 91; pr. by Mr. K. P. Jayasval.

नीतिलता by क्षेमेन्द्र m. in औचित्यविचारचर्चा of the author. 2nd and 3rd quarters of 11th century.

नीतिवाक्यामृत of सोमदेवसूरि, pupil of नेमिदेव and younger brother of महेन्द्रदेव. Printed with com. in Bombay in the Maneckchand Digambar Jaina Granthamālā. In 32 sections on धर्म, अर्थ, काम, अरिषड्वर्ग, विद्यावृद्ध, आन्वीक्षिकी

त्रयी, वार्ता, दण्डनीति, मन्त्रिन्, पुरोहित, सेनापति, दूत, चार, विचार, व्यसन, सप्ताङ्गराज्य (स्वामि &c.), राजरक्षा, दिवसानुष्ठान, सदाचार, व्यवहार, विवाद, षाड्गुण्य, युद्ध, विवाह, प्रकीर्ण. Aufrecht notes that he is quoted by मल्लिनाथ on किरातार्जुनीय.

C. (anonymous). Very valuable as regards quotations from numerous स्मृतिs and works on politics.

नीतिविलास by व्रजराजशुक्ल.

नीतिविवेक by करुणाशङ्कर.

नीतिशास्त्रसमुच्चय.

नीतिसमुच्चय.

नीतिसार attributed to घटकर्पर.

नीतिसार attributed to शुक्राचार्य (pr. by Jivananda).

नीतिसारसंग्रह by मधुसूदन.

नीतिसुमाञ्जलि by अप्पा वाजपेयिन्.

नीराजनप्रकाश by जयनारायण तर्कपञ्चानन.

नीलवृषोत्सर्ग by अनन्तभट्ट.

नीलोत्सर्गपद्धति.

नीलोद्वाहपद्धति on the ceremony of वृषोत्सर्ग in श्राद्ध. I. O. Ms (Cat., p. 578) is dated संवत् 1648 (1591-92 A. D.).

नूतनप्रतिष्ठाप्रयोग.

नूतनमूर्तिप्रतिष्ठा by नारायणभट्ट (based on आश्वलायनगृह्यपरिशिष्ट). Baroda O. I. 8876 A.

नृसिंहजयन्तीनिर्णय by गोपालदेशिक.

नृसिंहपरिचर्या m. in. नि. सि. and स्मृतिकौस्तुभ of अनन्त.

नृसिंहपरिचर्या by कृष्णदेव, son of रामाचार्य. Stein's Cat. p. 222.

नृसिंहपूजापद्धति by वृंदावन.

नृसिंहप्रसाद of दलपतिराज, son of वल्लभ. Vide sec. 103.

नृसिंहाब्धिमहोदधि m. in आचाररत्न.

नृसिंहार्चनपद्धति by ब्रह्माण्डानन्दनाथ.

नैमित्तिकप्रयोगरत्नाकर by प्रेमानिधि.

नौकादान

न्यायदीपिका of अभिनवधर्मभूषणाचार्य.

न्यायरत्नमालिका or न्यायमातृका. Vide व्यवहारमातृका of जीमूतवाहन.

न्यासपद्धति by त्रिविक्रम.

पञ्चकविधान.

पञ्चकविधि (rites performed for persons who died when the moon was in any नक्षत्र from धनिष्ठा to रेवती).

पञ्चकशान्तिविधि by मधुसूदनगोस्वामी.

पञ्चकालक्रियादीप on वैष्णव daily duties.

पञ्चक्रोशसंन्यासाचार.

पञ्चक्रोशयात्रा by शिवनारायणानन्दतीर्थ.

पञ्चगव्यमेलनप्रकार.

पञ्चगौडब्राह्मणजाति.

पञ्चत्रिंशच्छ्लोकी (श्राद्धपद्धति).

पञ्चदशकर्मन् (according to शौनककारिका) on fifteen of the principal संस्कारs.

पञ्चद्राविडजाति.

पञ्चमहायज्ञप्रयोग.

पञ्चमाश्रमविधि attributed to शङ्कराचार्य; treats of fifth stage called परमहंस where a संन्यासी gives up even his दण्ड and कमण्डलु and wanders about alone like a child or a lunatic. N. vol. X. p. 329.

पञ्चमीव्रतोद्यापन.

पञ्चलक्षणाविधि.

पञ्चविधान (i. e. संस्कार, अधिवास, उद्वासन, पञ्चाग्निसाधन, जलवासविधि).

पञ्चसंस्कार in 8 अध्यायs (Baroda O. I. 12355).

पञ्चसंस्कारदीपिका by विजयीन्द्रभिक्षु, pupil of सुरेन्द्र; a manual of वैष्णव rites in accordance with the doctrines of मध्वाचार्य (तापः पुण्ड्रं तथा नाम मन्त्रो यागश्च पञ्चमः। अमी हि पञ्च संस्काराः परमैकान्त्यहेतवः ॥).

पञ्चसंस्कारविधि for all श्रीवैष्णवs.

पञ्चसूत्रीविधान from जयसिंहकल्पद्रुम.

पञ्चाग्निकारिका m. in प्रयोगचन्द्रिका.

पञ्चायतनपद्धति by दिवाकर, son of भारद्वाज महादेव (on पञ्चायतन of सूर्य, शिव, गणेश, दुर्गा and विष्णु); vide सूर्यादिपञ्चायतनप्रतिष्ठापद्धति.

पञ्चायतनपूजा.

पञ्चायतनप्रतिष्ठापद्धति by दिवाकर, son of महादेव. Probably the same as पञ्चायतनपद्धति

पञ्चायतनसार m. in पूर्तदिनकरोद्द्योत.

पण्डितपरितोष m. by हेमाद्रि in चतुर्वर्गचिन्तामणि as refuting गोविन्दराज (III. 2. 481). Vide p. 662 above.

पण्डितसर्वस्व of हलायुध m. in ब्राह्मणसर्वस्व and in प्रायश्चित्ततत्त्व (Jivananda, vol. I. p. 531).

पतितत्यागविधि by दिवाकर.

पतितसंसर्गप्रायश्चित्त by an assembly of pandits under king Sarfoji of Tanjore (Hultzsch's Report III. pp. XII and 120).

पतिसहगमननिषेधनिरासप्रकाश.

पदचन्द्रिका by दयाराम.

पदार्थादर्श of रामेश्वरभट्ट m. in नि. सि. and शूद्रकमलाकर.

पद्धतिरत्न by रूपनारायण (Baroda O. I. 2393).

पद्मनाभनिबन्ध.

पद्मन्यास m. by कालविवेक of जीमूत°.

परभूजातिनिर्णय.

परभूप्रकरण by नीलकण्ठसूरि.

परभूप्रकरण by बाबदेव आटले.

परभूप्रकरण by गोविन्दराय (Mitra's Notices X. p. 296). About 1740-49 A. D. during the reign of Shahu, grandson of Shivaji when Balaji Bajirao was Peshwa. गोविन्दराय was राजलेखक and a fovourite of Shahu, refers to बाबदेव आटले as a hypocrite and a Karhada Brāhmaṇa.

परमहंसपरिव्राजकधर्मसंग्रह by विश्वेश्वरसरस्वति-same as यतिधर्मसंग्रह (pr. by आनन्दाश्रम Press).

परमहंससंन्यासपद्धति.

परमहंससंध्योपासन by शङ्कराचार्य; BBRAS. Cat. vol. II. p. 246.

परमहंससंन्यासविधि

परमेश्वरीदासाब्धि or **स्मृतिसंग्रह** by **होरिलमिश्र** (Bik. Cat. p. 431).

परशुरामकारिका m. in **रुद्रकल्पद्रुम** of **अनन्तदेव**.

परशुरामप्रकाश or -**निबन्ध** by **खण्डेराय**, son of **नारायणपण्डित**, who was **धर्माधिकारी** at **वाराणसी**. This is a digest in two **उल्लास**s on **आचार** and **श्राद्ध** compiled at **यमुनापुरी** on the **गोमती** by order of **परशुराममिश्र** (**प्रभु**), son of **होरिलमिश्र** (or **होलिलमिश्र**), who is styled **शाकद्वीपीयकुलावतंस** The work is mentioned in **आचारार्क** and **स्मृत्यर्थसागर**, and mentions **माधवीय** and **मदनपाल**. Between 1400–1600 A. D.

परशुरामप्रताप by **साबाजी** or **साम्बाजी प्रतापराज**, son of **पण्डित पद्मनाभ** of **जामदग्न्यवत्सगोत्र** and pupil of **भट्ट कूर्म** and a protegee of **निजामसाह** Seems to have contained at least **आह्निक**, **जातिविवेक**, **दान**, **प्रायश्चित्त**, **संस्कार**, **राजनीति** and **श्राद्ध** Vide Vi rām-bāg collection (in Deccan College) II Nos. 243-246 and Burnell's Tanjore Cat. p. 131a. A huge work. Baroda O. I. 5887 is **राजवल्लभकाण्ड** which is like **मानसोल्लास** in subject-matter.

C. **श्राद्धकाण्डपदीपिका** or **श्राद्धदीपकलिका** of **वोपदेवपण्डित**. Quotes **हेमाद्रि**, **कालादर्श**.

पराशरपद्धति by **भार्गवराम** (vide **वर्णजातिसङ्करमाला**).

पराशरस्मृति-Vide sec. 35 (printed several times, B. S Series ed the best ; pr. also in Jivananda Sm part II pp. 1-52).

C. by **माधवाचार्य** vide. sec. 93 (pr. B. S. Series).

C by **गोविन्दभट्ट** m. in **मलमासतत्त्व** of **रघु०** (p. 787 of Jīvananda). Earlier than 1500. A. D.

C. **विद्वन्मनोहरा** by **नन्दपण्डित**. Vide sec. 110 (I. O. Cat. vol. III p. 377 No. 1301 gives a summary); pr. in Benares in 'The Pandit' New Series, vols 29-32.

C by **वैद्यनाथ पायगुण्ड**, son of **महादेव** and **वेणी** and pupil of **नागोजि**.

C **हितधर्म** by **कामेश्वरयज्वन्**; mentions **माधवीय**; Palmleaf Ms. No. 6956 in Baroda O. I.

परिभाषाविवेक by **वर्धमान**, son of **भवेश**, of **बिल्वपञ्चक** family. About 1460-1500 A. D. On **नित्य**, **नैमित्तिक**, and **काम्य कर्म**, **कर्माधिकारी**, **प्रवृत्त** and **निवृत्त कर्म**, **आचमन**, **स्नान**, **पूजा**, **श्राद्ध**, **मधुपर्क**, **दान**, **युग**, &c.

परिशिष्टदीपकलिका of **शूलपाणि** m. in **शुद्धितत्त्व** of **रघु०** This is probably a commentary on a **गृह्यपरिशिष्ट** (such as **छन्दोग**).

परिशिष्टप्रकाश m. in **शुद्धितत्त्व** and **एकादशीतत्त्व** of **रघुनन्दन**. Probably the same as **छन्दोगपरिशिष्टप्रकाश** q. v.

C. by **हरिराम**

परिशिष्टसंग्रह.

परिशेषखण्ड part of **चतुर्वर्गचिन्तामणि**.

परीक्षातत्त्व same as **दिव्यतत्त्व** of **रघु०**.

परीक्षापद्धति by **वासुदेव**. On ordeals. Names **विश्वरूप, यज्ञपार्श्व, मिताक्षरा, शूलपाणि**. Later than 1450 A. D.

पर्णपुरुष or **पर्णपुरुषविधि** (cremation of effigies of persons who died abroad).

पर्यङ्काशौचविधि (about resorting to the order of **संन्यास**).

पर्वकालनिर्णय.

पर्वतदानपद्धति.

पर्वनिर्णय by **गणपति रावल**, son of **हरिशङ्कर** and grandson of **रामदास**, who was **औदीच गुर्जर** and honoured by **गौडाधीश मनोहर**. Discourses on the proper time for new and full moon sacrifices and corresponding obsequial offerings. Names **कालविवेचन, निर्णयसिन्धु, निर्णयभास्कर, मदन**; composed in **संवत्** 1742 (**नत्राम्भोधिधराधरक्षितिमिते श्रीविक्रमार्के शके**) i. e. 1685–86 A. D.

पर्वनिर्णय by **मुरारि**.

पर्वनिर्णय by **रघुनाथ वाजपेयिन्**, son of **माधव**. Between 1550–1625 A. D.

पर्वनिर्णय a portion of **धर्मसिन्धु**.

पर्वसंग्रह.

पलपीयूषलता by **मदनमनोहर**, son of **मधुसूदन**; in 7 chapters on the canonical use of various kinds of flesh.

पल्लव-a work on politics m. in the **राजनीतिरत्नाकर** of **चण्डेश्वर**. Earlier than 1300 A. D.

पल्लीपतन prognostications derived from the falling of a house-lizard.

पल्लीपतनफल.

पल्लीपतनविचार.

पल्लीपतनशान्ति

पल्लीशरटकाकभासादिशकुन.

पल्लीशरटयोः फलाफलविचार.

पल्लीशरटयोः शान्ति.

पल्लीशरटविधान.

पवित्ररोगपरिहारप्रयोग.

पवित्रारोपणविधान--rite in **श्रावण** of casting new threads around an image and hence taking them to wear.

पशुपतिदीपिका m. in **शुद्धिकौमुदी** (pp. 206, 210). Probably same as **पशुपति**'s **दशकर्मदीपिका**.

पशुपतिनिबन्ध m. in **श्राद्धक्रियाकौमुदी** (p. 503). Probably the same as the **श्राद्धपद्धति** of **पशुपति**, brother of **हलायुध**. About 1170-1200 A. D.

पाकयज्ञनिर्णय or **पद्धति** by **चन्द्रशेखर** alias **चन्द्रचूड**, son of **उमापति** alias **उमाशङ्कर** or **उमणभट्ट**, son of **धर्मेश्वर** alias **धर्मभट्ट**. Between 1575 1650 A. D.

पाकयज्ञपद्धति by **अनन्तमिश्र**.

पाकयज्ञपद्धति by **पशुपति**.

पाकयज्ञप्रयोग by **शम्भुभट्ट**, son of **बालकृष्ण**. Follws **आपस्तम्बधर्मसूत्र**. I. O. Cat. pp. 99–100 (ms. dated **संवत्** 1749 i. e. 1692–93 A. D.). Flourished between 1660-1710 A. D.

पाञ्चालजातिविवेक.

पाणिग्रहणादिकृत्यविवेक by **मथुरानाथ तर्कवागीश**. (N. vol IX. p. 244 says that author is **रघुनाथ** while

the colophon extracted has मथुरानाथ).

पारस्करगृह्यकारिका alias कातीयगृह्यसूत्रप्रयोगविवृति by रेणुकाचार्य, son of महेशसूरि and grandson of सोमेश्वर of the शाण्डिल्यगोत्र. Composed in śake 1188 i e. 1266 A. D. (I. O. Cat vol. I. p. 67).

पारस्करगृह्यपरिशिष्टपद्धति by कामदेवदीक्षित on वाप्यादिप्रतिष्ठा (pr. in Gujarati P.).

पारस्करगृह्यसूत्र (also called कातीयगृह्यसूत्र) in 3 काण्डs (pr. by Stenzler in 1876 at Leipzig and in Kashi S. Series with several commentaries and by the Gujarati Press, Bombay, with several commentaries and translated in S. B. E. vol. 29).

C. अमृतव्याख्या m. by नन्दपण्डित in his शुद्धिचन्द्रिका. Earlier than 1550 A. D.

C. अर्थभास्कर by भास्कर, pupil of राघवेन्द्रारण्य.

C. प्रकाश by वेदमिश्र, son of विश्वरूप दीक्षित; used by his son मुरारिमिश्र.

C. संस्कारगणपति by रामकृष्ण, son of कोनेर, son of प्रयागभट्ट (4 खण्डs pr. in Ch. S. Series). He was of भारद्वाजगोत्र and was patronised by विजयसिंह; he compiled it in चित्रमण्डलपत्तन on the वशिष्ठा river; mentions कर्क, हरिहर, गदाधर, हलायुध, काशिका and दीपिका. He wrote श्राद्धगणपति also. Vide I. O. Cat. p. 562 for his श्राद्धसंग्रह. About 1750 A. D.

C. सज्जनवल्लभा by जयराम, son of बलभद्र of भारद्वाजगोत्र, residing in Mewad. Names उवट, कर्क, and स्मृत्यर्थसार and is m. by गदाधर. Ulwar Cat. extract 39 gives संवत् 1611 (1554-5 A. D.) as the date (probably of copying). Between 1200-1400 A. D.; pr. at Gujarati Press and in Kashi S. Series.

C. (भाष्य) by कर्क m. by त्रिकाण्डमण्डन, हेमाद्रि and हरिहर. Earlier than 1100 A. D. (pr. in Gujarati P. ed.).

C. (भाष्य) by कामदेव (on परिशिष्टकण्डिका); pr. at Gujarati P.

C. by गदाधर, son of वामन. Names कर्क, जयरामभाष्य, भर्तृयज्ञ, मदनपारिजात, हरिहर. About 1500 A. D.; pr. in Kashi S. Series and in Gujarati P. edition.

C. by भर्तृयज्ञ m. by जयराम in his भाष्य.

C. (on पारस्करगृह्यमन्त्रs) by मुरारिमिश्र, son of वेदमिश्र; ms. (in Stein's Cat. p. 252) dated संवत् 1430 (1373 A. D.).

C. by वागीश्वरीदत्त.

C. by वासुदेवदीक्षित; m. by हरिहर and रघुनन्दन in यजुर्वेदिश्राद्धतत्त्व. Contains पद्धति of all rites. Earlier than 1250 A. D.

C. by विश्वनाथ, son of नृसिंह, a नागरब्राह्मण of the काश्यपगोत्र; compiled at Benares by लक्ष्मीधर, great-grandson of अनन्त, who was uncle of

विश्वनाथ, in संवत् 1692 माघ (i. e. 1635 A. D.). Names कर्क, हरिहर, कालनिर्णयदीपिका. Therefore विश्वनाथ flourished about 1550 A.D. Vide Ulwar Cat. extract 42 (pr. in Gujarati P. ed.).

C. by हरिशर्मन m. in प्रायश्चित्ततत्त्व (Jivananda vol. I. p. 531).

C. (भाष्य and पद्धति) by हरिहर (pr. in Gujarati P. and Kashi S. Series). Names कर्क, कल्पतरुकार, रेणु, वासुदेव, विज्ञानेश्वर and is m in श्राद्धक्रियाकौमुदी of गोविन्दानन्द (p. 418). Between 1275-1400 A. D. Vide sec. 85. रघुनन्दन in his यजुर्वेदिश्राद्धतत्त्व (Jivananda vol. II. p. 488) mentions both हरिशर्मन् and हरिहर in the same sentence as explaining a passage of कात्यायनगृह्य.

पारस्करगृह्यसूत्रपद्धति by कामदेव.

पारस्करगृह्यसूत्रपद्धति by भास्कर. Vide above.

पारस्करगृह्यसूत्रपद्धति by वासुदेव Vide above.

पारस्करमन्त्रभाष्य by मुरारि. Vide above under पारस्करगृह्यसूत्र.

पारस्करश्राद्धसूत्रवृत्त्यर्थसंग्रह by उदयंकर (Stein's Cat. p. 17).

पारिजात-numerous works on dharma have this ending e. g. मदनपारिजात, प्रयोगपारिजात, विधानपारिजात.

पारिजात- vide sec. 76

पारिजात of भानुदत्त. B. O. Mss. Cat. vol. I. No. 257 and JBORS for 1927 parts III-IV p. vii.

पार्थिवलिङ्गपूजा-founded of बौधायनसूत्र, बृहद्वासिष्ठ, लिङ्गपुराण (I. O. Cat. p. 585).

पार्थिवलिङ्गपूजाविधि (two different works in Stein's Cat. p. 95).

पार्वणचटश्राद्धप्रयोग by देवभद्र.

पार्वणचन्द्रिका by रत्नपाणिशर्मा, son of गंगोली सञ्जीवेश्वरशर्मा. On various kinds of श्राद्ध and particularly पार्वणश्राद्ध, according to the छन्दोग school.

पार्वणत्रयश्राद्धविधि (Stein's Cat. p. 95).

पार्वणप्रयोग-part of श्राद्धनृसिंह.

पार्वणश्राद्ध (आश्वलायनीय).

C. प्रदीपभाष्य by नारायण

पार्वणश्राद्धपद्धति.

पार्वणश्राद्धप्रयोग for छन्दोग.s

पार्वणश्राद्धप्रयोग for वाजसनेयिन्s by देवभद्र.

पार्वणस्थालीपाकप्रयोग (part of प्रयोगरत्न of नारायणभट्ट).

पार्वणादिश्राद्धतत्त्व vide श्राद्धतत्त्व of रघु०

पिण्डपितृयज्ञप्रयोग (हिरण्यकेशीय) by चन्द्रचूडभट्ट, son of उमापति.

पिण्डपितृयज्ञप्रयोग by विश्वेश्वरभट्ट alias गागाभट्ट; vide Bik. Cat. p. 136.

पिण्डपितृयज्ञप्रयोग from the प्रयोगरत्न of हरिहर.

पितामहस्मृति vide sec 44.

पितृदयिता of अनिरुद्ध. Vide sec. 83 (pr. in संस्कृतसाहित्यपरिषद् series, Calcutta).

पितृपद्धति of गोपालाचार्य. Mentions शूलपाणि. Later than 1450 A. D.

पितृभक्ति by श्रीदत्त. Vide sec 90. p. 761 for students of यजुर्वेद.
C. by मुरारि. About end of 15th century.

पितृभक्तितरङ्गिणी alias श्राद्धकल्प by वाचस्पतिमिश्र. Vide sec. 101 p. 844.

पितृमेधप्रयोग-by a follower of कपर्दिकारिका (N. vol X. p 271).

पितृमेधभाष्य (आपस्तम्बीय) by गार्ग्यगोपाल.

पितृमेधाविवरण by रङ्गनाथ.

पितृमेधसार by गोपालयज्वन्.

पितृमेधसार by वेङ्कटनाथ, son of रङ्गनाथ.

पितृमेधसारसुधीविलोचन (a com.) by a वैदिकसार्वभौम, probably the same as वेङ्कटनाथ above.

पितृमेधसूत्र
by गौतम.
C. by अनन्तयज्वन्, son of कृष्ण.
by भरद्वाज.
by हिरण्यकेशिन्.
आपस्तम्बीय (प्रश्नs 31-32 of कल्प)
C. by कपर्दिस्वामिन् (pr. at Kumbhakonam, 1905).

पितृसांवत्सरिकश्राद्धप्रयोग.

पितृहितकरणी m. in पितृभक्ति of श्रीदत्त. About 1300 A. D

पिष्टपशुखण्डन by टीकाकारशर्मन् N. (new series) vol. III. p 116

पिष्टपशुखण्डनमीमांसा or पिष्टपशुमीमांसा by नारायणपण्डित, son of विश्वनाथ and pupil of नीलकण्ठ. N. vol. X. p. 312. Recommends पिष्टपशु in sacrifices instead of a goat ; ms. dated संवत् 1785 i. e. 1728 A. D.

पिष्टपशुमण्डन by टीकाकारशर्मन् of गार्ग्यगोत्र (Baroda O. I. No. 2436). This is probably the same as पिष्टपशुखण्डन above.
C. (containd in Baroda Ms.).

पिष्टपशुमण्डनव्याख्यार्थदीपिका by रक्षपाल.

पिष्टपशुमीमांसाकारिका by नारायण, son of विश्वनाथ.

पुंसवनादिकालनिर्णय.

पुण्याहवाचनप्रयोग by पुरुषोत्तम.

पुत्रक्रमदीपिका by रामभद्र on the rights of partition and inheritance of the twelve kinds of sons.

पुत्रप्रतिग्रहप्रयोग ascribed to शौनक (Peterson's 6th Report No. 122).

पुत्रपरिग्रहसंशयोच्छेदपरिच्छेद (Stein's Cat. p. 95).

पुत्रस्वीकारनिरूपण.

पुत्रस्वीकारनिर्णय of रामपण्डित, son of विश्वेश्वर, of the वत्सगोत्र. Mentions विज्ञानेश्वर, चन्द्रिका, कालादर्श, वरदराज. Later than 1400 A. D.

पुत्रीकरणमीमांसा of नन्दपण्डित. Same as दत्तकमीमांसा above. Vide sec. 110.

पुत्रोत्पत्तिपद्धति.

पुनःसंधान (on rekindling of the householder's fire).

पुनरुपनयन-Second initiation of a brāhmaṇa, when first vitiated by partaking of forbidden food.

पुनरुपनयनप्रयोग by दिवाकर, son of महादेव.

पुनर्विवाहमीमांसा by बालकृष्ण (Baroda O. I. No. 9026).

पुनर्विवाहविधि.

पुरश्चरणकौमुदी by मुकुन्द, son of माधवाचार्य वज्र.

पुरश्चरणकौस्तुभ of अहोबल, disciple of ईशानेन्द्र and नृसिंहेन्द्र. Composed in Benares

पुरश्चरणचन्द्रिका m. in वर्षकृत्यकौमुदी of गोविन्दानन्द and by रघु० in तिथितत्त्व and आह्निकतत्त्व.

पुरश्चरणचन्द्रिका by परमहंस देवेन्द्राश्रम disciple of विबुधेन्द्राश्रम, (N. vol. VII. p 163). D. C. Ms. No. 33 of 1898-99 is dated संवत् 1753.

पुरश्चरणचन्द्रिका by माधव पाठक.

पुरश्चरणचन्द्रिका by विबुधेन्द्राश्रम.

पुरश्चरणदीपिका by काशीनाथ, son of जयरामभट्ट.

पुरश्चरणदीपिका by चन्द्रशेखर.

पुरश्चरणदीपिका by रामचन्द्र.

पुरस्क्रियाचर्या m. in तिथितत्त्व by रघु०.

पुराणसमुच्चय m. by हेमाद्रि, निर्णयामृत, नि. सि., द्वैतनिर्णय. Earlier than 1200 A. D.

पुराणसर्वस्व by गोवर्धनपाठक, compiled under Bengal Zamindar श्रीसत्य in śake 1396 (1474-75 A. D).

पुराणसर्वस्व by पुरुषोत्तम (Mitra's Notices vol. I- p. 188).

पुराणसर्वस्व by हलायुध, son of पुरुषोत्तम. On 730 interesting points; composed in 1474 A.D. (Vide Aufrecht's Oxf. Cat. pp. 84-87).

पुराणसार m. in पराशरमाधवीय, नृसिंहप्रसाद, आह्निकतत्त्व. Earlier than 1300 A. D.

पुराणसार by prince रुद्रशर्मन् son of राघवराय, of नवद्वीप. N. vol. X pp. 62-65.

पुराणसारसंग्रह.

पुरुषार्थचिन्तामणि of विष्णुभट्ट आठवले, son of रामकृष्ण A very large work on काल, संस्कार etc. Relies upon हेमाद्रि and माधव principally; pr. by Nir. P. and by Anan. P.; ms. (Baroda O. I. No. 1666) dated śake 1706 (1784-85 A. D.).

पुरुषार्थप्रबोध by ब्रह्मानन्दभारती, pupil of रामराजसरस्वती. Very large work in three parts, each having 4, 5 and 6 chapters respectively on religious efficacy of भस्म, रुद्राक्ष, devotion to रुद्र &c; composed in 1476 (probably śake) at Malavli village on the river Asanasī. Names विद्यारण्य and is m. in शूद्रकमलाकर. Vide BBRAS. Cat., pp. 220-222 No. 699. Pr. at Chidambaram, 1907.

पुरुषार्थप्रबोधिनी.

पुरुषार्थरत्नाकर by रङ्गनाथसूरि, pupil of कृष्णानन्दसरस्वती; in 15 तरङ्गs on पुराणप्रामाण्यविवेक, त्रिवर्गतत्त्वविवेक, मोक्षतत्त्वविवेक, वर्णादिधर्मविवेक, नामकीर्तनादि, प्रायश्चित्त, अधिकारितत्त्वपदार्थविवेक, मुक्तगतविवेक.

पुरुषार्थसुधानिधि by सायणाचार्य, (according to some mss. such as Baroda O. I. No. 7101 and by विद्यारण्य according to others). On धर्म, अर्थ, काम and मोक्ष.

पुरुषोत्तमक्षेत्रतत्त्व of रघु०. On the famous shrine of जगन्नाथ in Orissa Vide sec. 107.

पुरुषोत्तमप्रतिष्ठाप्रकार- Vide Peterson's 6th Report No. 95.

पुलस्त्यस्मृति Vide sec. 45 pp. 516–17.

पुलहस्मृति m. in स्मृतिचान्द्रिका and माधवाचार्य.

पुष्टिमार्गीयाह्निक by व्रजराज (for वल्लभाचार्य sect).

पुष्पचिन्तामणि.

पुष्पमाला by रुद्रधर. On the flowers and leaves appropriate to the worship of deities.

पुष्पसारसुधानिधि m. in the अहल्याकामधेनु.

पूजनमालिका by भवानीप्रसाद.

पूजापद्धति by आनन्दतीर्थ, son of जनार्दन.

पूजापद्धति or पद्यमाला by जयतीर्थ pupil of आनन्दतीर्थ (Baroda O. I. 8685).

पूजापद्धति by रामचन्द्रभट्ट, son of विष्णुभट्ट छजवलकर; Baroda O. I. No. 10471 copied in śake 1735 i. e. 1813-14 A. D.

पूजापाल m in आह्निकचन्द्रिका.

पूजाप्रकाश by मित्रमिश्र (part of वीरमित्रोदय). Vide sec. 113.

पूजाप्रदीप by गोविन्द m. in दीक्षातत्त्व by रघु०

पूजारत्नाकर by चन्डेश्वर. Vide sec. 91.

पूर्णचन्द्र by रिपुञ्जय. On प्रायश्चित्त

पूर्तकमलाकर by कमलाकरभट्ट. Vide sec. 111.

पूर्तप्रकाश-a section of the प्रतापनारसिंह of रुद्रदेव.

पूर्तमाला by रघुनाथ.

पूर्तोद्द्योत by विश्वेश्वरभट्ट part of दिनकरोद्द्योत q. v.

पूर्वाह्णलीला-(daily duties from स्नान to पूजा) for वैष्णवs.

पृथगुद्वाह.

पृथ्वीचन्द्र probably the same as पृथ्वीचन्द्रोदय ; m. in विधानपारिजात.

पृथ्वीचन्द्रोदय m.by हेमाद्रि (चतुर्वर्ग० III. 1 182, द्वैतनिर्णय of शङ्करभट्ट, विधानपारिजात, नि. सि. Earlier than 1250 A. D.

पृथ्वीप्रेमोदय by प्रेमनिधिशर्मन्, son of उमापति of भारद्वाजगोत्र and surnamed पन्त. D. C. Ms. No. 126 of 1884-86 was composed in नन्दपञ्चनृपसंमितशाके (1659 i. e. 1737–38). It deals with श्रवणाकर्म, प्रायश्चित्त &c.

पृथ्वीरहस्य m. in अहल्यामधेनु.

पैङ्गयस्मृति m. in. मिताक्षरा (on या. III. 18).

पैठीनसिस्मृति. vide sec. 24.

पैतृकतिथिनिर्णय by चक्रधर.

पैतृमेधिक by यल्लाजि, son of यल्लुभट्ट of the भरद्वाजगोत्र. According to भारद्वाजीयसूत्र and कपर्दिन्. Hultzsch R. I. No. 58.

पैतृमेधिकसूत्र by भारद्वाज in two प्रश्नs (each in 12 कण्डिकाs).

प्रकाश-several works end in प्रकाश e. g. सर्वधर्मप्रकाश of शङ्करभट्ट, परशुरामप्रकाश, परिशिष्टप्रकाश.

प्रकाश-vide sec. 75.

प्रक्रियाञ्जनटीका by वैद्यनाथदीक्षित.

प्रचेतःस्मृति- vide sec. 47.

प्रजापतिस्मृति-vide sec. 48; pr. Anan. Sm. pp. 90-98.

प्रजापद्धति on राजनीति.

प्रजापालन.

प्रवणकल्प ascribed to शौनक. On the nature and mystic import of ओङ्कार.
C. by हेमाद्रि.

प्रवणकल्प by आनन्दतीर्थ.

प्रवणकल्प (from स्कन्दपुराण).
C. प्रकाश by गङ्गाधरसरस्वती, pupil of रामचन्द्रसरस्वती.

प्रणवदर्पण by वेङ्कटाचार्य.

प्रणवदर्पण by श्रीनिवासाचार्य.

प्रणवपरिशिष्ट m. by रघु० in आह्निकतत्त्व.

प्रणवार्चनचन्द्रिका by मुकुन्दलाल.

प्रणवोपासनविधि by गोपीनाथपाठक, son of अग्निहोत्रिपाठक and grandson of काशीपाठक.

प्रतापनारसिंह of रुद्रदेव, son of तोरो नारायण of भारद्वाज गोत्र; composed at प्रतिष्ठान (modern Paithan on the Godavari) in Śake 1632 i. e. 1710-11 A. D. An extensive digest divided into प्रकाशs on संस्कार, पूर्त, अन्त्येष्टि, संन्यास, यति, वास्तुशान्ति, पाकयज्ञ, प्रायश्चित्त, कुण्ड, उत्सर्ग, जातिविवेक. Vide BBRAS. Cat. p. 222 Nos. 700-703.

प्रतापमार्तण्ड of प्रौढप्रतापमार्तण्ड attributed to प्रतापरुद्र गजपति, king of उत्कल, son of पुरुषोत्तम, son of कपिलेश्वर of the solar race. In 5 प्रकाशs Vide sec. 104 and N. vol X. pp 222-225; m. in समयमयूख and श्राद्धमयूख.

प्रतापमार्तण्ड by रामकृष्ण, son of माधव; composed at the bidding of king प्रतापरुद्रगजपति (Stein's Cat. p. 96). Probably the same as above.

प्रतापरुद्रनिबन्ध m. in द्वैतनिर्णय by शङ्करभट्ट (probably the same as प्रतापमार्तण्ड).

प्रतापार्क by विश्वेश्वर of the शाण्डिल्यगोत्र and surnamed महाशब्द, son of रामेश्वर, son of गङ्गाराम, son of रत्नाकर; based on his ancestor's जयसिंहकल्पद्रुम and composed by order of king प्रताप, grandson of जयसिंह (Ulwar Cat. extract 328).

प्रतिग्रहप्रायश्चित्तप्रकार.

प्रतिमादान.

प्रतिमाप्रतिष्ठा by नीलकण्ठ.

प्रतिमासंग्रह m. in दानरत्नाकर of चण्डेश्वर.

प्रतिष्ठाकल्पलता by वृन्दावन शुक्ल.

प्रतिष्ठाकौमुदी by शङ्कर.

प्रतिष्ठाकौस्तुभ.

प्रतिष्ठाचिन्तामणि by गङ्गाधर.

प्रतिष्ठातत्त्व or देवप्रतिष्ठातत्त्व by रघुनन्दन; vide sec. 107

प्रतिष्ठादर्पण by पद्मनाभ, son of गोपाल, son of नारायण (ms. in Bhadkamkar collection dated śake 1706 i. e. 1784-5 A. D.).

प्रतिष्ठादीधिति from the स्मृतिकौस्तुभ of अनन्तदेव.

प्रतिष्ठानिर्णय of गंगाधर.

प्रतिष्ठापद्धति by अनन्तभट्ट alias बापुभट्ट.

प्रतिष्ठापद्धति by त्रिविक्रमभट्ट, son of रघुसूरि; N. vol. V. p. 157, ms. copied in संवत् 1785.

प्रतिष्ठापद्धति by नीलकण्ठ.

प्रतिष्ठापद्धति by महेश्वरभट्ट हर्षे.

प्रतिष्ठापद्धति by राधाकृष्ण.

प्रतिष्ठापद्धति by शङ्करभट्ट.

प्रतिष्ठाप्रकाश by हरिप्रसादशर्मन्.

प्रतिष्ठाप्रयोग of कमलाकर.

प्रतिष्ठामयूख by नीलकण्ठ; vide sec. 112; (pr. by J. R. Gharpure). Styled प्रतिष्ठाप्रयोग also (vide Ulwar Cat. extract 330).

प्रतिष्ठारत्न.

प्रतिष्ठार्कपद्धति by दिवाकर.

प्रतिष्ठाविवेक of उमापति.

प्रतिष्ठाविवेक of शूलपाणि (sec. 95).

प्रतिष्ठासंग्रह.

प्रतिष्ठासमुच्चय m. in देवप्रतिष्ठातत्त्व of रघुनन्दन.

प्रतिष्ठासागर of बल्लालसेन m. in his दानसागर. Vide sec. 84.

प्रतिष्ठासार by रामचन्द्र m. in शान्तिमयूख.

प्रतिष्ठासारदीपिका by पाण्डुरङ्ग टकले, son of चिन्तामणि, in पञ्चवटी; composed in śake 1702 (1780–81 A. D.); Baroda O. I. No. 333.

प्रतिष्ठासारसंग्रह m. by हेमाद्रि (दानखण्ड p. 134), कुण्डमण्डपसिद्धि and दानमयूख.

प्रतिष्ठेन्दु by त्र्यम्बक, son of नारायण माटे. (Baroda O. I. 11089 b).

प्रतिष्ठोद्द्योत (part of दिनकरोद्द्योत) by दिनकर and his son, विश्वेश्वर alias गागाभट्ट.

प्रतिसरबन्धप्रयोग (rules for tying of a string as a charm on the the wrist at weddings and other festive occasions)

प्रतीताक्षरा com. of नन्दपण्डित on the मिताक्षरा; sec. 110.

प्रत्यवरोहणप्रयोग, part of प्रयोगरत्न of नारायणभट्ट

प्रथिततिथिनिर्णय by नागदैवज्ञ.

प्रदीप occurs as the last part of the names of several works such as आचारप्रदीप, कृत्यप्रदीप, समयप्रदीप, संवत्सरप्रदीप.

प्रदीप vide sec. 81.

प्रदीपदानपद्धति vide महाप्रदीप०.

प्रदीपिका m. in गणेश's दण्डविवेक and in नरस्वतीविलास. Earlier than 1450 A. D.

प्रदोषनिर्णय by विष्णुभट्ट (from पुरुषार्थचिन्तामणि.

प्रदोषपूजापद्धति by वल्लभेन्द्र, pupil of वासुदेवेन्द्र.

प्रपञ्चसार m. by वर्षक्रियाकौमुदी, आह्निकतत्त्व of रघु० Seems to be a work of the तन्त्र class, earlier than 1450 A. D.

C. व्याख्यान, quoted by देवनाथ in तन्त्रकौमुदी. Earlier than 1550 A. D.

C. by गीर्वाणयोगीन्द्र.

C. by ज्ञानस्वरूप.

प्रपञ्चसारविवेक or भवसारविवेक by गङ्गाधर महाडकर, son of सदाशिव. In 8 उल्लासs; ms. dated संवत् 1840 (1783–84 A. D.); vide N. vol. X.162. On आह्निक, भगवत्पूजा, भागवतधर्म, moral maxims.

प्रपञ्चामृतसार by एकराज (or Ekoji) of Tanjore, who reigned from 1676 to 1684 A. D. Some fragments on नीति and पूजा are recovered (Burnell's Tanjore Cat. p. 141 b).

प्रपन्नगतिदीपिका by ताताद्रार्य: mentions विज्ञानेश्वर, चन्द्रिका, हेमाद्रि, माधव, सार्वभौम, वैद्यनाथदीक्षित.

प्रपन्नदिनचर्या (according to रामानुज school).

प्रपन्नलक्षण.

प्रपन्नौर्ध्वदैहिकविधि.

प्रभाकराह्निक by प्रभाकरभट्ट.

प्रमाणदर्पण.

प्रमाणपल्लव of नृसिंह or नरसिंह ठक्कर, divided into परिच्छेदs on आचार &c.

प्रमाणसंग्रह.

प्रमाणसारप्रकाशिका.

प्रमेयमाला.

प्रयागकृत्य (part of त्रिस्थलीसेतु).

प्रयागप्रकरण or प्रयागप्रघट्टक (from त्रिस्थलीसेतु).

प्रयागसेतु m. in स्मृतिकौस्तुभ of अनन्तदेव (same as part of त्रिस्थलीसेतु).

प्रयोगकौस्तुभ by गणेशपाठक.

प्रयोगचन्द्रिका by वीरराघव.

प्रयोगचन्द्रिका by श्रीनिवासशिष्य, brother of सीताराम.

प्रयोगचन्द्रिका in 18 खण्डs. From पुंसवन to श्राद्ध ; follows आपस्तम्बगृह्य, mentions कण्ठभूषण, पञ्चाग्निकारिका, जयन्तकारिका, कपर्दिकारिका, दशनिर्णय, वामनकारिका, सुधीविलोचन, स्मृतिरत्नाकर (Madras Govt. Sanskrit Mss. Cat. vol. VII. p. 2798 No. 3713).

प्रयोगचिन्तामणि (part of रामकल्पद्रुम by अनन्तभट्ट).

प्रयोगचूडामणि (ms. in Bhadkamkar collection) on स्वस्तिक, पुण्याहवाचन, ग्रहयज्ञ, स्थालीपाक, दुष्टरजोदर्शनशान्ति, गर्भाधान, सीमन्तोन्नयन, षष्ठीपूजा, नामकरण, चौल and other संस्कारs, उपनयन, विवाह.

प्रयोगचूडामणि (Mitra's Notices, vol. IV. p. 22)

प्रयोगचूडामणि m. by रघुनन्दन.

प्रयोगतत्त्व of रघुनाथ, son of भानुजि of शाण्डिल्यगोत्र, composed at Benares in 25 तत्त्वs on ordinary religious rites (संस्कारs), परिभाषा, स्वस्तिवाचन, ग्रहमख &c.; composed in śake 1577 (1656 A. D.).

प्रयोगतिलक by वीरराघव (Baroda O. I. 9806).

प्रयोगदर्पण by नारायण, son of चायम्भट्ट. Deals with domestic rites according to Ṛgveda ritual. Names उज्ज्वला of हरदत्त, हेमाद्रि, चण्डेश्वर, श्रीधर, स्मृतिरत्नावलि. Later than 1400 A. D.

प्रयोगदर्पण by पद्मनाभदीक्षित, son of गोपाल, son of नारायण; deals with देवप्रतिष्ठा, मण्डपपूजा, तोरणपूजा &c.

प्रयोगदर्पण by रघुनाथसूरि.

प्रयोगदर्पण by रमानाथविद्यावाचस्पति on daily religious duties of householders; quotes हेमाद्रि.

प्रयोगदर्पण by वीरराघव.

प्रयोगदर्पण by वैदिकसार्वभौम.

प्रयोगदर्पण Ano. N. (New Series) vol. II. p. 190. On the last rites of a man, his cremation and श्राद्ध. Mentions श्रीधर (author of स्मृत्यर्थसार) as much removed from him.

प्रयोगदीप (to शाङ्खायनगृह्य) by दयाशङ्कर.

प्रयोगदीपिका by मञ्चनाचार्य.

प्रयोगदीपिका by रामकृष्णभट्ट.

प्रयोगदीपिकावृत्ति.

प्रयोगपञ्चरत्न m. in चातुर्मास्यप्रयोग.

प्रयोगपद्धति.

of गङ्गाधर (बौधायनीय),

of झिंगय्यकोविद, son of पेञ्चल मञ्चनाचार्य (for आपस्तम्बीयs). This is called झिङ्गाभट्टीय.

of दामोदरगार्ग्य ; based on कर्कोपाध्याय, गङ्गाधर, हरिहर and follows पारस्करगृह्य. Also styled संस्कारपद्धति.

of रघुनाथ, son of रुद्रभट्ट अयाचित (आश्वलायनीय)..

of हरिहर (in 2 काण्डs on domestic religious rites); attached to com. on पारस्करगृह्य.

प्रयोगपद्धति to कात्यायनश्राद्धसूत्र.

प्रयोगपद्धतिसुबोधिनी by शिवराम.

प्रयोगपारिजात by नरसिंह (vide I. O. Cat. p. 415 No. 1396). Mentions हेमाद्रि, विद्यारण्य, प्रसाद (which the editor of I. O. Cat. takes to be नृसिंहप्रसाद). This is most probably the same as the next below and प्रसाद means probably no more than the commentary प्रसाद of विट्ठल on the प्रक्रियाकौमुदी of रामचन्द्र. Vide I. O. Cat. p. 166 for प्रसाद com. and Bhandarkar Report 1883–84 p. 59 for pedigree.

प्रयोगपारिजात by नृसिंह a native of कर्णाटक. of the कौण्डिन्यगोत्र. Has five काण्डs on संस्कार, पाकयज्ञ, आधान, आह्निक, गोत्रप्रवरनिर्णय. Portion on संस्कार printed at Nir. Press (1916). Speaks of 25 संस्कारs; mentions कालदीप and कालप्रदीप (on same page), कालदीपभाष्य, क्रियासार, फलप्रदीप, विश्वादर्श, विधिरत्न, श्रीधरीय, स्मृतिभास्कर; criticizes हेमाद्रि and माधव ; composed between 1360 and 1435 A. D. It is this work probably that is mentioned in नृसिंहप्रसाद (दानसार), धर्मप्रवृत्ति (संस्कार portion) and प्रयोगरत्न of नारायणभट्ट; ms. (Bik. Cat. p. 439) is dated संवत् 1495 (1438-39 A. D.).

प्रयोगपारिजात by पुरुषोत्तमभट्ट, son of देवराजार्य.

प्रयोगपारिजात by रघुनाथ वाजपेयिन्.

प्रयोगपारिजातसारावलि m. in धर्मप्रवृत्ति.

प्रयोगप्रदीप by शिवप्रसाद.

प्रयोगमञ्जरीसंहिता by श्रीकण्ठ (Baroda O. I. No. 12959).

प्रयोगमणि by केशवभट्ट, son of अभयंकर नारायण.

प्रयोगमुक्तावलि by मिभिसूरि (?) तिर्पिलि; D. C. Ms. No. 102 of 1871-72. Quotes विज्ञानेश्वर, प्रयोगपारिजात, नृसिंह, आचारमयूख, Later than 1650 A. D.

प्रयोगमुक्तावलि by वीरराघव.

प्रयोगरत्न or स्मार्तानुष्ठानपद्धति by अनन्त, son of विश्वनाथ; deals with 25 संस्कारs according to आश्वलायन, and स्वस्तिवाचन, पुण्याहवाचन, स्थालीपाक, परिभाषा, प्रायश्चित्त. (I. O. Cat. vol. III p. 515).

प्रयोगरत्न (हिरण्यकेशीय) by अनन्तदेव, son of विश्वनाथ; vide Peterson's 5th Report No 126. Probably the same as above

प्रयोगरत्न by काशीदीक्षित, son of सदाशिव.

प्रयोगरत्न by केशवदीक्षित, son of सदाशिव.

प्रयोगरत्न by नारायणभट्ट, son of रामेश्वरभट्ट (pr. by Nir. P.) for आश्वलायनीयs. Vide sec. 108.

प्रयोगरत्न by प्रेमनिधि.

प्रयोगरत्न by नृसिंहभट्ट, son of नारायणभट्ट, according to आश्वलायन and शौनक; quoted in चतुर्विंशतिमतव्याख्यान of भट्टोजि; between 1500–1600 A D.

प्रयोगरत्न by भट्टोजि (C. P. Cat. No. 3131).

प्रयोगरत्न or स्मार्तप्रयोरत्न of महेश, son of महादेव वैशम्पायन; composed at Kāsī on संस्कार, शान्ति and श्राद्ध; pr. in śake 1798; eulogises मातृदत्त; ms. (Baroda O. I. No. 1626) dated 1844 संवत् i. e. 1787–88 A. D.

प्रयोगरत्न by महादेव (हिरण्यकेशीय).

प्रयोगरत्न by वासुदेवदीक्षित, son of आपदेव.

प्रयोगरत्न by हरिहर.

प्रयोगरत्नभूषा by रघुनाथ नवहस्त BBRAS. Cat. vol II p. 185).

प्रयोगरत्नमाला by चौण्डप्पाचार्य.

प्रयोगरत्नमाला by वासुदेव, son of आपदेवभट्ट, a चित्तपावन ब्राह्मण; on विष्ण्वादिसर्वदेवप्रतिष्ठा; mentions निर्णयसिंधु. Between 1620 and 1760 A. D. Also called वासुदेवी and प्रतिष्ठारत्नमाला.

प्रयोगरत्नमाला by पुरुषोत्तम विद्यावागीश.

प्रयोगरत्नसंस्कार by प्रेमनिधि.

प्रयोगरत्नसंग्रह m. by संस्कारमयूख.

प्रयोगरत्नाकर–vide प्रयोगदीप of दयाशङ्कर above.

प्रयोगरत्नाकर by यशवन्तभट्ट (for मैत्रायणीयs) Baroda O. I. 8365.

प्रयोगरत्नावली by परमानन्दघन, pupil of चिदानन्दब्रह्मेन्द्रसरस्वती probably on śrauta rites only).

प्रयोगलाघव by विट्ठल, son of महादेव.

प्रयोगसंग्रह by रामनाथ.

प्रयोगसागर by नारायण आरड. Later than 1650 A. D.; also called गृह्याग्निसागर.

प्रयोगसार (W. and K. Cat. II. p. 97) in 8 काण्डs.

प्रयोगसार by कृष्णदेव स्मार्तवागीश, son of नारायण. This is also called कृत्यतत्त्व by संवत्सरप्रयोगसार.

प्रयोगसार by केशवस्वामिन् (बौधायनीय). On Vaidic sacrifices. Names नारायण and भवस्वामी and is m. by त्रिकाण्डमण्डन. About 1100 A. D.

प्रयोगसार by गङ्गाभट्ट (आपस्तम्बीय).

प्रयोगसार by देवभद्र पाठक, son of बलभद्र (कात्यायनीय). Refers to

गङ्गाधर पाठक, भर्तृयज्ञ, वासुदेव, रेणु, कर्क, हरिस्वामी, माधव, पद्मनाभ, गदाधर, हरिहर, रामपद्धति of अनन्त. Deals with श्रौत matters.

प्रयोगसार by नारायण, son of लक्ष्मीधर; same as गृह्याग्निसागर or प्रयोगसागर.

प्रयोगसार by निजानन्द.

प्रयोगसार by बालकृष्ण, a दाक्षिणात्य, residing in गोकुलग्राम.

प्रयोगसार by विश्वेश्वरभट्ट alias गागाभट्ट, son of दिनकर. On पुण्याहवाचन, गणपतिपूजन &c.

प्रयोगसार by शिवप्रसाद.

प्रयोगसारावलि m. in धर्मप्रवृत्ति.

प्रयोगसारपीयूष of कुमारस्वामि विष्णु; on परिभाषा, संस्कार, आह्निक, प्रायश्चित्त.

प्रयोगसारसमुच्चय.

प्रयोगादर्श by कनकसभापति, son of वैद्यनाथ, of मौद्गलगोत्र. It is a com. on his own कारिकामञ्जरी.

प्रवरकाण्ड (आश्वलायनीय) pr. by P. Chentsalrao in गोत्रप्रवरनिबन्धकदम्बक (Mysore, 1900). C. by नारायण (pr. in the above)

प्रवरखण्ड (आपस्तम्बीय).

C. by कपर्दिस्वामिन् (pr. by Chentsalrao in गोत्रप्रवरनिबन्धकदम्बक, Mysore, 1900 pr. at Kumbhakonam 1914).

प्रवरखण्ड (वैखानस in one प्रश्न).

प्रवरगण-a work on प्रवरs in शार्दूलविक्रीडित verses. Vide BBRAS Cat. p 225 No. 707; breaks off in verse 25.

प्रवरदर्पण by कमलाकर; also called गोत्रप्रवरनिर्णय (pr. in गोत्रप्रवरनिबन्धकदम्बक edited by P. Chentsalrao, Mysore 1900).

प्रवरदीप or प्रवरप्रदीप m. in प्रवरदीपिका.

प्रवरदीपिका by कृष्णशैव; mentions प्रवरमञ्जरी, स्मृतिचन्द्रिका. Later than 1250 A. D.

प्रवरनिर्णय-from the विश्वादर्श

प्रवरनिर्णय of भास्करत्रिकाण्डमण्डन. Calcutta S. College Mss. Cat. vol. II p. 69, No. 65.

C. रामनन्दिन्.

प्रवरनिर्णय by भट्टोजि. Also called गोत्रप्रवरनिर्णय.

प्रवरनिर्णयवाक्सुधार्णव of विश्वनाथदेव.

प्रवरमञ्जरी vide गोत्रप्रवरमञ्जरी m. in नृसिंहप्रसाद.

प्रवरविवरण m. in the प्रवरदीपिका.

प्रवराध्याय (there is a section on प्रवर in most of the श्रौतसूत्रs).

प्रवराध्याय of the मानवश्रौत BBRAS Cat. vol. II. p. 177.

प्रवराध्याय ascribed to अगस्त्य. On गोत्रs and प्रवरs.

प्रवराध्याय by पशुपति, minister of लक्ष्मणसेन; about 1170-1200 A. D.

प्रवराध्याय ascribed to भृगुदेव.

प्रवराध्याय ascribed to लौगाक्षि, the eleventh परिशिष्ट of कात्यायन.

प्रवराध्याय by विश्वनाथकवि.

प्रवराध्याय from विष्णुधर्मोत्तर.

प्रवराध्याय from स्मृतिदर्पण.

प्रवासकृत्य by गङ्गाधर, son of रामचन्द्र; composed at स्तम्भतीर्थ (modern Khambayat or Cambay) in संवत्

1663(1606-7 A.D.). Deals with duties of साग्निक ब्राह्मणs driven to foreign lands for livelihood.

प्रस्तावपारिजात.

प्रस्तावरत्नाकर of हरिदास son of पुरुषोत्तम, under वीरसिंह, in गदापत्तन in संवत् 1614 (1557-58 A. D.). A work in verse on various subjects including नीति, ज्योतिःशास्त्र.

प्रह्लादसंहिता m. in आचाररत्न of लक्ष्मण (follows वल्लभमत).

प्राचीनषडशीति (as opposed to अभिनवषडशीति) vide under षडशीति.

प्रातःकृत्य.

प्रातःपूजाविधि by नरोत्तमदास (for the followers of चैतन्य).

प्रायश्चित्तकदम्ब or-निर्णय by गोपालन्यायपञ्चानन. Points out differences between रघुनाथ, नारायण, जगन्नाथतर्कपञ्चानन. N. vol. X. p. 119.

प्रायश्चित्तकदम्बसारसंग्रह by काशीनाथतर्कालङ्कार. Mentions views of शूलपाणि, मदनपारिजात, नव्यद्वैतनिर्णयकृच्चन्द्रशेखर. N. (new series) I. pp. 233-35.

प्रायश्चित्तकमलाकर by कमलाकरभट्ट.

प्रायश्चित्तकल्पतरु portion of कल्पतरु.

प्रायश्चित्तकाण्ड-2nd part of वैद्यनाथ's स्मृतिमुक्ताफल.

प्रायश्चित्तकारिका by गोपाल; based on the बौधायनसूत्र; flourished before सायण.

प्रायश्चित्तकुतूहल by कृष्णराम.

प्रायश्चित्तकुतूहल by मुकुन्दलाल.

प्रायश्चित्तकुतूहल by रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव. Stein's Cat. p. 96, Hultzsch's Report III p. 56. On both श्रौत and स्मार्त प्रायश्चित्त. About 1660-1700.

प्रायश्चित्तकुतूहल by रामचन्द्र; modelled on प्रायश्चित्तविवेक of शूलपाणि. N. X. p. 197.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेक of कृष्णदेव स्मार्तवागीश.

प्रायश्चित्तकौमुदी alias प्रायश्चित्तविवेकटिप्पनी of रामकृष्ण.

प्रायश्चित्तचन्द्रिका by दिवाकर, son of महादेव, son of रामेश्वर surnamed काल.

प्रायश्चित्तचन्द्रिका by मुकुन्दलाल.

प्रायश्चित्तचन्द्रिका by रमापति of the भैयाल race.

प्रायश्चित्तचन्द्रिका by राधाकान्तदेव.

प्रायश्चित्तचन्द्रिका by विश्वनाथभट्ट; m. by दिवाकर in his प्रायश्चित्तचन्द्रिका and in स्मार्तप्रायश्चित्तोद्धार.

प्रायश्चित्तचिन्तामणि by वाचस्पतिमिश्र. Vide sec 101.

प्रायश्चित्ततत्त्व of रघुनन्दन. Vide sec. 107 ; pr. by Jivananda.

C. by काशीनाथ तर्कालङ्कार (pr. at Calcutta in 1900).

C. by राधामोहनगोस्वामी (pr. at Calcutta 1885 in Bengali characters). He was a friend of Colebrooke and a descendant of अद्वैत, an associate of चैतन्य.

C. आदर्श by विष्णुराम सिद्धान्तवागीश.

प्रायश्चित्तदीप m. in प्रतापनारसिंह of रुद्रदेव. Earlier than 1700 A. D.

प्रायश्चित्तदीपिका by भास्कर.

प्रायश्चित्तदीपिका by राम.

प्रायश्चित्तदीपिका by लोकनाथ, son of वैद्यनाथ (from his सकलागमसंग्रह.)

प्रायश्चित्तदीपिका by वाहिनीपति.

प्रायश्चित्तनिरूपण by भवदेवभट्ट. Vide sec. 74 Also called-प्रकरण.

प्रायश्चित्तनिरूपण by रिपुञ्जय (pr. in Bengali characters at Calcutta 1883).

प्रायश्चित्तनिर्णय by अनन्तदेव.

प्रायश्चित्तनिर्णय by गोपालन्यायपञ्चानन. Summary of रघुनन्दन's work

प्रायश्चित्तपटल.

प्रायश्चित्तपद्धति by कामदेव. Ms. copied in 1669 A. D. (Aufrecht's Oxf. Cat. 293 a).

प्रायश्चित्तपद्धति by जम्बूनाथसभाधीश, son of हेमाद्रि; in four पटलs.

प्रायश्चित्तपद्धति by रामचन्द्र, son of सूर्यदास.

प्रायश्चित्तपारिजात by गणेशमिश्र महामहोपाध्याय.

प्रायश्चित्तपारिजात by रत्नपाणि. Mentions कामधेनु. (N. vol. VI. p. 300).

प्रायश्चित्तप्रकरण (Stein's Cat. pp. 96, 310).

प्रायश्चित्तप्रकरण by भट्टोजि.

प्रायश्चित्तप्रकरण by भवदेव बालवलभीभुजङ्ग. Sec. 74.

प्रायश्चित्तप्रकरण by रामकृष्ण.

प्रायश्चित्तप्रकाश, of प्रद्योतनभट्टाचार्य son of बलभद्र.

प्रायश्चित्तप्रदीप m. by स्मृतिकौस्तुभ (on तिथि).

प्रायश्चित्तप्रदीप by केशवभट्ट.

प्रायश्चित्तप्रदीप by गोपालसूरि. Bik. Cat. p. 137 says so, but it appears that गोपालसूरि is a भाष्यकार on बौधायनश्रौत, whom the author follows on श्रौतप्रायश्चित्त.

प्रायश्चित्तप्रदीप by प्रेमनिधि of पन्थवंश, composed in śake 1675 (Baroda O. I. 1490).

प्रायश्चित्तप्रदीप by राजचूडामणि, son of रत्नखेट श्रीनिवासदीक्षित.

प्रायश्चित्तप्रदीप by रामशर्मन.

प्रायश्चित्तप्रदीप by वरदाधीशयज्वन्, pupil of वेङ्कटाधीश.

प्रायश्चित्तप्रदीप by वाहिनीपति.

प्रायश्चित्तप्रदीप by शङ्करमिश्र, son of भवनाथ. He was गुरु of वर्धमान; flourished in 2nd and 3rd quarters of the 15 th century).

प्रायश्चित्तप्रदीपिका by अनन्तदेव, son of आपदेव Vide sec. 114.

प्रायश्चित्तप्रदीपिका by भास्कर (Same as प्रायश्चित्तशतद्वयी) on प्रायश्चित्तs in श्रौत rites.

प्रायश्चित्तप्रयोग by अनन्तदीक्षित.

प्रायश्चित्तप्रयोग by त्र्यम्बक (N. vol. X. 164), based on आश्वलायन.

प्रायश्चित्तप्रयोग by दिवाकर. Vide under स्मार्त प्रायश्चित्तप्रयोग.

प्रायश्चित्तप्रयोग by बालशास्त्री कागलकर.

प्रायश्चित्तप्रयोगरत्नमाला. mentions स्मृत्यर्थसार, त्रिकाण्डमण्डन, प्रदीप, केशवीकार.

प्रायश्चित्तमञ्जरी of बापुभट्ट, son of महादेव केळकर. Stein's Cat. p. 96, gives विरचनकाल as śake 1736.

प्रायश्चित्तमनोहर of मुरारिमिश्र, son of कृष्णमिश्र, and pupil of रामभद्र and केशवमिश्र.

प्रायश्चित्तमयूख of नीलकण्ठ; vide sec. 112. pr. by Mr. J. R. Gharpure.

प्रायश्चित्तमार्तण्ड of मार्तण्डमिश्र (Mitra's Notices vol. VII, p. 7, No. 2252 dated śake 1544 i. e. 1622–23 A. D.).

प्रायश्चित्तमुक्तावली by दिवाकर, son of महादेव (part of his धर्मशास्त्रसुधानिधि).

अनुक्रमणी to above by वैद्यनाथ, son of author.

प्रायश्चित्तमुक्तावली by रामचन्द्रभट्ट.

प्रायश्चित्तरत्न by कमलाकरभट्ट m. in शूद्रकमलाकर.

प्रायश्चित्तरत्नमाला by रामचन्द्रदीक्षित.

प्रायश्चित्तरत्नाकर by रत्नाकरमिश्र.

प्रायश्चित्तरहस्य by दिनकर m. in स्मृतिरत्नावली.

प्रायश्चित्तवारिधि by भवानन्द.

प्रायश्चित्तविधि by भास्कर.

प्रायश्चित्तविधि by मायूर अप्पयदीक्षित; mentions हेमाद्रि and माधव.

प्रायश्चित्तविधि from वसिष्ठस्मृति.

प्रायश्चित्तविधि attributed to शौनक.

प्रायश्चित्तविनिर्णय by अनन्तदेव.

प्रायश्चित्तविनिर्णय by भट्टोजि.

प्रायश्चित्तविनिर्णय by यशोधरभट्ट.

प्रायश्चित्तविवेक of शूलपाणि. Vide sec. 98 (Baroda O. I. 10849 dated संवत् 1501 i. e. 1444-45 A. D.); pr. by Jivananda.

C. तत्त्वार्थकौमुदी by गोविन्दानन्द, son of गणपतिभट्ट. Vide sec. 106 (pr. by Jivananda).

C. कौमुदी or टिप्पनी by रामकृष्ण.

C. निगूढार्थप्रकाशिका. N. (new series) vol. II. p. 114.

प्रायश्चित्तविवेक of श्रीनाथ. About 1475–1525 A. D.

प्रायश्चित्तविवेकोद्द्योत (part of मदनरत्न). Sec. 95.

प्रायश्चित्तव्यवस्थासंक्षेप by चिन्तामणिन्यायालङ्कारभट्टाचार्य (N. vol. IV No. 1580). He wrote also व्यवस्थासंक्षेपs on तिथि, उद्वाह, श्राद्ध, दाय, शुद्धि. Ms. dated śake 1611.

प्रायश्चित्तव्यवस्थासंग्रह by मोहनचन्द्र.

प्रायश्चित्तव्यवस्थासार by अमृतनाथ.

प्रायश्चित्तशतद्वयी by भास्कर in 4 प्रकरणs m. in नि. सि., प्रायश्चित्तकुतूहल of रघुनाथ, भाविप्रकाशितप्रायश्चित्तप्रकरण. Earlier than 1550 A. D.

C. by वेङ्कटेश वाजपेययाजी; ms. dated संवत् 1641 (1584–85 A. D.) in Stein's Cat. p. 311.

प्रायश्चित्तशतद्वयीकारिका by गोपालस्वामिन् (बौधायनीय).

प्रायश्चित्तश्लोकपद्धति by गोविन्द.

प्रायश्चित्तसंक्षेप by चिन्तामणिन्यायालङ्कार. Probably the same as प्रायश्चित्तव्यवस्थासंक्षेप above.

प्रायश्चित्तसंग्रह by कृष्णदेव स्मार्तवागीश N. (new series) I. p. 239.

प्रायश्चित्तसंग्रह by देवराज (This is in Hindi, prepared for महाराज चेतसिंग of Benares). 1770-1781 A. D.

प्रायश्चित्तसंग्रह by नारायणभट्ट; mentions शूलपाणि, रघुनन्दन, स्मृतिसागरसार. So later than 1600 A. D. Defines प्रायश्चित्त as 'पापक्षयमात्रकामनाजन्यकृतिविषयः पापक्षयसाधनं कर्म प्रायश्चित्तम्'.

प्रायश्चित्तसदोदय of सदाराम, son of देवेश्वर.

प्रायश्चित्तसमुच्चय by त्रिलोचनशिव.

प्रायश्चित्तसमुच्चय by भास्कर.

प्रायश्चित्तसार by त्र्यम्बकभट्ट मोल्ह.

प्रायश्चित्तसार by दलपति (part of नृसिंहप्रसाद pr. in Prince of Wales Series). Vide sec. 103.

प्रायश्चित्तसार by (भट्टोजि ?) दीक्षित m. in जयसिंहकल्पद्रुम.

प्रायश्चित्तसार by श्रीमदाउचाशुक्लदीक्षित m. in प्रतापनारसिंह (vide BBRAS. Cat. p. 224).

प्रायश्चित्तसार by हरिराम.

प्रायश्चित्तसार from स्मृतिसार of यादवेन्द्रविद्याभूषण. N. (new series) I. p. 240. Ms. dated śake 1613 (1691 A. D.).

प्रायश्चित्तसारकौमुदी of वनमालिन् (N. vol. IX p. 58).

प्रायश्चित्तसारसंग्रह by आनन्दचन्द्र N. (new series) vol. III. p. 126.

प्रायश्चित्तसारसंग्रह by नागोजिभट्ट. Vide sec. 115.

प्रायश्चित्तसारसंग्रह by रत्नाकरमिश्र.

प्रायश्चित्तसारावलि (portion of बृहन्नारदीयपुराण).

प्रायश्चित्तसुधानिधि of सायण, son of मायण and brother of माधवाचार्य. Vide sec. 93.

प्रायश्चित्तसुबोधिनी by श्रीनिवासमखिन् (आपस्तम्बीय).

प्रायश्चित्तसेतु by सदाशङ्कर.

प्रायश्चित्ताध्याय 3rd chap. of निबन्धसर्वस्व of महादेव, son of महाजसहस्रमल्लश्रीपति (I. O. Cat. vol. III p. 555).

प्रायश्चित्तानुक्रमणिका by वैद्यनाथदीक्षित.

प्रायश्चित्तेन्दुशेखर by काशीनाथ, son of अनन्त, (also called प्रायश्चित्तप्रयोगसारसंग्रह) composed for बालकृष्ण; pr. in Bombay in 1863 and 1882. Vide sec. 117.

प्रायश्चित्तेन्दुशेखर by नागोजिभट्ट, son of शिवभट्ट and सती. Vide sec. 115; ms. (N. vol. V p. 23) is dated संवत् 1848 i. e. 1781-82 A. D.

प्रायश्चित्तेन्दुशेखरसारसंग्रह by नागोजि, son of शिवभट्ट and सती. (I. O. Cat. vol. III p. 555).

प्रायश्चित्तोद्द्योत by दिनकर (part of दिनकरोद्द्योत).

प्रायश्चित्तोद्द्योत by मदनसिंहदेव (part of मदनरत्न). Vide sec. 95.

प्रायश्चित्तोद्धार by दिवाकर, son of महादेव, surnamed काल. Also called स्मार्तप्रायश्चित्त and स्मार्तनिष्कृतिपद्धति (vide Baroda O. I. 1334, 1543, 1663).

प्रायश्चित्तौघसार by आनन्दचन्द्र. Offences classified under 4 heads, heinous, gross, venial and slight and their expiation.

प्रासाददीपिका m. by **जटमल्लविलास**. Earlier than 1500 A. D.

प्रासादप्रतिष्ठा by **नृहरि**, surnamed **पण्ढरपुर**. Based on the **प्रतिष्ठामयूख** and **मत्स्यपुराण**; ms. in Bhadkamkar collection copied in śake 1714 (1792–93 A. D.); names **नि. सि.**, **रामवाजपेय**.

प्रासादप्रतिष्ठा by **भागुणिमिश्र**.

प्रासादप्रतिष्ठादीधिति (part of **राजधर्मकौस्तुभ**) by **अनन्तदेव**. Vide sec. 114.

प्रासादशिवप्रतिष्ठाविधि by **कमलाकर**. Sec. 111.

प्रेतकृत्यनिर्णय.

प्रेतकृत्यादिनिर्णय Ano.

प्रेतदीपिका by **गोपीनाथ अग्निहोत्रिन्**.

प्रेतप्रदीप by **कृष्णामित्राचार्य**.

प्रेतमञ्जरी- vide Hp. Cat. XVII (ms. dated 1707 A. D.).

प्रेतमञ्जरी or **प्रेतपद्धति** by **द्यादुमिश्र**. Ulwar Cat. No. 1403.

प्रेतमुक्तिदा by **क्षेमराम**.

प्रेतश्राद्धव्यवस्थाकारिका by **स्मार्तवागीश**.

प्रौढप्रतापमार्तण्ड or **कालनिर्णयसंग्रह** by **प्रतापरुद्रदेव**. Vide **प्रतापमार्तण्ड**.

फलप्रदीप m. in **प्रयोगपारिजात** of **नृसिंह** (probably a purely astrological work).

फलाभिषेक.

बभ्रुस्मृति m. in **परा. मा**.

बलदेवाह्निक compiled from the **महाभारत**.

बहिर्न्याससूत्र.

बहिर्मातृका.

बहिर्यागपूजा.

बह्वृचकारिका m. in **नि. सि.**

बह्वृचकर्मप्रयोग (according to **शाकल**) N. vol. X. p. 5.

बह्वृचगृह्यकारिका by **शाकलाचार्य**. Vide Burnell's Tanjore Cat. p. 14 b. This is the same as the above; m. in **समयमयूख**.

बह्वृचगृह्यपरिशिष्ट m. in **हेमाद्रि**, **रघु°**, **नि. सि.**

बह्वृचश्राद्धप्रयोग.

बह्वृचषोडशकर्ममन्त्रविवरण.

बह्वृचसन्ध्यापद्धतिभाष्य.

बह्वृचाह्निक by **कमलाकर**, son of **रामकृष्ण**. Refers to his **प्रायश्चित्तरत्न**.

बादरायणस्मृति m. in **प्रायश्चित्तमयूख** and in com. on **नीतिवाक्यामृत**.

बार्हस्पत्यमुहूर्तविधान.

बार्हस्पत्यस्मृति m. by **हेमाद्रि**.

बार्हस्पत्यसंहिता on **मुहूर्त**s for **गर्भाधान**, **पुंसवन**, **उपनयन** and other **संस्कार**s and on portentous phenomena. The **वीरमित्रोदय** (**लक्षणप्रकाश** p. 356) quotes **बार्हस्पत्यसंहिता** on elephants in prose and verse.

बार्हस्पत्यसूत्र (pr. in Punjab S. Series). Also called **नीतिसर्वस्व**.

बालबोधक of **आनन्दचन्द्र**. In 46 **श्लोक**s on **प्रायश्चित्त**.

बालमरणविधिकर्तव्यता.

बालम्भट्टी by **लक्ष्मीदेवी**; pr. (**आचार**, **व्यवहार** and **प्रायश्चित्त**) by J. R. Gharpure and vyavahāra por-

tion is translated by him. Vide sec. 116.

बालार्कोदय m. in नृसिंहप्रसाद (दानसार).

बालावबोधपद्धति on शाङ्खायनगृह्यसूत्र.

बाष्कलस्मृति m. by मिताक्षरा (on या. III. 58).

बुद्धिप्रकाश m. by रघुनन्दन.

बुधभूषण by शम्भुराज (son of the great Shivaji). 1680-1689 A. D. On politics &c. pr. in Govt. Oriental Series, Poona, 1926.

बुधस्मृति a small treatise of about one page in print in prose. D. C. Mss. No. 207 of A 1881-82 and 145 of 1895-1902. Defines धर्म as श्रेयोभ्युदयसाधन; and summarises rules on उपनयन, विवाह, गर्भाधान and other संस्कारs, पञ्चमहायज्ञ, पाकयज्ञ, हविर्यज्ञ, सोमयाग, rules common to all, duties of the four वर्णs, वानप्रस्थ and यति, राजधर्म. हेमाद्रि in चतुर्वर्ग० (III. 2. 746) quotes some sūtras on उपनयन and it is m. in प्रायश्चित्तमयूख. I. O. Cat. vol. III p. 386 (No. 1323) sets out the whole स्मृति. Vide sec. 25.
C. by हरिराम.

बुधाष्टमी.

बुधाष्टमीव्रतकालनिर्णय.

बुधाष्टमीव्रतोद्यापन Stein's Cat. p. 96.

बृहज्जातिविवेक by गोपीनाथकवि (Baroda O. I. 9705).

बृहत्पाराशरस्मृति (pr. Jivananda Sm. part II. pp. 53-309).

बृहत्संहिता by व्यास.

बृहद्यम pr. in Ānan. Sm. pp. 99-107.

बृहद्योगियाज्ञवल्क्य (pub. Kaivalyadham, Lonavla, in J B. B. R. A. S. vol. 28).

बृहद्रत्नाकर of वामनभट्ट.

बृहद्राजमार्तण्ड m. by रघु० in मलमासतत्त्व and संस्कारतत्त्व.

बृहद्वसिष्ठस्मृति m. by मिताक्षरा, हलायुध, मद. पा.

बृहद्विष्णुस्मृति.

बृहद्व्यास m. by मिता०.

बृहस्पतिशान्ति (from संस्कारकौस्तुभ of अनन्तदेव).

बृहस्पतिस्मृति—vide sec. 37; pr. Jivananda Sm. part I pp. 644-651 and Ānan. Sm. pp. 108-111. (G. O. Series).
C. m. by हेमाद्रि (परिशेषखण्ड, काल० p. 309).

बैजवाप (or-पि) गृह्य m. by कुमारिलभट्ट in तन्त्रवार्तिक on मीमांसासूत्र (I. 3. 11) in the words 'आश्वलायनकं सूत्रं बैजवापिकृतं तथा'.

बैजवापस्मृति m. by अपरार्क (in verse about शुभमृत्तिका and सपिण्डन).

बैजवापायन m. by हेमाद्रि.

बोपणभट्टीय.
C. by माधवमुनि.

बौधायनगृह्य Pr. in Mysore G. O. L. Series, ed. by Dr. Shamaśāstri; divided into 4 प्रश्नs of गृह्य, two प्रश्नs of गृह्यसूत्रपरिभाषा, 5 प्रश्नs of गृह्यशेष, 3 of पितृमेधशेषसूत्र and one of पितृमेधशेषसूत्र. It is the बौधायनगृह्यशेषसूत्र (II. 6) that contains a passage about पुत्रप्रतिग्रह (adoption) that resembles closely a passage of वसिष्ठधर्मसूत्र.
C. पूरणव्याख्या by अष्टावक्र.

C. भाष्य (called शिष्टिभाष्य). Hultzsch II. No. 668.

बौधायनगृह्यकारिका by कनकसभापति.

बौधायनगृह्यपद्धति by केशवस्वामिन्.

बौधायनगृह्यपरिशिष्ट (ed. by Harting).

बौधायनगृह्यप्रयोगमाला by राम, son of चौण्ड or चाउण्ड. Ulwar Cat. extract 21; refers to प्रयोगसार.

बौधायनगृह्यप्रायश्चित्तसूत्र.

बौधायनतति on गृह्य ritual.

बौधायनधर्मसूत्र–vide sec. 6 : pr. Ānan. Sm. pp. 425-484 and Mysore G. O. L. Series.

C. by गोविन्दस्वामिन् (Mysore G. O. L. Series).

C. अमल by परमेश्वरपरिव्राजक.

बौधायनसंग्रह.

बौधायनस्मार्तप्रयोग by कनकसभापति. Hultzsch R. II. No. 672.

बौधायनस्मृति.

बौधायनाह्निक by विद्यापतिभट्ट.

बौधायनीयपरिशिष्ट m. in आह्निकतत्त्व by रघु०.

ब्रह्मगर्भस्मृति m. in मिताक्षरा (on या. III. 268), अपरार्क, स्मृतिच०.

ब्रह्मचारिव्रतलोपप्रायश्चित्तप्रयोग BBRAS. Cat. vol. II. p. 246.

ब्रह्मदत्तभाष्य m. in शुद्धितत्त्व by रघु० as quoted by कल्पतरु. So earlier than 1100 A. D. It appears to be a com. on शाङ्खायनगृह्य.

ब्रह्मप्रकाशिका (com. on सन्ध्यामन्त्र) of वनमालिमिश्र, son of महेशमिश्र.

ब्रह्मयज्ञशिरोरत्न by नरसिंह.

ब्रह्मसंस्कारमञ्जरी by नारायणठक्कुर. Refers to मुरारिभाष्य, उवटभाष्य, पारस्करगृह्यभाष्य. N. (new series) p. 250.

ब्रह्मौदनप्रायश्चित्त by श्रीनिवासदीक्षित (Baroda O. I. 6789 d).

ब्राह्मणपद्धति.

ब्राह्मणसर्वस्व by हलायुध; (sec. 73). pr. at Calcutta in 1893 and 1960 and at Benares.

ब्राह्मवधस्मृति m. in मिताक्षरा (या. III. 257).

भक्तिजयार्णव by रघुनन्दन. Probably different from the famous रघुनन्दनभट्टाचार्य. N. (new series) I. p. 251.

भक्तिप्रकाश by वैद्यरघुनन्दन in 8 उद्द्योतs.

भक्तिमार्गमर्यादा by विट्ठलेश्वर.

भक्तिमार्गसंग्रह (for वाल्लभs).

भक्तिरत्नाकर by a son of शिवदास.

भक्तिरसामृतसिन्धु by सनातन; composed in śake 1463 (1541-42 A. D.); m. in भक्तिजयार्णव.

C दुर्गसङ्गमनी by जीव.

भक्तिरसार्णव by कृष्णदास.

भक्तिरहस्य by सोमनाथ.

भक्तिवर्धिनी by वल्लभाचार्य.

भक्तिविवेक by श्रीनिवास (for रामानुजs).

भक्तिहंस by विट्ठलेश.

भक्तिहेतुनिर्णय by विट्ठलेश.

C. by रघुनाथ.

भगवत्स्मृति m. in **स्मृतिचन्द्रिका** and **आचारमयूख**.

भगवदर्चनविधि by **रघुनाथ**.

भगवद्भक्तिनिर्णय or **भगवद्भक्तिविवेक** by **अनन्तदेव**, son of **आपदेव**. Vide sec. 114.

भगवद्भक्तिरत्नावली by **विष्णुपुरी** composed at Benares. The author was a **मैथिल**.

C. **कान्तिमाला** by author. Composed in śake 1555 Phālguna (1634 A. D.). Bhandarkar's Report for 1887-91 p. LXXX.

भगवद्भक्तिरसायन by **मधुसूदनसरस्वती**.

भगवद्भक्तिविलास by **गोपालभट्ट**, pupil of **प्रबोधानन्द**, in 20 **विलास**s on religious ceremonies of **वैष्णव**s; m. in **कालसार** of **गदाधर**.

C. (with text pr. at Calcutta in 1845).

भगवन्तभास्कर or **स्मृतिभास्कर** by **नीलकण्ठ**, divided into twelve **मयूख**s. Vide sec. 112 (the whole published at Benares in 1879-80).

भट्टकारिका m. in **निर्णयसिन्धु**.

भरद्वाजस्मृति-Vide sec. 27.

C. by **बालम्भट्ट**.

भर्तृसहगमनविधि.

भल्लाटसंग्रह m. in **नि. सि.** (on **जन्मनक्षत्रफल**). Probably a purely astrological work.

भवदेवनिबन्ध m. in **प्रायश्चित्तमयूख**. Probably the **प्रायश्चित्तनिरूपण** of **भवदेवभट्ट**. Vide pp. 641-42 above.

भस्मरोगप्रकाश.

भस्मवादावली.

भागविवेक or **धनभागविवेक** by **भट्टरामजित्**, son of **श्रीनाथ**.

C. **मितवादिनी** by author. Relies on **मिताक्षरा**.

भारद्वाजगार्ग्यपरिणयप्रतिषेधवादार्थ on the prohibition of intermarriage between persons of the **भारद्वाज** and **गार्ग्य** gotras.

भारद्वाजगृह्य ed. by Dr. J. W. Salomons at Leyden.

C. by **कपर्दिस्वामिन्**.

C. **गृह्यप्रयोगवृत्ति** by **भट्टरङ्ग**.

भारद्वाजश्राद्धकाण्डव्याख्या.

भारद्वाजसंहिता vide **भारद्वाजस्मृति**.

भारद्वाजस्मृति.

C. by **वैद्यनाथ पायगुण्ड**, son of **महादेव** and **वेणी** and pupil of **नागोजि**. Vide sec. 116.

भारद्वाजीयभाष्य m. by **भास्कर** in **त्रिकाण्डमण्डन** (it is probably **कपर्दिभाष्य** on **भारद्वाजगृह्य**) and by **हरिहर** in **पारस्करगृह्यसूत्रभाष्य**.

भार्गवार्चनचन्द्रिका m. by **भट्टोजि** in **तिथिनिर्णय**.

भार्गवार्चनदीपिका m. in **नि. सि.** and **रामकल्पद्रुम**.

भार्गवार्चनदीपिका by **साबाजी** (or **-म्बा**) alias **प्रतापराज**. Ulwar Cat. extract 648.

भाविप्रायश्चित्त or **भाविप्रकाशितप्रायश्चित्तप्रकरण**. Ano.; mentions **माधवाचार्य**. BBRAS. Cat. vol. II. p. 197.

भाष्यसंग्रह m. in **निर्णयदीपक**.

भाष्यार्थसंग्रह m. by हेमाद्रि (III. 1. 1360, where a verse in उपजाति metre is quoted in which कपर्दिन् is named), स्मृतिचन्द्रिका (on आशौच), कालनिर्णय of माधव. Between 1000-1200 A. D.

भास्कराह्निक.

भिक्षुतत्त्व by श्रीकण्ठतीर्थ, pupil of महादेवतीर्थ, on the duties of ascetics and on those entitled to take to संन्यास. N. (new series) vol. I. p. 260.

भीमपराक्रम m. in शुद्धिकौमुदी of गोविन्दानन्द, in श्राद्धसौख्य (टोडरानन्द), in तिथितत्त्व (seems to be an astrological work).

भुक्तिदीपिका (on the question, when food may be taken before an eclipse).

भुक्तिप्रकरण by कमलाकर.

भुजबलभीम of भोजराज. Vide p. 588 above; m. in श्राद्धविवेक of शूलपाणि, टोडरानन्द. An astrological work.

भूतशुद्धि Aufrecht's Leipzig Cat. No. 538.

भूतशुद्ध्यादिप्राणप्रतिष्ठा Aufrecht's Leipzig Cat. 537.

भूपालकृत्यसमुच्चय m. in कृत्यरत्नाकर (p. 499) of चण्डेश्वर. Probably a work of भोज धारेश्वर.

भूपालपद्धति m. in कुण्डाकृति.

भूपालवल्लभ by परशुराम. An encyclopaedia of Dharma, astrology, poetics &c. m. in नि. सि, निर्णयदीपक, कालनिर्णयसिद्धान्तव्याख्या.

भूप्रतिमादान.

भृगुस्मृति m. by विश्वरूप, कालविवेक of जीमूत०, मिताक्षरा, अपरार्क.

भैरवार्चापारिजात by जैत्रसिंह.

भैरवार्चापारिजात by श्रीनिवासभट्ट, pupil of सुन्दरराज, and son of श्रीनिकेतन.

भ्रष्टवैष्णवखण्डन by श्रीधर.

मकरन्दप्रकाश by हरिकृष्ण सिद्धान्त. On आह्निक, संस्कार; ms. (Bik. Cat. p. 416) is dated संवत् 1725 (1668-69 A. D.).

मङ्गलनिर्णय by गणेश, son of केशव दैवज्ञ. On the rites to be performed at उपनयन, विवाह &c.

मञ्जरी- Occurs as the last component of many works, e. g. गोत्रप्रवरमञ्जरी, स्मृतिमञ्जरी (of गोविन्दराज).

मठप्रतिष्ठातत्त्व of रघुनन्दन. Vide sec. 107.

मठाम्नायादिविचार (on religious practices in the seven principal maṭhas of the शंकराचार्य school). N. vol. X. 256 and Stein's Cat. p. 312.

मठोत्सर्ग of कमलाकर (C. P. Cat. Nos. 3771-72).

मठोत्सर्ग of माम्भिदेव (C. P. Cat. No. 3770).

मणिमञ्जरीच्छेदिनी.

मण्डपकर्तव्यतापूजापद्धति by शिवरामशुक्ल.

मण्डपकुण्डमण्डन of नरहरिभट्ट सप्तर्षि. C. प्रकाशिका (by author).

मण्डपकुण्डसिद्धि by विट्ठल दीक्षित, son of वरशर्मा; composed at काशी in śake 1541 (1619-20 A. D.).

C. विवृति by author; mentions कुण्डकौमुदी, कुण्डरत्नाकर, प्रतिष्ठासारसंग्रह, प्रयोगसार, रामवाजपेयी.

मण्डपनिर्णय m. in उत्सर्गमयूख.

मण्डपप्रकरण.

मण्डपोद्वासनप्रयोग by a son of धरणीधर.

मण्डलकारिका (Aufrecht's Leipzig Cat. No. 647).

मण्डलदेवतास्थापन) Aufrecht's Leipzig Cat. No. 648).

मतपरीक्षा.

मतोद्धार by शङ्करपण्डित.

मथुरासेतु by अनन्तदेव, son of आपदेव; m. in स्मृतिकौस्तुभ. Sec. 114.

मदनपारिजात attributed to मदनपाल (composed by विश्वेश्वरभट्ट). Vide sec. 94.

मदनमहार्णव Vide महार्णव.

मदनरत्न or मदनरत्नप्रदीप attributed to मदनसिंहदेव. Vide sec. 95. Ulwar Cat. extract 336 for समयोद्द्योत; Baroda O. I. No. 4035 on शुद्धि is dated संवत् 1551 (1494-95 A. D.). This last refers to भट्टविश्वनाथ श्रीमालिगूर्जर as the author.

मधुपर्कनिर्णय.

मधुपर्कपद्धति.

मध्यमाङ्गिरसस्मृति m. in मिताक्षरा (या. III. 243, 247, 257, 260).

मध्याह्निक.

मनुस्मृति or मानवधर्मशास्त्र. Vide sec. 31 (vide pp. 346-48 for editions of commentaries).

C. मन्वर्थमुक्तावली by कुल्लूकभट्ट. Vide sec. 89. He was a native of वारेन्द्री i. e. Rājśāhī in Bengal.

C. मन्वाशयानुसारिणी by गोविन्दराज (pr. by V. N. Mandlik). Vide sec. 77.

C. नन्दिनी by नन्दनाचार्य. A late writer (pr. by V. N. Mandlik).

C. मन्वर्थविवृति by नारायणसर्वज्ञ. Between 1100-1300 A. D. (pr. by V. N. Mandlik).

C. मन्वर्थचन्द्रिका by राघवानन्दसरस्वती. Later than 1400 (pr. by V. N. Mandlik).

C. सुखबोधिनी by मणिरामदीक्षित son of गङ्गाराम (vide Stein's Cat. p. 98).

C. by असहाय. Vide sec. 59.

C. by उदयकर m. in वि. र. Earlier than 1300 A. D.

C. by उपाध्याय, m. in मेधातिथिभाष्य.

C. by ऋजु m. in मेधातिथिभाष्य.

C. by कृष्णनाथ.

C. by धरणीधर m. by कुल्लूकभट्ट. Between 950-1200 A. D.

C by भागुरि m. by वि. र.; vide p. 346.

C. (भाष्य) by मेधातिथि; vide sec. 64 (pr. by V. N. Mandlik and by J. R. Gharpure).

C. by यज्वन्, m. by मेधातिथि.

C. by रामचन्द्र (pr. by V. N. Mandlik).

C. by रुचिदत्त.

C. by anonymous (Kashmirian); portions pr. by Dr. Jolly.

मन्त्रकमलाकर by कमलाकर.

मन्त्रकोश m. in आचारमयूख.

मन्त्रकोश by आशादित्यत्रिपाठिन् in 20 परिच्छेद्s. Ulwar Cat. extract 651.

मन्त्रकौमुदी by अनिरुद्धभट्ट महामोहपाध्याय, said to be a दाक्षिणात्य. In four काण्डs explains मन्त्रs of सामवेदगृह्यसूत्र; ms. (N. vol. X. p. 122) dated śake 1717 i. e. 1795 A. D.

मन्त्रतन्त्रप्रकाश m. by रघु० in एकादशीतत्त्व.

मन्त्रप्रकाश m. by रघु० in दीक्षातत्त्व.

मन्त्रप्रश्नभाष्य by हरदत्त. Vide under एकाग्निकाण्डमन्त्रव्याख्या.

मन्त्रमुक्तावली m. in शुद्धितत्त्व and मलमासतत्त्व by रघु०.

मन्त्ररत्नदीपिका m. in अहल्याकामधेनु.

मन्त्रसारसंग्रह m. in सदाचारचन्द्रिका.

मन्त्रसारसंग्रह of शिवराम.

मयूरचित्रक or मेघमाला or रत्नमाला attributed to नारद. Deals with indications of prospective rain, famine etc. from the appearance of the atmosphere &c.; m. in अद्भुतसागर of बल्लालसेन.

मयूराचित्रक by भट्टगुरु in 7 kāṇḍas. (Tri. Cat. Madras Govt. Mss. 1919-22 p. 4404).

मरणकर्मपद्धति (ascribed to the यजुर्वेदगृह्यसूत्र).

मरणसामयिकनिर्णय on rites and expiations to be performed at time of death (Bik. Cat. p. 420).

मरीचिस्मृति-vide sec. 49.

मर्यादासिन्धु m. in द्रव्यशुद्धिदीपिका of पुरुषोत्तम.

मलमासकार्याकार्यनिर्णय.

मलमासतत्त्व or मलिम्लुचतत्त्व of रघुनन्दन pr. by Jivananda.
C. by काशीराम वाचस्पति, son of राधावल्लभ and grandson of रामकृष्ण.
C. by मथुरानाथ.
C. टिप्पनी by राधामोहन.
C. by वृन्दावन.
C. by हरिराम.

मलमासनिरूपण.

मलमासनिर्णय by दशपुत्र.

मलमासनिर्णय by बृहस्पति, son of भवदेव (Baroda O. I. No. 12851).

मलमासनिर्णय by वज्रेश्वर, son of नरसिंह.

मलमासनिर्णयतन्त्रसार by वासुदेव.

मलमासरहस्य by बृहस्पति, son of भवदेव, composed in śake 1603 (1681-82 A. D.).

मलमासविचार Ano.; composed in 1579 A. D. (Bik. Cat. p. 417). The date seems to be rather 1679 (1600 शके.)

मलमासाघमर्षणी Ano.

मलमासार्थसंग्रह by गुरुप्रसादशर्मन्; N. (new series) vol. I. p. 279.

महागणपतिपूजापद्धति.

महादाननिर्णय by king भैरवेन्द्र of मिथिला, with the help of वाचस्पतिमिश्र, ms. (Hp. Cat. pp. XII. 36 and 122) dated ल. सं. 392 (i. e. 1511 A. D.) The pedigree is given as भवेश, his son हरसिंहदेव, his son भैरवेन्द्र,

styled रूपनारायण here, though हरिनारायण elsewhere ; vide also Ulwar Cat. No. 1413 where this work appears to be styled महादानप्रयोगपद्धति.

महादानपद्धति by रूपनारायण (I. O. Cat. p. 550. No. 1715 must be taken as dated śake 1452, i. e. 1530 A. D. as the cyclic year विकृति agrees). Also called महादानप्रयोगपद्धति; m. by वाचस्पति in द्वैतनिर्णय, by कमलाकर, in दानमयूख.

महादानपद्धति by विश्वेश्वर.

महादानवाक्यावली of रत्नपाणिमिश्र, son of गंगोलीसञ्जीवेश्वरमिश्र; mentions a work called इतिहाससमुच्चय.

महादानानुक्रमणिका.

महादानदीपविधि.

महादेवपरिचर्याप्रयोग (बौधायनीय) by सुरेश्वरस्वामिन्, pupil of रघुरामतीर्थ N. vol. X. p. 239.

महादेवीय m. by निर्णयामृत.

महाप्रदीपरत्नपद्धति N. (new series) I. p. 280.

महाप्रयोगसार m. by रघु० in आह्निकतत्त्व.

महाप्रवरनिर्णय.

महाप्रवरभाष्य by पुरुषोत्तम, m. in. his गोत्रप्रवरमञ्जरी.

महारुद्रकर्मकलापपद्धति.

महारुद्रजपहोमपूजापद्धति.

महारुद्रन्यासपद्धति by बलभद्र.

महारुद्रपद्धति see रुद्रकल्पद्रुम.

महारुद्रपद्धति by अचलदेव द्विवेदिन्, son of वत्सराज (acc to शांखायन). About 1518 A. D.

महारुद्रपद्धति by अनन्तदीक्षित, son of विश्वनाथ, surnamed यज्ञोपवीत; quotes प्रयोगरत्न of नारायणभट्ट. So later than 1575 A. D. (also called महारुद्रप्रयोगपद्धति).

महारुद्रपद्धति by काशीदीक्षित m. in रुद्रकल्पद्रुम.

महारुद्रपद्धति by नारायण (acc. to आश्वलायन).

महारुद्रपद्धति by परशुराम, son of कर्ण (acc. to सामदेव); m. by शूद्रकमलाकर. Composed in 1459 A. D.

महारुद्रपद्धति by बलभद्र.

महारुद्रपद्धति by मालजित् (or मालजी) son of तिगलाभट्ट, son of रत्नभट्ट of श्रीस्थल in गुर्जरदेश. The work is also called रुद्रार्चनमञ्जरी and the author was also called वेदाङ्गराय. About 1627–1655 A. D. (Ulwar Cat. No. 1415).

महारुद्रपद्धति by रामचन्द्राचार्य (for गोभिलीयs) Baroda O. I. 1250.

महारुद्रपद्धति by विष्णुशर्मन्.

महारुद्रपद्धति by वेदाङ्गराय, son of तिगलाभट्ट. Same as the work of मालजी.

महारुद्रयज्ञपद्धति.

महार्णव or महार्णवप्रकाश m. by हेमाद्रि (vol. III. part 1, pp. 183,1440) and by श्राद्धविवेक of शूलपाणि. This is also called स्मृतिमहार्णव or -प्रकाश Vide pp. 654-55 above.

महार्णव (कर्मविपाक) attributed to मान्धातृ, a son of मदनपाल. Vide sec. 94 pp. 794-97.

महार्णव by विश्वेश्वरभट्ट, son of पोङ्गभट्ट (? पेदिभट्ट). Vide sec. 94. (N. vol. VII. p. 121). same as महार्णव attributed to मान्धातृ.

महार्णवव्रतार्क.

महालयप्रयोग.

महालयश्राद्धपद्धति.

महाविष्णुपूजापद्धति by अखण्डानन्द, disciple of अखण्डानुभूति.

महाविष्णुपूजापद्धति by चैतन्यगिरि.

महाशान्ति in two अध्यायs (of 18 and 25 sections) on expiatory and propitiatory rites.

महाशिवरात्रिनिर्णय.

महाशिवरात्रिनिर्णय by कृष्णराम of काश्मीर.

महाष्टमीनिर्णय.

महिषीदान.

महिषीदानमन्त्र.

महेश्वरधर्माधर्म.

मांसनिर्णय by ढुण्ढि.

मांसपीयूषलता by रामभद्रशिष्य (C. P. Cat. No. 4143).

मांसभक्षणदीपिका by वेणीराम शाकद्वीपिन्.

मांसमीमांसा by नारायणभट्ट, son of रामेश्वरभट्ट m. in नि. सि.

मांसविवेक by भट्टदामोदर. Tries to prove that the directions about offering of flesh do not apply to the present age.

मांसविवेक or मांसतत्त्वविवेक by विश्वनाथन्यायपञ्चानन. Composed about 1634 A. D.; pr. in सरस्वतीभवन series. Styled also मांसतत्त्वविचार.

माघोद्यापन.

माण्डव्यस्मृति m. in कालविवेक of जीमूत०, हेमाद्रि, दानमयूख.

मातुलसुतापरिणय.

मातृगोत्रनिर्णय by नारायण.

मातृगोत्रनिर्णय by लौगाक्षि भास्कर, son of मुद्गल, son of रुद्रकवीन्द्र. (Baroda O. I No. 1463). On the question of मातृगोत्र being prohibited in marriage to माध्यन्दिनीय ब्राह्मणs.

मातृदत्तीय com. on हिरण्यकेशिसूत्र m. in नि. सि.

मातृसांवत्सरिकश्राद्धप्रयोग.

मातृस्थापनाप्रयोग.

मात्रादिश्राद्धनिर्णय by कोकिल.

माधवप्रकाश or सदाचारचन्द्रोदय. Vide आचारचन्द्रोदय above.

माधवीयकालनिर्णय. Vide कालनिर्णय of माधव above.

माधवीयसारोद्धार by रामकृष्णदीक्षित, son of नारायण. An abstract of पराशरमाधवीय for महाराजाधिराज लक्ष्मणचन्द्र. Vide Stein's Cat. p. 309 for extract. About 1575–1600 A. D.

माधवोल्लास m. by रघु० in देवप्रतिष्ठातत्त्व (p. 509).

माध्यन्दिनीयाचारसंग्रहदीपिका by पद्मनाभ.

मानवगृह्यसूत्र (ed. by Knauer and in the G. O. Series with com.) in two parts called पुरुषs.

C. (भाष्य) by अष्टावक्र; mentions याज्ञवल्क्य, गौतम, पराशर, बैजवाप, शबरस्वामी, भट्टकुमार,

and भट्टअष्टावक्र himself. In the Intro. to 2nd पुरुष he says he composed when 100 years (of what era ?) were completed.

मानवगृह्यपरिशिष्ट (BBRAS Cat. p. 206 No. 657).

मानवधर्मशास्त्र-vide under मनुस्मृति.

मानवश्राद्धकल्प m. by हेमाद्रि.

मानसागरीपद्धति of मानसिंह (C. P. Cat. No. 4116).

मानसोल्लास of सोमेश्वर, Vide अभिलषितार्थचिन्तामणि above.

मार्कण्डेयस्मृति m. by मिताक्षरा (on या. III. 19) and स्मृतिचन्द्रिका.

मार्तण्डदीपिका m. in अहल्याकामधेनु.

मार्तण्डार्चनचन्द्रिका by मुकुन्दलाल.

मालवदर्शन m. in दानरत्नाकर of चण्डेश्वर. It is probably only a reference to some view of भोज and not to a work of that name.

मासकृत्य.

मासतत्त्वविवेचन Ano. On the months and appropriate feasts, fasts and religious rites in each. (Bik. Cat. p. 421).

मासदर्पण.

मासनिर्णय by भट्टोजि.

माममीमांसा by गोकुलनाथ महामहोपाध्याय. On 4 kinds of months, चान्द्र, सौर, सावन and नाक्षत्र, and on the various religious rites and festivals of each of the twelve months of the year.

मासादिनिर्णय by ढुण्ढि.

मासिकश्राद्धनिर्णय by रामकृष्ण father of कमलाकर ; m. in नि. सि.

मासिकश्राद्धपद्धति by गोपीनाथभट्ट.

मासिकश्राद्धप्रयोग (आपस्तम्बीय) by रघुनाथभट्टसम्राट्स्थपति.

मासिकश्राद्धमानोपन्यास by मौनि मल्लारिदीक्षित.

मिताक्षरा com. on गौतमधर्मसूत्र by हरदत्त. Vide sec. 87.

मिताक्षरा com. on याज्ञवल्क्यस्मृति by मथुरानाथ.

मिताक्षरा com. on याज्ञवल्क्यस्मृति by विज्ञानेश्वर; also called ऋजुमिताक्षरा. Vide sec. 71.

C. प्रमिताक्षरा or प्रतीताक्षरा by नन्दपण्डित Vide sec. 110.

C. बालम्भट्टी alias लक्ष्मीव्याख्यान by लक्ष्मीदेवी. Vide sec. 116; pr. in Ch. S. Series (व्यवहार) and by J. R. Gharpure (आचार, प्रायश्चित्त and व्यवहार).

C. सुबोधिनी by विश्वेश्वरभट्ट. Vide sec. 94 p. 799. (व्यवहार text pr. by Mr. Gharpure and tr. by him).

C. मिताक्षरासार by मधुसूदन गोस्वामी.

C. by मुकुन्दलाल.

C. by रघुनाथ वाजपेयी (vide Peterson's 6th Report p. 11.).

C. सिद्धान्तसंग्रह by राधामोहनशर्मा.

C. by हलायुधभट्ट.

C. व्याख्यानदीपिका by निर्दूरिबसवोपाध्याय, son of देवराजभट्ट, on व्यवहार.

मिताक्षरासार (summary of **विज्ञानेश्वर**'s work) by **मयाराम**.

मिथिलेशाह्निक by **रत्नपाणिशर्मा**, son of **गंगोलीसञ्जीवेश्वरशर्मा**; composed under prince **छत्रसिंह** of **मिथिला**. Speaks of the daily religious duties according to **सामवेद** such as **शौचविधि, दन्तधावन, स्नान, सन्ध्याविधि, तर्पण, जपयज्ञ, देवपूजा, भोजन, मांसभक्षण, द्रव्यशुद्धि, गार्हस्थ्यधर्म**. N. vol. VI. pp. 30–32. He wrote also **मिथिलेशचरित** describing **महेशठक्कुर** and his nine descendants, **महेश** having got **राज्य** from Delhi king. N. vol. VI. p. 48.

मीमांसापल्वल by **इन्द्रपति**, son of **रुचिपति** and **रुक्मिणी**; applies rules of **मीमांसा** to **धर्मशास्त्र** matters such as **एकादशीव्रत, श्राद्ध, उत्सर्ग**. N. vol. V. pp. 281–82. His teacher was **गोपालभट्ट**.

मुक्तिक्षेत्रप्रकाश by **भास्कर**, son of **आपाजिभट्ट**; divided into **प्रकाश**s on seven holy places **अयोध्या, मथुरा, माया** &c. (Baroda O. I. 12386). He quotes vedic passages like **सितासिते सरिते** (for **प्रयाग**), **अष्टचक्रा नवद्वारा देवानां पूरयोध्या** (**तैत्तिरीयारण्यक**), **वागक्षरं प्रथमजा** (**तै. ब्रा**) for **अवन्तिका** and **गोपालतापिनी, नृसिंहपूर्वतापनीय** and **रामतापनीय** for **मथुरा, माया** and **काशी** respectively.

मुक्तिचिन्तामणि by **गजपति पुरुषोत्तमदेव**. On religious duties on a pilgrimage to **जगन्नाथपुरी**. About 1500 A. D.

मुद्गलस्मृति (Palm-leaf Ms. No. 11950 Baroda O. I.) on **मौनादिविधि, दाय, अशौच, प्रायश्चित्त**.

मुद्राविवरण.

मुनिमतमणिमाला by **वामदेव**.

मुमूर्षुमृतकृत्यादिपद्धति by **शङ्करशर्मन्**. Quotes **शुद्धितत्त्व**. N. (new series) vol. III. p. 152.

मुहूर्तकण्ठाभरण.

मुहूर्तकलीन्द्र by **शीतलदीक्षित**.

मुहूर्तकल्पद्रुम m. by **महादेव** in **मुहूर्तदीपक** (Earlier than 1650 A. D.).

मुहूर्तकल्पद्रुम by **केशव**.

मुहूर्तकल्पद्रुम by **विठ्ठलदीक्षित**, son of **बूबशर्मन्** of **कृष्णात्रिगोत्र**; composed in 1628 A. D.
C. **मञ्जरी** by author.

मुहूर्तकल्पाकर by **दुःखभञ्जन**.

मुहूर्तगणपति by **गणपतिरावल**, son of **हरिशङ्कर**, composed in 1685 A.D.
C. by **परमसुख**, son of **सीताराम**.
C. by **परशुराममिश्र**.

मुहूर्तचक्रावलि.

मुहूर्तचन्द्रकला by **हरजीभट्ट**. About 1610 A. D.

मुहूर्तचिन्तामणि by **रामदैवज्ञ**, son of **अनन्त** and younger brother of **नीलकण्ठ**, composed at Benares in 1600-01 A. D.; m. in **संस्कारमयूख** of **सिद्धेश्वर**; pr. at Bombay in 1902; (vide Ulwar Cat. extract 543 which shows that **नीलकण्ठ** was a Pandit in Akbar's court). His ancestors came from **विदर्भ**.

C. प्रमिताक्षरा by author; pr. at Benares 1848.

C. कामधेनु.

C. by नीलकण्ठ.

C. पीयूषकर्णिका.

C. पीयूषधारा by गोविन्द, son of नीलकण्ठ, composed in 1603 A. D. Pr. at Bombay in 1873. गोविन्द was nephew by author.

CC. by रघुदैवज्ञ.

C. षट्साहस्री.

मुहूर्तचिन्तामणि by वेङ्कटेशभट्ट.

मुहूर्तचिन्तामणिसार.

मुहूर्तचिन्तामणिसारिणी.

मुहूर्तचूडामणि by शिवदैवज्ञ, son of श्रीकृष्णदैवज्ञ of भारद्वाजगोत्र.

मुहूर्ततत्त्व by केशव दैवज्ञ, son of कमलाकर; m. in संस्कारकौस्तुभ.

C. by author.

C. by कृपाराम.

C. by गणेशदैवज्ञ, son of केशवदैवज्ञ; composed about 1540 A. D.

C. by महादेव m. in मुहूर्तदीपक.

मुहूर्तदर्पण m. in मार्तण्डवल्लभा.

C. दीपिका (Madras Govt. Mss. Cat. Nos. 1870, 1874).

मुहूर्तदर्पण by लालमणि, son of जगद्राम, son of गङ्गाराम of अलर्कपुर to the south of प्रयाग. Ulwar Cat. extract 544.

मुहूर्तदर्पण by विद्यामाधव.

C. by माधवभट्ट.

मुहूर्तदीप by जयानन्द.

मुहूर्तदीप by a son of शिवदैवज्ञ.

मुहूर्तदीपक by नागदेव.

मुहूर्तदीपक by महादेव, son of काहुजि (कान्हजित्?). Vide Aufrecht's Oxf. Cat. p. 336a.

C. by author composed in śake 1583 (1661 A. D.). Mentions टोडरानन्द.

मुहूर्तदीपक by रामसेवक, son of देवीदत्त.

मुहूर्तदीपिका m. in कालविधान acc. to नि. सि.

मुहूर्तदीपिका attributed to बादरायण.

मुहूर्तनिर्णय.

मुहूर्तपदवी.

मुहूर्तपरीक्षा by देवराज.

मुहूर्तभूषण or -मञ्जीर by रामसेवक त्रिवेदिन् (N. vol. XI preface p. 4).

मुहूर्तभूषणटीका by रामदत्त.

मुहूर्तभैरव by गङ्गाधर; son of भैरवदैवज्ञ.

मुहूर्तभैरव by दीनदयालु पाठक.

मुहूर्तमञ्जरी by यदुनन्दनपण्डित in 4 गुच्छs and 101 verses. Vide Ulwar Cat. extract No. 545; composed in संवत् 1726 (1670 A. D.).

मुहूर्तमञ्जरी by हरिनारायण.

मुहूर्तमञ्जूषा.

मुहूर्तमणि by विश्वनाथ.

मुहूर्तमाधवीय ascribed to सायण or माधवाचार्य.

मुहूर्तमार्तण्ड by केशव.

मुहूर्तमार्तण्ड by नारायणभट्ट, son of अनन्त. Composed in śake 1493 Phālguna (i. e. about March 1572 A. D.) near Devagiri in 160 verses.

C. मार्तण्डवल्लभा by author: pr. (with text) in Bombay, 1861.

मुहूर्तमाला by रघुनाथ, son of सरस of the शाण्डिल्यगोत्र and चित्पावन subcaste; pr. at Ratnagiri in 1878.

मुहूर्तमुक्तामणि·

मुहूर्तमुक्तावली by काशीनाथ·

मुहूर्तमुक्तावली by देवराम·

मुहूर्तमुक्तावली by भास्कर·

मुहूर्तमुक्तावली by योगीन्द्र (vide Ulwar Cat. extract 546).

मुहूर्तमुक्तावली by लक्ष्मीदास, son of गोपाल, composed in 1618 A. D.

मुहूर्तमुक्तावली by श्रीकण्ठ·

मुहूर्तमुक्तावली by हरिभट्ट·

मुहूर्तरचना by दुर्गासहाय·

मुहूर्तरत्न by ईश्वरदास, son of ज्योतिषराय (also called मुहूर्तरत्नाकर).

मुहूर्तरत्न by गोविन्द·

मुहूर्तरत्न by रघुनाथ·

मुहूर्तरत्न by शिरोमणिभट्ट·

मुहूर्तरत्नमाला by श्रीपति; m. by रघु०. C. by author.

मुहूर्तरत्नाकर by हरिनन्दन. C. by author.

मुहूर्तराज by विश्वदास·

मुहूर्तराजीय·

मुहूर्तलक्षणपटल·

मुहूर्तविधानसार m. in कालमाधव·

मुहूर्तविवरण·

मुहूर्तवृत्तशत·

मुहूर्तशिरोमणि by धर्मेश्वर, son of रामचन्द्र·

मुहूर्तसंग्रह m. in संस्कारमयूख of सिद्धेश्वर and सं. कौ. Earlier than 1650 A. D.

C. by लक्ष्मीपति·

मुहूर्तसंचय by क्षेमराय·

मुहूर्तसर्वस्व by रघुनाथाचार्य (?). Is it not the same as the next?

मुहूर्तसर्वस्व by रघुवीर, son of विठ्ठल दीक्षित, son of बूब, at Benares; composed in śake 1557 i. e. 1635-36 (vide N. vol. I. p. 109).

मुहूर्तसार (vide Burnell's Tanjore Cat. p. 79 a).

मुहूर्तसार by भानुदत्त·

मुहूर्तसारिणी·

मुहूर्तसिद्धि·

मुहूर्तसिद्धि by नागदेव·

मुहूर्तसिद्धि by महादेव·

मुहूर्तसिन्धु by मधुसूदनमिश्र pr. at Lahore.

मुहूर्तस्कन्द by बृहस्पति·

मुहूर्तामृत m. in ज्योतिस्तत्त्व by रघु०·

मुहूर्तार्क by मृत्युञ्जय कोकिल· C. प्रभा by author.

मुहूर्तालङ्कार by गङ्गाधर, son of भैरव· Composed in śake 1554 माघ 15 (1633 A. D.). Vide Stein's Cat. p. 343 for extract.

मुहूर्तालङ्कार by जयराम·

मुहूर्तावलि·

मूर्खहा-a treatise on सङ्कल्पवाक्यs, नान्दीश्राद्ध, तिथिव्यवस्था, एकोद्दिष्टकालव्यवस्था, श्राद्धव्यवस्था, गोवधादिप्रायश्चित्त, व्यवहारदायादिव्यवस्था, विवाहनक्षत्रादि· Vide

N. vol. II p. 49 and N. (new series) vol. II pp. 146-7.

मूर्तिप्रतिष्ठा- N. (new series) I. p. 293.

मूर्तिप्रतिष्ठापन.

मूलनक्षत्रशान्ति (rites for averting the evil effects of birth on a day when the moon is in the Mūla constellation).

मूलनक्षत्रशान्तिप्रयोग attributed to शौनक.

मूलभट्टप्रयोग by मूलभट्ट.

मूलशान्ति attributed to शौनक.

मूलशान्तिनिर्णय Vide Stein's Cat. p. 99.

मूलशान्तिविधान.

मूलशान्तिविधि by मधुसूदन गोस्वामी.

मूलादिशान्ति.

मूल्यनिरूपण of गोपाल (C. P. Cat. No. 4321).

मूल्यसंग्रह or मूल्याध्याय by बापुभट्ट, contains summary of fines ordained in lieu of various gifts at various ceremonial rites, when one is unable to give the gifts. Names गोपालभाष्य. Ms. dated śake 1756 (N. vol. X. p. 238).

मूल्याध्याय (in 5 1/2 verses) attributed to कात्यायन. Deals with substitution of money for gifts of cows and other property. Vide BBRAS. Cat. vol. II p. 171 for text.

C. by कामदेवदीक्षित. N. (new series) vol. III preface p. iv.

C. by गोपालजी.

C. by विट्ठल, son of बालकृष्ण, surnamed वैष्णव and resident of श्रीपुर. Mentions नीलकण्ठ and his son. Later than 1670 A. D.

मृत्तिकास्नान.

मृत्युञ्जयस्मृति m. in हेमाद्रि दानखण्ड pp. 764-65, 784 and in दानमयूख.

मृत्युमहिषीदानविधि (gift of a she-buffalo at the time of death of a person).

मैत्रायणगृह्यपद्धति (on 16 संस्कारs according to मैत्रायण school). The chap. called प्रथमपुरुष

मैत्रायणीयगृह्यपदार्थानुक्रम.

मैत्रायणीयगृह्यपरिशिष्ट m. by हलायुध, हेमाद्रि, म. पा.

मैत्रायणीयौर्ध्वदेहिकपद्धति-Vide क्रियापद्धति.

मोक्षकल्पतरु (a part of कृत्यकल्पतरु or कल्पतरु) by लक्ष्मीधर. Sec.78.

मोक्षेश्वरनिबन्ध m. by गदाधर in com. on पारस्करगृह्यपरिशिष्ट. This is probably the same as the प्रश्नज्ञानदोषपृच्छाप्रकरण of ब्रह्मार्क, son of मोक्षेश्वर (Bik. Cat. pp. 325-326).

मोहचूडोत्तर of मोहचुलोत्तर; m. in हेमाद्रि (III. 2. 883 as मोहचौरोत्तर), नि. सि.

यजुर्वल्लभा or कर्मसरणि by विट्ठलदीक्षित or विट्ठलेश, son of वल्लभाचार्य and younger brother of गोपीनाथ, in 3 काण्डs on आह्निक, संस्कार, आवसथ्याधान (consecration of गृह्य fire) according to यजुर्वेद. Vide Ulwar Cat. No. 1280.

यजुर्विवाहपद्धति·

यजुर्वेदिवृषोत्सर्गतत्त्व of रघु॰. Vide sec. 107.

यजुर्वेदिश्राद्धतत्त्व of रघु॰. Vide sec. 107.

यजुर्वेदीयश्राद्धविधि of ढोण्ढू. Vide under श्राद्धविधि.

यजुःशाखाभेदतत्त्वनिर्णय by पाण्डुरङ्ग टकले (Baroda O. I. 374). His सिद्धान्त is that wherever the word यजुर्वेद occurs by itself तैत्तिरीयशाखा is to be understood and not शुक्लयजु॰.

यज्ञपार्श्वसंग्रहकारिका m. in गदाधर-भाष्य on पारस्कर·

यज्ञसिद्धान्तविग्रह by रामसेवक·

यज्ञसिद्धान्तसंग्रह by रामप्रसाद·

यज्ञोपवीतनिर्णय·

यज्ञोपवीतपद्धति by रामदत्त, son of गणेश्वर (for वाजसनेयिशाखा).

यतिक्षौरविधि by मधुसूदनानन्द (Baroda O. I. 5015).

यतिखननादिप्रयोग by श्रीशैलवेदकोटीर-लक्ष्मण; mentions यतिधर्मसमुच्चय·

यतिधर्म by पुरुषोत्तमानन्दसरस्वती, pupil of पूर्णानन्द.

यतिधर्म Ano.

यतिधर्मप्रकाश by वासुदेवाश्रम (Baroda O. I. 12289).

यतिधर्मप्रकाश by विश्वेश्वर· Same as ॰संग्रह below.

यतिधर्मप्रबोधिनी by नीलकण्ठयतीन्द्र·

यतिधर्मसंग्रह Ano. (N. vol. IX. p. 278). First speaks of आचार्यपरम्परा from शङ्कराचार्य, of मठाम्नाय and then of यतिधर्म·

यतिधर्मसंग्रह by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश (pr. by आनन्दाश्रम, Poona).

यतिधर्मसमुच्चय by यादवप्रकाश in II *parvans* for वैष्णवs.

यतिधर्मसमुच्चय by रघुनाथभट्टाचार्य·

यतिधर्मसमुच्चय by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश; ms. (N. vol. VIII. p. 293) dated संवत् 1668 (1611-12 A. D.). Also called यतिधर्मसंग्रह (same as above).

यतिनित्यपद्धति by आनन्दानन्द (Baroda O. I. 5017).

यतिपत्नीधर्मनिरूपण by पुरुषोत्तमानन्द-सरस्वती, pupil of पूर्णानन्द.

यतिलिङ्गसमर्थन in 3 स्कन्धs.

यतिवन्दननिषेध.

यतिवन्दनशतदूषणी·

यतिवन्दनसमर्थन·

यतिवल्लभा or संन्यासपद्धति of विश्वकर्मन्. On संन्यास, the four kinds of यतिs, viz. कुटीचक, बहूदक, हंस, परमहंस and their duties. N. vol. X. 175. Mentions विधानमाला.

यतिसंस्कार (a part of प्रतापनारसिंह)·

यतिसंस्कार (on the funeral rites and श्राद्धs for यति performed by his son). N. vol. X. p. 10.

यतिसंस्कारप्रयोग by रायम्भट्ट·

यतिसंस्कारप्रयोग by विश्वेश्वर. N. vol. I p. 173.

यतिसंस्कारविधि (two different works). Vide Stein's Cat. p. 99.

यतिसंस्कारविधिनिर्णय (I. O. Cat. p. 523 No. 1647).

यतिसंस्कारोपयोगिनिर्णय.

यतिसन्ध्यावार्तिक by सुरेश्वर, pupil of शङ्कर. N. vol. X. p. 9.

यतिसिद्धान्तनिर्णय by सच्चिदानन्द-सरस्वती.

यत्यनुष्ठान.

यत्यनुष्ठानपद्धति by शङ्करानन्द.

यत्यन्तकर्मपद्धति by रघुनाथ.

यत्याचारसंग्रहीययतिसंस्कारप्रयोग by विश्वेश्वरसरस्वती (N. vol. I. p. 174).

यत्याचारसप्तर्षिपूजा.

यत्याराधनप्रयोग.

यत्याह्निक (Baroda O. I. 8563).

यमस्मृति. Vide sec. 50; pr. Jivananda Sm. part I pp. 560-567 and Ānan. Sm. pp. 112–116.

यल्लाजीय by यल्लाजि, son of यल्लुभट्ट. On funeral rites, सपिण्डीकरण etc. Relies on आश्वलायनसूत्र, भारद्वाजसूत्र, भाष्यs thereon and on शौनक.

यशवन्तभास्कर by भास्कर or हरिभास्कर, son of आपाजिभट्ट, son of हरिभट्ट, son of पुरुषोत्तम; patronised by यशवन्तदेव, son of इन्द्रमणि, king of Bundelkhand, Bik. Cat. p. 508 containing संवत्सरकृत्यप्रकाश out of this work. N. vol. IV p. 269 has same. हरिभट्ट hailed from त्र्यम्बकेश्वरपुरी and was of काश्यपगोत्र and आपाजिभट्ट dwelt in काशी. About 1676.

याज्ञवल्क्यस्मृति- Vide sec. 34.

C. by अपरार्क; Vide sec. 80.

C. by कुलमणि शुक्ल.

C. by देवबोध m. in शुद्धितत्त्व of रघु०.

C by धर्मेश्वर m. in शूलपाणि's प्रायश्चित्तविवेक (p. 529).

C. बालक्रीडा by विश्वरूप. Vide sec. 61.

CC विभावना.

CC. अमृतस्यन्दिनी of सोमयाजिन्.

CC. वचनमाला by pupil's pupil of सोमयाजिन्.

CC. ano.

C. मिताक्षरा by मथुरानाथ.

C. मिताक्षरा by विज्ञानेश्वर. Vide sec. 71. For com. on मिताक्षरा, vide under मिताक्षरा above.

C. by रघुनाथभट्ट.

C. दीपकलिका of शूलपाणि. Vide sec. 98.

C. वीरमित्रोदय by मित्रमिश्र. Sec. 113. (portion printed in Ch. S. series).

याज्ञिककमलाकरी (C. P. Cat. No. 4414).

यात्राप्रयोगतत्त्व by हरिशङ्कर.

यात्राविवाहाद्युपाय (auspicious times for marriage, journey &c.) N. (new series) vol. II. p. 149.

युक्तिकल्पतरु of भोजदेव. Deals with state administration and topics of राजनीति, such as दूत, कोष, कृषिकर्म, बल, यात्रा, सन्धि, विग्रह, नगरनिर्माण, वास्तुप्रवेश, छत्र, ध्वज, पद्मरागादिपरीक्षा, अस्त्र, शस्त्रपरीक्षा,

नौकालक्षण &c. Names भोज himself as authority and उशनस्, गर्ग, बृहस्पति, पराशर, वात्स्य, लोहप्रदीप, शार्ङ्गधर and several पुराणs. (pr. in Cal. O. Series No. 1).

युगार्णव (C. P. Cat. No. 4418).

युद्धकुतूहल.

युद्धकौशल by रुद्र.

युद्धचिन्तामणि by रामसेवक त्रिपाठिन्.

युद्धजयप्रकाश by दुःखभञ्जन.

युद्धजयार्णव m. by रघु० in ज्योतिस्तत्त्व.

युद्धजयार्णव (from अग्निपुराण chap. 123–125).

युद्धजयोत्सव.
C. ano.
C. by मथुरानाथ शुक्ल.
C. by रामदत्त.

युद्धजयोत्सव by गङ्गाराम in five प्रकाशs. Ulwar Cat. extract 551.

युद्धयात्रा m. in ज्योतिस्तत्त्व by रघु०.

युद्धरत्नावली.

रङ्गनाथदेशिकाह्निक by रङ्गनाथदेशिक.

रजतदानप्रयोग by कमलाकर.

रत्नकरण्डिका by द्रोण (Hp Cat. pp. x-xi ms. copied in संवत् 1189 i. e. 1132–33 A. D.); treats of rites for Vājasaneyins. D. C. Ms. No. 273 of 1886–92 is incomplete and contains the following topics, viz. प्रायश्चित्त, स्पृष्टास्पृष्टप्रकरण, शावाशौच, श्राद्ध, गृहस्थाश्रमधर्म, दाय, ऋण, व्यवहार, दिव्य, कृच्छ्र &c.

रत्नकोश m. by हेमाद्रि (III. 2. 750), in मलमासतत्त्व of रघु०, टोडरानन्द.

रत्नदीपाविश्वप्रकाश.

रत्नमाला by शतानन्द, m. in ज्योतिस्तत्त्व (vol. I. p. 596).

रत्नमाला m. in शुद्धितत्त्व of रघु०, गोविन्दार्णव, निर्णयदीपक; probably श्रीपति's work or शतानन्द's work.

रत्नसंग्रह m. in नि. सि.

रत्नसागर m. in नि. सि.

रत्नाकर– Vide under चण्डेश्वर sec. 91.

रत्नाकर by गोपाल.

रत्नाकर by रामप्रसाद. Stein's Cat. p. 100 has the portion on प्रायश्चित्त.

रत्नार्णव m. by रघु०.

रत्नावलि m. in हेमाद्रि (III. 2. 857), by रघु० in मलमासतत्त्व.

रथसप्तमीकालनिर्णय.

रविसंक्रान्तिनिर्णय by रघुनाथ, son of माधव.

रसामृतसिन्धु m. in सदाचारचन्द्रिका. (probably on भक्ति).

राघवभट्टीय m. in नि. सि.

राजकौस्तुभ or राजधर्मकौस्तुभ (part of स्मृतिकौस्तुभ) by अनन्तदेव. Pr. in G. O. Series in 1935. Vide sec. 114.

राजधर्मसारसंग्रह attributed to तुलाजिराज of Tanjore (1765–1788).

राजनीति ano.

राजनीति by देवीदास.

राजनीति by भोज.

राजनीति by वररुचि (?) Begins with the well-known verse about nine gems 'धन्वतरिः etc.' (vide Burnell's Tanj. Cat. p. 141b).

राजनीति by हरिसेन of Benares.

राजनीतिकामधेनु m. by राजनीतिरत्नाकर of चण्डेश्वर.

राजनीतिप्रकाश by मित्रमिश्र (part of वीरमित्रोदय) pr. in Ch. S. Series.

राजनीतिप्रकाश by रामचन्द्र अल्लडीवार.

राजनीतिमयूख–same as नीतिमयूख of नीलकण्ठ.

राजनीतिशास्त्र by चाणक्य in 8 chapters and about 566 verses. W. and K. Cat. II. p. 182.

राजभूषणी or नृपभूषणी (on politics) by रामानन्दतीर्थ. Names कुल्लूक's टीका on मनुस्मृति.

राजमार्तण्ड of भोज. Vide p. 588 above. D. C. Ms. No. 342 of 1879–80 is a work called राजमार्तण्ड of भोज on astrology in relation to धर्मशास्त्र and contains such topics as व्रतबन्धकाल, विवाहशुभकाल, विवाहराशियोजनविधि, संक्रान्तिनिर्णय, दिनक्षय, पुरुषलक्षण, मेषादिलग्नफल. The Ms. is dated संवत् 1655 चैत्र (i. e. about April 1598).

C. by गणपति.

राजलासक m. in सरस्वतीविलास (Mysore ed. p. 21).

राजवल्लभ (by सूत्रधारमण्डन ?) m. in मुहूर्तदीपक of महादेव.

राजाभिषेक by अनन्त.

राजाभिषेकप्रयोग (from नीतिमयूख of नीलकण्ठ).

राज्याभिषेक (from टोडरानन्द).

राज्याभिषेकपद्धति (part of दिनकरोद्द्योत).

राज्याभिषेकपद्धति by अनन्तदेव.

राज्याभिषेकपद्धति by शिव, son of विश्वकर्मन्.

राज्याभिषेकप्रयोग by कमलाकर, son of रामकृष्ण. Sec. 111.

राज्याभिषेकप्रयोग by रघुनाथ सम्राट्स्थपति, son of माधवभट्ट.

रामकल्पद्रुम by अनन्तभट्ट, son of कमलाकरभट्ट. Divided into ten kāṇḍas, which were in order काल, श्राद्ध, व्रत, संस्कार, प्रायश्चित्त, शान्ति, दान, आचार, राजनीति and (gap, probably उत्सर्ग). Aufrecht says that there were seven काण्डs, but a ms. in Bhadkamkar collection gives ten and names them as above except the last. Flourished about 1640–1670 A. D. (Vide Bik. Cat. pp. 445–447 for some of these kāṇḍas).

रामकौतुक m. in निर्णयामृत and नि. सि.

रामतत्त्वप्रकाश attributed सायण.

रामदेवप्रसाद alias गोत्रप्रवरनिर्णय by विश्वनाथ or विश्वेश्वर, son of शम्भुदेव; composed in śake 1506 (1584 A. D).

रामनवमीनिर्णय by गोपालदेशिकार्य. Quotes नि. सि.

रामनवमीनिर्णय by विठ्ठलदीक्षित.

रामनाथपद्धति by रामनाथ.

रामनित्यार्चनपद्धति by चतुर्भुज.

रामनिबन्ध by क्षेमराम, son of श्रीभवनन्द, son of दीक्षितबाबू. Composed in 1720 A. D. (Ulwar Cat. No. 1431).

रामपूजापद्धति by क्षेमराज. (Ulwar Cat. No. 1432 and extract 341.)

रामपूजापद्धति by रामोपाध्याय. Stein's Cat. p. 101.

रामप्रकाश.

(1) com. on कालतत्त्वार्णव by रामदेव.

(2) a digest of religious observances compiled in the name of कृपाराम (described as गौडक्षत्रकुलोद्भव), son of यादवराज and descendant of the royal family of माणिक्यचन्द्र. कृपाराम was himself a feudatory of Jehangir and Shah Jehan. The I. O. Cat. (vol. III. p. 502) says that the real author was राघवेन्द्र, son of काशीनाथ and father of रामदेव चिरञ्जीव. Relies of हेमाद्रि, माधव, and गौड writers. Latter half of 17th century. Peterson (in Ulwar Cat. No 1433) says that this is a com. on the कालतत्त्वविवेचन. But from the description in the I. O. Cat. this does not appear likely.

रामप्रसाद Vide तीर्थरत्नाकर.

रामानुजनित्यकर्मपद्धति Vide Peterson's 6th Report p 107.

रामार्चनचन्द्रिका m. in तिथितत्त्व and शुद्धितत्त्व of रघु°, नि. सि.

रामार्चनचन्द्रिका by अच्युताश्रम.

रामार्चनचन्द्रिका by आनन्दवनयति, pupil of परमहंसपरिव्राजकाचार्य-श्रीमन्मुकुन्दवन in 5 पटलs (D. C. Ms. 440 of 1891-95 is dated śake 1607 i. e. 1685 A. D.). Traces गुरुपरम्परा from वसिष्ठ to गौडपाद, गोविन्द, शङ्कराचार्य, विश्वरूप, सुरेश्वर, in four पटलs.

C. लघुदीपिका by गदाधर.

रामार्चनचन्द्रिका by कुलमणिशुक्ल.

रामार्चनदर्पण (Ulwar Cat. No.1435).

रामार्चनदीपिका.

रामार्चनपद्धति by रामानन्द.

रामार्चनरत्नाकर by केशवदास m. in अहल्याकामधेनु.

रामार्चापद्धति by रामानुज.

रायमुकुटपद्धति m. by रघुनन्दन in शुद्धितत्त्व, श्राद्धतत्त्व (p. 213).

रायसिंहप्रकाश of गदाधर.

रासयात्रापद्धति by रघु°. Vide p. 892 above.

रासयात्राविवेक of शूलपाणि. Vide sec. 98.

रुद्रकलशस्थापनविधि by रामकृष्ण, son of नारायण.

रुद्रकल्प.

रुद्रकल्पतरु.

(1) ano. (Burnell's Tanj. Cat. p. 138 a): ms. dated संवत् 1714 (1657-58 A. D.).

(2) by a son of विश्वेश्वर.

रुद्रकल्पद्रुम or महारुद्रपद्धति by अनन्तदेव, son of उद्धव द्विवेदी, resident of Benares. Mentions हेमाद्रि, टोडरानन्द, प्रयोगपारिजात, रुद्रकारिका of परशुराम, नि. सि. Later than 1640 A. D.

रुद्रचिन्तामणि or रुद्रपद्धति by शिवराम, son of विश्राम; for छन्दोगs (Baroda O. I. 8018).

रुद्रजपसिद्धान्तशिरोमणि by रामचन्द्रपाठक. A very large work. Baroda O. I. 10946 has 13 प्रकरणs and probably there were more.

रुद्रपद्धति.

(1) by परशुराम, son of कर्ण, an उदीच्यब्राह्मण. Describes the rites connected with Śiva worship in the form of महारुद्र. There are in all 1028 verses on रुद्रजपप्रशंसा, कुण्डमण्डपलक्षण, पीठपूजाविधि, न्यासविधि. Composed in संवत् 1515 (1458 A. D.). Also called रुद्रकारिका.

(2) another shorter treatise on same subject ; introduction being partly identical. Composed between 1578-1643 A. D. (vide I. O. Cat. p. 584).

(3) by अनन्तदीक्षित, son of विश्वनाथ. Baroda Ms. 8030 is dated संवत् 1809 (1752-53 A. D.).

(4) Describes रुद्रप्रयोग following तैत्तिरीयशाखा, though रुद्र is recited in all śākhās ; says 'स्मार्तरुद्रप्रयोगस्य बौधायनसूत्रमूलकत्वेन बह्वृचादीनां च तत्र बौधायनं ग्राह्यम् ॥ रुद्रः पञ्चधा रूपं रुद्री लघुरुद्रो महारुद्रोतिरुद्रश्चेति एकादशगुणवृद्ध्या । सर्वश्च त्रेधा जपरुद्रो होमरुद्रोभिषेकरुद्रश्चेति । I. O.Ms. dated संवत् 1587 i. e. 1530-31 A. D. (vide Cat. p. 580 No. 1783); quotes रूपनाथ often.

रुद्रपद्धति (मैत्रायणीय) Baroda O. I. 2452.

रुद्रपद्धति by आपदेव.

रुद्रपद्धति by काशीदीक्षित, son of सदाशिव. Also called रुद्रानुष्ठानपद्धति and महारुद्रपद्धति.

रुद्रपद्धति by नारायणभट्ट, son of रामेश्वरभट्ट. 'यद्यप्यनेकासु शाखासु रुद्रः पठ्यते तथापि तैत्तिरीयशाखानुसारेण रुद्रः पठ्यते.'

रुद्रपद्धति by भास्करदीक्षित, son of रामकृष्ण (according to शाङ्खायनगृह्य).

रुद्रपद्धति by रेणुक ; ms. (Bik. Cat. p. 601) dated śake 1604 (1682 A. D.).

रुद्रपद्धति by विश्वनाथ, son of शम्भुदेव and younger brother of रामदेव (for माध्यन्दिनीयs).

रुद्रपूजापद्धति- Peterson's 6th Report p. 109.

रुद्रविधानपद्धति by काशीदीक्षित, son of सदाशिवदीक्षित.

रुद्रविधानपद्धति by चन्द्रचूड.

रुद्रविलासनिबन्ध by नन्दनमिश्र.

रुद्रस्नानविधि or रुद्रस्नानपद्धति by रामकृष्ण, son of नारायणभट्ट ; m. in शान्तिरत्न of कमलाकर. About 1570-1600.

रुद्रप्रतिष्ठा.

रुद्रलघुन्यास- manual of formula intended for रुद्र worship.

रुद्रसूत्र or -योग by अनन्तदेव, son of उद्धव, residing at Benares, also called त्रैविद्यमौढ for वाजसनेयशाखा ; Peterson's 5th Report p. 175.

रुद्राक्षधारण.

रुद्राक्षपरीक्षा.

रुद्रानुष्ठानपद्धति by नारायण, son of रामेश्वर (D. C. Ms. No. 283 of 1886–92). Seems to be same as रुद्रपद्धति (4) above.

रुद्रानुष्ठानपद्धति by मेङ्गनाथ, of the family of सर्वज्ञ. Relies on महार्णव as the principal authority.

रुद्रानुष्ठानपद्धति by शङ्कर; son of बल्लालसूरि m. in व्रतोद्यापनपद्धति; q. v. About 1750 A. D.

रुद्रानुष्ठानपद्धति or -दीपिका. Vide रुद्रपद्धति above.

रुद्रानुष्ठानप्रयोग by खण्डभट्ट, son of मयूरेश्वर, surnamed अयाचित.

रुद्रार्चनचन्द्रिका of शिवराम.

रुद्रार्चनमञ्जरी by वेदाङ्गराय; vide महारुद्रपद्धति.

रूपनारायणीय (पद्धति) by उदयसिंह रूपनारायण, son of शक्तिसिंह. In the D. C. Ms. No. 240 of A 1881-82 (428 folios) a pedigree is given, which starts with भास्करकेसरी, in whose family was born मुग्धसिंह who conquered भोगिराज; his son was मदनसिंह. उदयसिंह was 13th from मदनसिंह and king of उत्तरकोसल. The work deals with षोडशमहादानs such as तुलापुरुष (upto folio 210), and with कूपवापीतडागादिविधि, नवग्रहहोम, अयुतहोम, लक्षहोम, दुर्गोत्सव. Relies upon भोजराज, लक्ष्मीधर (कल्पतरु), हेमाद्रि, चण्डेश्वर, पारिजात, हरिहर, भीमपराक्रम, विद्याधर, चिन्तामणि, वर्षदीप, महादानपद्धति of रूपनारायण; described above seems to be a part of this; m. in

जलाशयारामोत्सर्गपद्धति of नारायणभट्ट. Between 1450–1525 A. D.

रेणुकारिका or रेणुककारिका– vide पारस्करगृह्यकारिका above. In 1266–67 A. D.

लक्षणप्रकाश by मित्रमिश्र; part of वीरमित्रोदय (on politics); pr. in Chowkhamba S. Series.

लक्षणरत्नमालिका by नारोजिपण्डित, son of विश्वनाथ: in five पद्धतिs on वर्णाश्रमाचार, दैव, राज, उद्योग, शरीर; seems to be a com. on his लक्षणशतक (in one hundred verses). Vide Burnell's Tanj. Cat. pp. 132 b and 164 b.

लक्षणशतक by नारोजिपण्डित.

लक्षणसंग्रह m. by हेमाद्रि in दानखण्ड p. 328, कुण्डमण्डपसिद्धि.

लक्षणसमुच्चय by हेमाद्रि. On the indications and predictions from bodily signs and on Prākrits. Vide Bik. Cat. p. 411.

लक्षणसमुच्चय m. by हेमाद्रि in दानखण्ड p. 823, by नि. सि.

लक्षणसारसमुच्चय– rules for the construction of शिवलिङ्गs in 32 sections.

लक्षहोमपद्धति.

(1) by काशीदीक्षित, son of सदाशिवदीक्षित.

(2) by गोविन्द, son of पुरुषोत्तम.

(3) by नारायणभट्ट, son of रामेश्वर. Sec. 108.

लक्ष्मणसमुच्चय m. in मुहूर्तदीपक of महादेव.

लक्ष्मीनारायणार्चाकौमुदी by शिवानन्द गोस्वामी in five प्रकाशs.

लक्ष्मीसपर्यासार by श्रीनिवास.

लघुकारिका by विष्णुशर्मन्, son of देवदत्त (for माध्यन्दिनशाखा) Baroda O. I. 12072 dated संवत् 1552 and No. 4055 dated 1507 संवत्.

लघुकालनिर्णय by माधवाचार्य. The first verse is व्याख्याय माधवाचार्यो धर्मान्पाराशरानथ and the last verse is व्यतिपाते च वैधृत्यां तत्कालव्यापिनी तिथिः। (vide Bik. Cat. pp. 408–409).

लघुचाणक्य.

लघुचिन्तामणि by वीरेश्वरभट्ट गोडबोले.

लघुजातिविवेक m. in शूद्रकमलाकर.

लघुनारदस्मृति m. by नि. सि., सं. कौ.

लघुनिर्णय by शिवनिधि (Baroda O. I. 12854).

लघुपद्धति or कर्मतत्त्वप्रदीपिका by कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ; based on कारिका and वृत्ति, वामनभाष्य and जयन्त. Deals with leading topics of आचार, व्यवहार. N. vol. X. p. 248; Baroda O. I. No. 1422 is dated संवत् 1592 (1535-36 A. D.). It mentions चन्द्रिका, स्मृतिसार, स्मृत्यर्थसार. Between 1300-1500 A. D.

लघुपाराशरस्मृति.

लघुबृहस्पतिस्मृति.

लघुयमस्मृति m. by अपरार्क (on य. I. 238) and by हलायुध in ब्राह्मणसर्वस्व.

लघुवसिष्ठस्मृति.

लघुविष्णुस्मृति m. in अपरार्क and ब्राह्मणसर्वस्व of हलायुध; pr. Ānan. Sm. pp. 117–123.

लघुव्यास (pr. Jivananda Sm. part II pp. 310-320) m. in संस्कारमयूख.

लघुशङ्खस्मृति pr. in Ānan. Sm. pp. 124–127.

लघुशातातपस्मृति pr. Ānan. Sm. pp. 128–135.

लघुशौनकस्मृति in 114 verses (Baroda O. I. 11863).

लघुहारीतस्मृति m. in अपरार्क (pr. in Ānan. Sm. pp. 136–141 and Jivananda Sm. part I. pp. 177–193).

लघ्वत्रिस्मृति (pr. Jivananda Sm. part I pp. 1–12) vide p. 263 above.

लघ्वाश्वलायनस्मृति pr. Ānan. Sm. (pp. 142–181).

लघ्वाह्निक.

ललितार्चनचन्द्रिका by सच्चिदानन्दनाथ, guru of विद्यानन्दनाथ.

ललितार्चनदीपिका.

ललितार्चनपद्धति by चिदानन्दनाथ, pupil of स्वयंप्रकाशानन्दनाथ. Probably same as ललितार्चनचन्द्रिका.

लवणश्राद्ध (on offerings of salt cakes to the deceased on 4th day after death).

लिखितस्मृति–vide sec. 13, p. 138; Jivananda Sm. part II. pp. 375-382 and Ānan. Sm. pp. 182–186. D. C. Ms. 44 of 1866–68 contains a लिखितस्मृति in 6 अध्यायs where वसिष्ठ and other sages are represented as asking लिखित about चातुर्वर्ण्यधर्म and प्रायश्चित्तs.

लिङ्गतोभद्र.

लिङ्गतोभद्रकारिका.

लिङ्गधारणचन्द्रिका.

लिङ्गधारणदीपिका.

लिङ्गप्रतिष्ठा by **अनन्त**.

लिङ्गप्रतिष्ठापनविधि by **अनन्त** (according to **बौधायन**). I. O. Cat. vol. III. pp. 584-585.

लिङ्गादिप्रतिष्ठाविधि by **नारायणभट्ट**, son of **रामेश्वरभट्ट**.

लिङ्गार्चनचन्द्रिका by **सदाशिवदशपुत्र**, son of **गदाधर**, son of **विष्णु**, composed for pleasing king **जयसिंह**. He wrote **आशौचस्मृतिचन्द्रिका** also. First quarter of the 18th century.

लेखपञ्चाशिका on fifty forms of deeds, bonds and letters, composed in 1232 A. D. Vide Bhandarkar's Report for 1882-83, No. 410; ms. dated **संवत्** 1536, i. e. 1479-80 A. D.

लेखपद्धति contains forms of mortgage-deeds, sale-deeds, treaties, cited from actual decuments in the royal secretariat from 9th to 16th century of Vikrama era, published in G. O. Series (1925).

लेखमुक्तामणि by **हरिदास**, son of **वत्सराज** in 464 verses and four **सर्ग**s on **उद्भव** (origin of writing), **गणित**, **लिखन** (the art of the scribe) and **नृपनीति**; ms. copied in 1625 A. D. (Aufrecht's Oxf. Cat.).

लोकपालाष्टदान.

लोकप्रकाश by **क्षेमेन्द्र**. Latter half of 11th century; gives specimens of letters, bonds, deeds &c.

लोकसागर m. in **अहल्याकामधेनु**.

लोहितस्मृति.

लौगाक्षिस्मृति- sec. 51.

वङ्गिपुरेश्वरकारिका by **वङ्गिपुरेश्वर**.

वचनसंग्रह (Baroda O. I. No. 5507).

वचनसमुच्चय (Bik. Cat. p. 489).

वचनसारसंग्रह by **श्रीशैलताताचार्य**, son of **सुन्दराचार्य**; mentions **मद. पा.**

वटेश्वरसिद्धान्त m. in **कालसार** of **गदाधर**.

वत्सस्मृति m. in **कालमाधव** and by **मस्करिन्** on **गौतमधर्मसूत्र**.

वपननिर्णय.

वरदराजीय (Hultzsch R. I. No. 448).

वर्ज्याहारविवेक by **वेङ्कटनाथ**.

वर्णकाचार.

वर्णशासन.

वर्णसङ्करजातिमाला by **भार्गवराम**. On mixed castes. N. (new series) I. p. 332.

वर्णसारमणि by **वैद्यनाथ दीक्षित**.

वर्णाश्रमधर्म by **वैद्यनाथदीक्षित**. Probably the same as above.

वर्णाश्रमधर्मदीप or **-दीपिका** by **कृष्ण**, son of **गोविन्द**, son of **राघव** of the **भारद्वाजगोत्र**; composed at Benares on **संस्कार**s, **गोत्रप्रवरनिर्णय**, **स्थालीपाक**, **लक्षहोम**, **कोटिहोम**, **तुलापुरुष**, **वास्तुविधि**, **आह्निकविधि**, **सर्वप्रायश्चित्त**, **मूर्तिप्रतिष्ठा** &c.

वर्णाश्रमधर्मदीप by king **कृष्ण** who ruled over **महाराष्ट्र** on the banks

of the गोदावरी (vide Bik. Cat. p. 489). This is a large work.

वर्धमानपद्धति m. in श्राद्धतत्त्व of रघु० (styled नव्यवर्धमान०).

वर्षकृत्य by रुद्रधर, son of लक्ष्मीधर; pr. at Benares in 1903; m. in दुर्गोत्सवविवेक of शूलपाणि.

" of रावणशर्मन् of चम्पहट्टि family. Deals with संक्रान्ति and the festivals and व्रतs of the 12 months of the year.

" by विद्यापति. About first half of 15th century; m. in मलमासतत्त्व of रघु०.

" by शङ्कर. It is also styled स्मृतिसुधाकर or वर्षकृत्यनिबन्ध (Bik. Cat. p. 468).

" by हरिनारायण (C. P. Cat. No. 5017).

वर्षकृत्यतरङ्ग from the कृत्यमहार्णव.

वर्षकृत्यप्रयोगमत (माला) by मानेश्वरशर्मन्; ms. dated 1477 A. D. (B. O. Mss. Cat. vol. I. No. 312 and JBORS for 1927 parts III-IV p. IV).

वर्षकौमुदी or वर्षकृत्यकौमुदी by गोविन्दानन्द, son of गणपतिभट्ट (pr. in B. I. Series). Vide sec. 106.

वर्षदर्पण m. in कालनिर्णयचन्द्रिका of दिवाकर, in समयमयूख. Earlier than 1600 A. D.

वर्षदीधिति part of स्मृतिकौस्तुभ of अनन्तदेव.

वर्षदीप m. in रूपनारायणीय.

वर्षदीपिका m. in कृत्यरत्नाकर by चण्डेश्वर.

वर्षभास्कर by शम्भुनाथ सिद्धान्तवागीश, composed by order of king धर्मदेव.

वसन्तराजीय alias शकुनार्णव by वसन्तराजभट्ट, son of शिवराज and younger brother of विजयराज; composed by order of चन्द्रदेव of मिथिला; m. in अद्भुतसागर by बल्लालसेन and in दुर्गोत्सवविवेक of शूलपाणि. Earlier than 1150 A.D.

C. by भानुचन्द्रगणि in Akbar's reign.

वसिष्ठकल्प.

वसिष्ठधर्मसूत्र vide sec. 9; pr. in B. S. Series, Jivananda Sm. part II. pp. 456-496 and Ānan. Sm. pp. 187-231.

C. by यज्ञस्वामिन् m. in गोविन्दस्वामिटिका on बौधायनधर्मसूत्र.

वसिष्ठसंहिता or महासंहिता in 45 अध्यायs on शान्ति, जप, होम, बलिदान, on certain astrological aspects of नक्षत्र, वार etc. (Ulwar Cat. extract 582).

वसिष्ठस्मृति in ten अध्यायs and about 1100 verses. On the संस्कारs for वैष्णवब्राह्मणs, स्त्रीधर्म, विष्णवाराधन, श्राद्ध, आशौच, विष्णुमूर्तिप्रतिष्ठा (I. O. Cat. vol. III. p. 392 No. 1339). Baroda O. I. Ms. No. 1885 is dated śake 1564.

वसिष्ठस्मृति or वासिष्ठी.

C. वासिष्ठभाष्य by वेदमिश्र. राम is said to have asked वसिष्ठ why he was exiled. Deals with propitiatory rites for evil

aspects of planets, लक्षहोम, कोटिहोम. Says that it was based by वसिष्ठ on माध्यंदिनी शाखा. Vide D. C. Ms. No. 245 of 1879-80. Baroda O. I. 1412 is dated संवत् 1565 (1508-09 A. D.). The com. gives only the प्रतीकs of verses. It says that लक्षहोम was imparted to नारद and others by वसिष्ठ.

वसिष्ठहोमपद्धति.

वाक्यतत्त्व of सिद्धान्तपञ्चानन. On proper times for religious ceremonies. Part of द्वैततत्त्व.

वाक्यमीमांसा m. in नृसिंहप्रसाद.

वाक्यरत्नावलि m. in कालसार of गदाधर.

वाग्भटस्मृतिसंग्रह m. by अपरार्क.

वाग्वतीतीर्थयात्राप्रकाश by गौरीदत्त, son of रामभद्र.

वातव्याधिकर्मप्रकाश.

वादभयङ्कर– a work by a follower of विज्ञानेश्वर, according to वीरमित्रोदय. Mentioned by कल्पतरु. Between 1080-1125 A. D.

वाधूलवृत्तिरहस्य or **वाधूलगृह्यागमवृत्तिरहस्य** by सङ्गमग्रामवासिमिश्र. Deals with ऋणत्रयापाकरण, ब्रह्मचर्य, संस्कार, आह्निक, श्राद्ध, स्त्रीधर्म.

वापीकूपतडागादिपद्धति.

वाप्युत्सर्ग.

वामनकारिका–a large work in verse; follows खादिरगृह्य mainly.

वामनपद्धति m. in श्राद्धसौख्य (टोडरानन्द).

वारव्रतनिर्णय.

वाराणसीदर्पण by सुन्दर, son of राघव.

वाराहगृह्य- pr. in G. O. Series in 21 खण्डs on संस्कारs from जातकर्म, नामकरण to पुंसवन and on वैश्वदेव and पाकयज्ञ.

वार्तिकसार by यतीश, son of टेकचन्द्र; composed in 1785 A. D.

वार्षिककृत्यनिर्णय.

वासकर्मप्रकाश.

वासन्तीविवेक by शूलपाणि. Sec. 98.

वासिष्ठलघुकारिका.

वासिष्ठीशान्ति by महानन्द, son of विश्वनाथ (he rather revised or restored it). Vide Bik. Cat. p. 490 (खलैर्या दूषिता शान्तिर्वासिष्ठी सा प्रशोधिता).

वासुदेवी or **प्रयोगरत्नमाला**; pr. in Bombay 1884. Quotes हेमाद्रि, कृत्यरत्नाकर, त्रिविक्रम, रूपनारायण, नि. सि. So later than 1620 A. D. Speaks of मूर्तिनिर्माणप्रकार, मण्डपप्रकार, विष्णुप्रतिष्ठा, जलाधिवास, शान्तिहोमप्रयोग, नूतनपिण्डिकास्थापन, जीर्णपिण्डिकायां देवस्थापनप्रयोग.

वास्तुचन्द्रिका by करुणाशङ्कर.

वास्तुचन्द्रिका by कृपाराम.

वास्तुतत्त्व by गणपतिशिष्य; pr. at Lahore (1853).

वास्तुपद्धति or **वास्तूद्यापन** (Baroda O. I. No. 1672).

वास्तुपूजनपद्धति by परमाचार्य.

वास्तुपूजनपद्धति by याज्ञिकदेव.

वास्तुप्रदीप by वासुदेव m. in नि. सि.

वास्तुयागतत्त्व by रघुनन्दन. Sec. 107.

वास्तुरत्नावलि by जीवनाथदैवज्ञ, pr. at Benares, 1883 and Calcutta, 1885.

वास्तुशान्ति by रामकृष्ण, son of नारायणभट्ट. According to आश्वलायनगृह्य; m. in शान्तिरत्न of कमलाकरभट्ट.

वास्तुशान्तिप्रयोग-शाकलोक्त.

वास्तुशान्तिप्रयोग- extracted from शान्तिसार of दिनकर.

वास्तुशास्त्र by मय; m. in नि. सि.

वास्तुशिरोमणि by शङ्कर at the bidding of श्यामसाह, son of माननरेन्द्र. Ulwar Cat. extract 576.

वास्तुसर्वस्वसंग्रह pr. at Bangalore, 1884.

विचारनिर्णय by गोपालन्यायपञ्चाननभट्टाचार्य.

विजयदशमीनिर्णय.

विजयदशमीपद्धति (Ulwar Cat. No. 1444 and extract 344).

विजयविलास by रामकृष्ण on शौच, स्नान, सन्ध्या, ब्रह्मयज्ञ, तिथिनिर्णय. Relies upon भाष्यs of कर्क, हरिहर, and गदाधर.

विज्ञानमार्कण्ड m. in नृसिंहप्रसाद.

विज्ञानललित m. by हेमाद्रि (दानखण्ड p. 109), in दानसार (part of नृसिंहप्रसाद).

विठ्ठलीय m. in श्राद्धसंग्रह of रामकृष्ण.

विदुरनीति- (from the उद्योगपर्व of महाभारत chapters 33-40 of the Bombay edition); pr. at Gujarati Press, Bombay.

विद्याकरपद्धति m. in नित्याचारप्रदीप pp. 566, 571.

विद्याधरीविलास m. in ज्योतिस्तत्त्व by रघु०.

विद्यारण्यसंग्रह- vide स्मृतिसंग्रह.

विद्याविनोद m. in नि. सि. (may also be the name of an author).

विद्वन्मनोहरा- com. on पराशरस्मृति by नन्दपण्डित. Vide sec. 110.

विधवाधर्म.

विधवाविवाहखण्डन.

विधवाविवाहविचार by हरिमिश्र.

विधानखण्ड m. in नि. सि.

विधानगुम्फ m. in विधानपारिजात of अनन्त.

विधानपारिजात of अनन्तभट्ट, son of नागदेव. Composed at Benares in 1625 A. D. He styles himself काण्वशाखाविदां प्रियः. In five स्तबकs on स्वस्तिवाचन, शान्तिकर्म, आह्निक, संस्कार, तीर्थ, दान, प्रकीर्णविधान, and funeral ceremonies, the third dealing with आह्निक, संस्कार and काल, the fifth with श्राद्ध, आशौच, व्यवहार and प्राय०. Mentions देवजानीय, दिवोदासीय, त्रिस्थलीसेतु (pr. B. I. Series).

विधानमाला or शुद्धार्थविधानमाला by नृसिंहभट्ट of आत्रिगोत्र. Resided on the वसुमती near चन्दनगिरि in वैराटदेश; m. in संस्कारकौस्तुभ and विधानपारिजात. Earlier than 1550 A. D. There are 240 प्रकरणs in the I. O. Ms. (Cat. p. 575 No. 1769) which was copied in संवत् 1732; pr. in Ānan. P. Series, 1920 (1765-66 A. D.). Baroda O. I. No. 10419 copied in संवत् 1622 (1565-66 A. D.).

C. by विश्वनाथ, son of हरि.

विधानमाला by लल्लु.

विधानमाला by विश्वकर्मन्.

विधानरत्न by नारायणभट्ट.

विधानरहस्य m. in अहल्याकामधेनु.

विधानसारसंग्रह Ano. Vide Bik. Cat. p. 494.

विधिपुष्पमाला (पद्धति) m. in पितृभक्ति of श्रीदत्त. Earlier than 1300 A. D.

विधिरत्न by गङ्गाधर.

विधिरत्न m. in त्रिकाण्डमण्डन, हेमाद्रि, प्रयोगपारिजात.

विनायकपूजा by रामकृष्ण, son of योगीश्वर, surnamed शौचे (शौच ?). Composed in 1702 A. D.

विनायकशान्तिपद्धति.

C. by श्रीधराचार्य. Baroda O. I. No. 5491 dated संवत् 1607 (1550-51 A. D.).

विबुधकण्ठभूषण com. on गृह्यरत्न by वेङ्कटनाथ.

विभक्ताविभक्तनिर्णय.

विभागतत्त्व or–तत्त्वविचार by रामकृष्ण, son of नारायणभट्ट. Relies on मिताक्षरा. About 1575-1600 A. D. Deals with अप्रतिबन्ध and सप्रतिबन्धदायमुख्यगौणपुत्राः, विभागकाल, अपुत्रदायादक्रम, माता preferred to पिता as heir. The Bhadkamkar collection ms. comes up to only भ्रातरः।

विभागनिर्णय.

विभागसार of विद्यापति; composed under orders of दर्पनारायण, son of हरिसिंह, son of भवेश. On दायलक्षण, विभागस्वरूप, दायानर्ह, अविभाज्य, स्त्रीधन, द्वादशविधपुत्र, अपुत्रधनाधिकार, संसृष्टविभाग. N. vol. VI. p. 67.

विभूतिधारण.

विमलोदयमाला or विमलोदयजयन्तमाला -a com. on आश्वलायनगृह्यसूत्र.

विरुद्धविधिविध्वंस by लक्ष्मीधर, son of मल्लदेव and श्रीदेवी and pupil of भगवद्बोधभारती. His gotra was काश्यप and his grandfather was वामन and grand-uncle स्कन्द and great-grand-father was सोढ, who was a minister of सोमेश्वर of शाकम्भरी (Sambhar). स्कन्द was commander-in-chief and वामन was सान्धिविग्रहिक of पृथ्वीराज, who was killed by तुरुष्कs. स्कन्द crowned हरिराज in शाकम्भरी and वामन went to अणहिल्लपाटक. The family originally came from आनन्दनगर. Work is divided into seven अधिकरणs; ms. (I. O. Cat. p. 489 No. 1577) is dated संवत् 1582 चैत्र (1526 A. D.). Deals with disputed points of sacred law, such as the persons entitled to offer श्राद्ध to the deceased शूद्रप्रायश्चित्त etc.

विलक्षणजन्मप्रकाशिका.

विलाससंग्रहकारिका m. by कालसार of गदाधर.

विवस्वत्स्मृति m. by स्मृतिचन्द्रिका, हेमाद्रि.

विवादकल्पतरु (a portion of the कल्पतरु of लक्ष्मीधर) vide sec. 78.

विवादकौमुदी by पीताम्बर सिद्धान्तवागीश composed in śake 1529

(1604 A. D.). He was patronised by the Rājā of Assam.

विवादचन्द्र by मिसरुमिश्र. Vide sec. 100.

विवादचन्द्रिका by अनन्तराम; quotes शूलपाणि and स्मार्तभट्टाचार्य. Later than 1600 A. D.

विवादचन्द्रिका by रुद्रधर महामहोपाध्याय, pupil of चण्डेश्वर. In his श्राद्धचन्द्रिका quotes वर्धमान. On the 18 titles of law. About 1450 A. D.

विवादचिन्तामणि by वाचस्पतिमिश्र. Sec. 101; pr. at Bombay. English tr. by Dr. Ganganath Jha, pr. in G. O. Series.

विवादताण्डव by कमलाकरभट्ट. Sec. 111.

विवादनिर्णय by गोपाल.

विवादनिर्णय by श्रीकर.

विवादभङ्गार्णव by जगन्नाथतर्कपञ्चानन. Colebrooke translated two out of the several principal topics of this work. Vide N. (new series) vol. I. preface pp. XIII–XIV.

विवादरत्नाकर by चण्डेश्वर. Vide sec. 91.

विवादवारिधि by रमापतिउपाध्याय सन्मिश्र, on the 18 titles of law.

विवादव्यवहार by गोपालसिद्धान्तवागीश.

विवादसार of कुल्लूक, m. in his श्राद्धसागर. Vide sec. 89.

विवादसारार्णव compiled by सर्वोरुशर्मा त्रिवेदी at the instance of Sir William Jones in 1789 in nine तरङ्ग s. The colophon has the rather picturesque words 'सर्विल्यं मिस्तरश्रीजोन्समहीपाज्ञस etc. (Cat. of Madras Govt. Mss. vol. VI. p. 2407, No. 3203).

विवादसिन्धु.

विवादार्णवभञ्जन or -भङ्ग compiled by गौरीकान्त and several other Pandits. (D. C. Ms. No. 364 of 1875-76, N. vol. IX p. 244 No 3165).

विवादार्णवसेतु compiled in 1773 for Warren Hastings by बाणेश्वर and several other Pandits and translated into English by Halhed (which translation was published in 1774 A. D.). Divided into 21 ऊर्मिs (waves, sections) on ऋणादान and the other titles of law (व्यवहारपद s). Pr. by the Venk. Press, Bombay. This edition shows that the work was composed at the court of Ranjit Singh of Lahore. Towards the end the names of the Pandits who compiled it are given. Vide N. vol. X. pp. 115-116 and N. (new series) I. pp. 339-341 where the verses about the names of the collaborating Pandits are given, but the reference to Ranjit Singh does not occur.

विवादार्थसंग्रह.

विवाहकर्म by आग्निहोत्रि विष्णु of मथुरा.

विवाहकर्मपद्धति Vide विवाहपद्धति.

विवाहकर्ममन्त्रव्याख्या सुबोधिनी (Ulwar Cat. No. 1452 and extract). Relies on हरिहर.

विवाहकर्मसमुच्चय Ms. copied in 1113 A. D. (Hp. Cat. p. XI).

विवाहकौमुदी C. P. Cat. No. 5140-41.

विवाहचतुर्थीकर्म.

विवाहतत्त्व or **उद्वाहतत्त्व** by **रघुनन्दन**. Sec. 107.

C. by **काशीराम**.

विवाहतत्त्वार्णव m. in **उद्वाहतत्त्व** (vol. II. p. 117) of **रघु०**.

विवाहद्विरागमनपद्धति.

विवाहनिरूपण by **नन्दभट्ट**.

विवाहनिरूपण by **वैद्यनाथ**.

विवाहपटल m. in **ज्योतिस्तत्त्व** of **रघु०** Probably an astrological work of **वराहमिहिर** or of **शार्ङ्गधर**.

विवाहपटल by **सारङ्गपाणि** (**शार्ङ्गपाणि** ?) son of **मुकुन्द**.

विवाहपटल by **हरिदेवसूरि**.

विवाहपटलस्तबक by **सोमसुन्दरशिष्य**. Baroda O. I. No. 133.

विवाहपद्धति or **विवाहादिपद्धति गोभिलीय**.

विवाहपद्धति by **गौरीशङ्कर**.

विवाहपद्धति by **चतुर्भुज**.

विवाहपद्धति by **जगन्नाथ**.

विवाहपद्धति by **नरहरि**.

विवाहपद्धति by **नारायणभट्ट**.

विवाहपद्धति by **रामचन्द्र**.

विवाहपद्धति or **विवाहादिकर्मपद्धति** by **रामदत्त राजपण्डित**, son of **गणेश्वर**, son of **देवादित्य**. He was paternal first cousin of **चण्डेश्वर** and so flourished about 1310-1360 A. D. On **आभ्युदयिकश्राद्ध**, **विवाह**, **चतुर्थीकर्म**, **पुंसवन** and the other **संस्कार**s up to **समावर्तन**. He wrote for **वाजसनेय** students.

विवाहपद्धति from the **अनूपविलास**.

विवाहपद्धतिव्याख्या by **गूदडमल्ल**.

विवाहप्रकरण- from the **लघुकारिका** of **कर्क**.

विवाहरत्न by **हरिभट्ट**. An elaborate treatise on marriage in 122 chapters.

विवाहरत्नसंक्षेप by **क्षेमंकर**.

विवाहवृन्दावन by **केशवाचार्य**, son of **राणिग** or **रागण**, in 17 chapters on auspicious times for marriage. One ms. is dated śake 1326 i.e. 1398-99 A. D. (BBRAS. Cat. part I. p. 109 No. 322); m. in **मुहूर्तदीपक** of **महादेव**, in **टोडरानन्द**.

C. **दीपिका** by **गणेशदैवज्ञ**, son of **केशव**, in śake 1476 i. e. 1554-55 A. D. (BBRAS. Cat. part I. p 110 No. 334.). See Bhandarkar's Report for 1883-84 pp. 372-373, where we read that **गणेश** first composed **ग्रहलाघव**, then **श्राद्धविधि**, then a com. on **लीलावती**, a com. on **मुहूर्ततत्त्व**.

C. by **कल्याणवर्मन्**.

विवाहसौख्य by **नीलकण्ठ** (seems to be a portion of **टोडरानन्द**).

विवाहाग्निनष्टिप्रायश्चित्त.

विवाहादिकर्मानुष्ठानपद्धति by **भवदेव**.

विवाहादिप्रयोगतत्त्व ascribed to **रघुनन्दन** (N. vol. XI preface p 14).

विवाह्यकन्यास्वरूपनिर्णय by **अनन्तराम-शास्त्रिन्**.

विविधविद्याविचारचतुरा of भोज on propitiation of angry deities and consecration of tanks and wells &c. Ms. (Hp. Cat. pp. XIII and 65) dated ल. सं. 372 i. e. 1490–91. This is different from धारेश्वरभोज.

विवेककौमुदी by रामकृष्ण. Discussion about wearing the शिखा and यज्ञोपवीत, विधि, नियम, परिसंख्या, स्नान, तिलकधारण, तर्पण, शिवपूजा, त्रिपुण्ड्र, प्रतिष्ठोत्सर्गभेद. N. vol X. pp. 105–107.

विवेकदीप by दामोदर. Treats of महादानs; compiled under auspices of संग्रामसाह; Ms. (I. O. Cat. p. 551 No. 1617) copied in संवत् 1638 (1582 A.D.).

विवेकमञ्जरी.

विवेकसारवर्णन.

विवेकार्णव by श्रीनाथ m. in his कृत्यतत्त्वार्णव. 1475–1525 A. D.

विशुद्धिदर्पण by रघुनन्दन. On आशौच of two kinds, जननाशौच and शावाशौच.

विश्वदीप m. in आचारार्क.

विश्वदेवदीक्षितीय.

विश्वनाथभट्टी (C.P. Cat. No. 5197

विश्वप्रकाश D. C. Ms. No. 144 of 1884–86. For वाजसनेय followers on daily duties like सन्ध्यावन्दन, कृष्णजन्माष्टमीनिर्णय, ग्रहणनिर्णय, and श्राद्ध.

विश्वप्रकाशिकापद्धति of विश्वनाथ of the पराशरगोत्र, son of पुरुषोत्तम, son of त्रिविक्रम, son of नारायणाचार्य. On various ceremonies and expiations based on आपस्तम्ब. Composed in 1544 A. D. Vide N. vol. X. pp. 233–235.

विश्वम्भरशास्त्र m. in शूद्रकमलाकर.

विश्वरूपनिबन्ध m. in कृत्यचिन्तामणि, नि. सि. Vide pp. 564–65 above. Bik. Cat. p. 497 No. 1967 is विश्वरूपनिबन्ध which deals with सपिण्ड relationship in marriage, particularly about the girl being beyond the fifth and the seventh from the mother and father respectively.

विश्वरूपसमुच्चय m. in उद्वाहतत्त्व by रघु° (vol. II p. 116).

विश्वादर्श by कविकान्तसरस्वती, son of आचार्यादित्य, who styles himself गीतार्थप्रवीण. Author was devotee of विश्वेश्वर in Benares. Divided into 4 काण्डs on आचार, व्यवहार, प्रायश्चित्त and ज्ञान. Ist काण्ड has 42 स्रग्धरा verses and one अनुष्टुभ् on daily religious duties such as शौच, दन्तधावन, कुशविधि, स्नान, सन्ध्या, होम, देवतार्चन, दान; 2nd काण्ड (on व्यवहार) has 44 verses in various metres (मालिनी, अनुष्टुभ्, मन्दाक्रान्ता,&c); 3rd (प्रायश्चित्त) has 53 verses (all स्रग्धरा except last which is मालिनी) 4th ज्ञानकाण्ड has 53 verses in शार्दूलविक्रीडित, शिखरिणी, अनुष्टुभ्, and other metres on वानप्रस्थ, संन्यास, त्वंपदार्थ, काशीमाहात्म्य. Author's patron seems to have been धन्य or धन्यराज, son of नागार्जुन, at

काशी. Refers to मुञ्ज, धारेश्वर, मेधातिथि and विज्ञानेश्वर. M. by हेमाद्रि (III. 2. p. 102, which occurs in com. on विश्वादर्श III. 37) and by स्मृतिचन्द्रिका (आशौच, Mysore ed. p. 164 'पतिव्रता त्वन्यदिनेनुगच्छेद्या स्त्री पतिं चित्यधिरोहणेन। दशाहतो भर्तृरघस्य शुद्धिः श्राद्धद्वयं स्यात्पृथगेककाले ॥). Later than 1100 A. D. and earlier than 1200 A. D.(This information is based on two mss. in the Bhadkamkar collection).

C. by author (Vide BBRAS. Cat. part 2 pp. 229–231 for fuller details).

विश्वामित्रकल्प. on the daily ceremonies performed by ब्राह्मणs.

विश्वामित्रकल्पतरु.

विश्वामित्रसंहिता by श्रीधर.

विश्वामित्रस्मृति -vide Sec. 52 p. 529.

विश्वेश्वरनिबन्ध m. in संस्कारमयूख. Probably the मदनपारिजात or सुबोधिनीटीका of विश्वेश्वर.

विश्वेश्वरपद्धति by विश्वेश्वर on संन्यास; m. in संस्कारमयूख.

विश्वेश्वरस्मृति (Hultzsch R. I. No. 69).

विश्वेश्वरस्मृतिभास्कर (Hultzsch R.I. No 144).

विश्वेश्वरीपद्धति (or यतिधर्मसंग्रह)by अच्युताश्रम, pupil of चिदानन्दाश्रम. Mentions ज्ञानार्णव.

विश्वेश्वरीस्मृति by अच्युताश्रम.

विषघटिकाजननशान्तिor विषनाडीजननशान्ति (from वृद्धगार्ग्यसंहिता) on rites for averting evil consequences of being born at one of the four periods called विषघटिका.

विष्णुतत्त्वप्रकाश by वनमालिन्. Digest of स्मार्त rites for माध्व followers.

विष्णुतत्त्वविनिर्णय by आनन्दतीर्थ.

विष्णुतीर्थीयव्याख्यान by सुरोत्तमाचार्य.

विष्णुधर्ममीमांसा by नृसिंहभट्ट, son of सोमभट्ट. Ulwar Cat. 1457.

विष्णुधर्मसूत्र. Vide sec. 10. Pr. Jivananda Sm. part I. pp. 60–176. C. वैजयन्ती by नन्दपण्डित. Vide sec. 110.

विष्णुधर्मामृत m. in जटमल्लविलास.

विष्णुधर्मोत्तरामृत m. in कालविवेक of जीमूतवाहन.

विष्णुपूजाक्रमदीपिका by शिवशङ्कर. C. by सदानन्द.

विष्णुपूजापद्धति.

विष्णुपूजाविधि by शुकदेव (Baroda O. I. No. 5487 said to be author's copy is dated संवत् 1692 i. e. 1635–36 A. D.)

विष्णुप्रतिष्ठापद्धति.

विष्णुप्रतिष्ठाविधिदर्पण of नरसिंहसोमयाजी, son of माधवाचार्य.

विष्णुभक्तिचन्द्र m. in निर्णयदीपक.

विष्णुभक्तिचन्द्रोदय by नृसिंहारण्य or नृसिंहाचार्य in 19 kalās; m. by पुरुषोत्तम in द्रव्यशुद्धिदीपिका. Deals with principal वैष्णव fasts, festivals and ceremonies; Ms. dated संवत् 1496 (1440 A. D.). Bhandarkar's Report 1883–84, p. 76.

विष्णुभक्तिरहस्य m. by रामानन्द.

विष्णुमूर्तिप्रतिष्ठाविधि by कृष्णदेव, son of रामाचार्य (part of a larger work called वैष्णवधर्मानुष्ठानपद्धति or नृसिंहपरिचर्यापद्धति). Ms. copied in संवत् 1675.

विष्णुयागपद्धति by अनन्तदेव, son of आपदेव. Sec. 114. Deals with rites in honour of Viṣṇu to be performed by one who desires a son. Ulwar Cat. No 1458: Baroda I. O. 2264 dated संवत् 1604 which seems to be śake.

विष्णुरहस्य m. by अपरार्क, दानसागर, कालविवेक of जीमूत०

विष्णुश्राद्ध (part of नारायणबलि in गोभिलगृह्य).

विष्णुश्राद्धपद्धति alias वीरपूजापद्धति.

विष्णुश्राद्धपद्धति by नारायण, son of रामेश्वर (Baroda O. I. 8171).

विष्णुसमुच्चय m. in अपरार्क, मद. पा. (p. 291).

विष्णुस्मृति-Vide विष्णुधर्मसूत्र above.

वीरनारसिंहावलोकन Vide वीरसिंहावलोकन.

वीरमित्रोदय, com. on याज्ञवल्क्यस्मृति by मित्रमिश्र (4 parts on आचार pr. in Chowkhamba S. Series). Vide sec. 113.

वीरमित्रोदय by मित्रमिश्र. A digest divided into प्रकाशs on व्यवहार (pr. by Jivananda), परिभाषा, आह्निक, तीर्थ, पूजा, राजनीति, लक्षण, शुद्धि, समय (the frist six pr. in Ch. S. Series). Vide sec. 113.

वीरशैवधर्मनिर्णय.

वीरसिंहमित्रोदय (संस्कारप्रकरण) by रामज्योतिर्विद.

वीरसिंहावलोकन or -विलोकन by king वीरसिंह, son of देववर्मन्, son of कमलसिंह of तोमरवंश. On expiations for lapses committed in this life; composed in संवत् 1439 (1383 A.D.). Stein's Cat. p. 189. D. C. Ms. No. 85 of 1869-70 is dated संवत् 1572. It says that the work (which is over 400 folios) is a compendium of आयुर्वेद, ज्योतिःशास्त्र and धर्मशास्त्र, It borrows from गर्ग, गौतम, शालिहोत्र, मनु, व्यास, पुराण. The work is also styled सूर्यारुण.

वृक्षोद्यापन.

वृत्तरत्नप्रदीपिका by वात्स्यवेदान्तदास on proper time for breaking fast on द्वादशी.

वृत्तशतसंग्रह or वृत्तशतक by महेश्वर, son of मनोरथ and father of भास्कराचार्य; m. in नि. सि., गोविन्दार्णव. An astrological work. About 1100-1150 A. D. In 11 प्रकरणs on यागविधि, नक्षत्रविधि, संस्कार, विवाह, अग्न्याधान, भूपविधि, भूपाभिषेक, यात्रा, गोचरविधि, संक्रान्ति, देवप्रतिष्ठा. Baroda O. I. No. 8173.

वृद्धगौतमसंहिता pr. in Jivananda Sm. part II pp. 497-638.

वृद्धपाराशरीसंहिता (in 12 chapters.) Vide बृहत्पराशरसंहिता pp. 465-66 above.

वृद्धशातातपस्मृति- pr in Ānan. Sm. pp. 232-235.

वृद्धहारीतस्मृति (pr. Jivananda Sm. part I. pp. 194-409 and Ānan. Sm. pp. 236-356).

वृद्धात्रिस्मृति pr. in Jivananda Sm. part I. pp. 47-59.

वृद्धिश्राद्ध.

वृद्धिश्राद्धदीपिका by अनन्तदेव, son of उद्धव.

वृद्धिश्राद्धपद्धति by अनन्तदेव son of उद्धवद्विवेदिन् at Benares.

वृद्धिश्राद्धप्रयोग by नारायणभट्ट (part of प्रयोगरत्न).

वृद्धिश्राद्धविधि by करुणाशङ्कर.

वृद्धिश्राद्धविनिर्णय (माध्यान्दिनीय) by अनन्तदेव, son of उद्धव (Baroda O. I. 10464).

वृन्दावनपद्धति for followers of the वल्लभाचार्य sect.

वृषभदान.

वृषभोत्सर्ग.

वृषोत्सर्गकौमुदी by रामकृष्ण.

वृषोत्सर्गतत्त्व by रघु०. He wrote one for each of ऋग्वेद, यजुर्वेद, सामवेद.

वृषोत्सर्गपद्धति ascribed to शौनक with reference to कातीयशाखा.

वृषोत्सर्गपद्धति by नारायण, son of रामेश्वर.

वृषोत्सर्गपरिशिष्ट.

वृषोत्सर्गप्रयोग (वाचस्पतिसंमत) for यजुर्वेद students (बौधायनीय).

वृषोत्सर्गप्रयोग by अनन्तभट्ट, son of नागदेव. Also called नीलवृ०.

वृषोत्सर्गप्रयोग (छन्दोग) attributed to रघु०.

वृषोत्सर्गभाष्य Stein's Cat. p. 104.

वृषोत्सर्गविधि by मधुसूदन गोस्वामी.

वृषोत्सर्गादिपद्धति of कात्यायन in 307 verses. Baroda O I. Ms. 9470 is dated संवत् 1592.

वेगराजसंहिता by वेगराज in 1559 संवत् (रन्ध्रेषुबाणशशि) i. e. 1503 A. D.

वेणी Directions for worshipping वरुण before starting on a journey. Bik. Cat. p. 492.

वेणुगोपालप्रतिष्ठा.

वेदव्यासस्मृति- pr. Ānan. Sm. pp. 357-371.

वेदव्रत.

वेदानध्याय On the holidays as to Vedic studies.

वैखानसधर्मप्रश्न Vide sec. 15.

C. by नृसिंहवाजपेयी, son of माधवाचार्य (on 2 out of 3 प्रश्नs only found yet).

वैखानसमन्त्रप्रश्न (containing the मन्त्रs required in the वैखानसस्मार्तसूत्र); in 8 प्रश्नs (4 प्रश्नs pr. at Kumbhakonam in 1910).

वैखानससंहिता m. by कालमाधवीय, नि. सि., समयमयूख.

वैखानससूत्रदर्पण by नृसिंह, son of माधवाचार्य वाजपेययाजिन्. Handbook of domestic rites according to वैखानसगृह्य, pr. at Ellore 1915.

वैखानससूत्रानुक्रमदीपिका of वेङ्कटयोगिन्, son of कोण्डपाचार्य.

वैखानसस्मार्तसूत्र in 10 प्रश्नs (7 of गृह्य and 3 of धर्म) pr. at Kumbhakonam 1914 and by Dr. Caland in B. I. Series with English translation (1927 text, 1929).

C. by नृसिंह वाजपेयी, son of माधवाचार्य.

वैजयन्ती, com. on विष्णुधर्मसूत्र by नन्दपण्डित composed in 1623 A. D. (pub. Adyar Library Series in 1960). Vide sec. 110.

वैतरणीदान (on gift of a black cow to secure for the soul of a deceased person a safe passage over the Vaitaraṇī river in hell).

वैतरणीदानप्रयोग- Stein's Cat. p. 104.

वैदिकप्रक्रिया.

वैदिकविजयध्वज.

वैदिकाचारनिर्णय by सच्चिदानन्द.

वैद्यनाथसंग्रह.

वैद्यनाथीय. Vide स्मृतिमुक्ताफल.

वैशम्पायननीतिसंग्रह- Vide under नीतिप्रकाश or -प्रकाशिका.

वैशम्पायनस्मृति m. by मिताक्षरा (या. III. 326), अपरार्क.

वैष्णवचन्द्रिका by रामानन्द न्यायवागीश.

वैष्णवदीक्षापद्धति.

वैष्णवधर्मखण्डन (Baroda O. I. 1741) against पुण्ड्रधारण &c.

वैष्णवधर्मपद्धति of कृष्णदेव.

वैष्णवधर्ममीमांसा by अनन्तराम.

वैष्णवधर्मशास्त्र in 109 verses divided into five chapters on संस्कार, गृहिधर्म, आश्रमs, पारिव्राज्य, राजधर्म.

वैष्णवधर्मसुरद्रुममञ्जरी by सङ्कर्षणशरण, a follower of केशवकाश्मीरी, who was a follower of निम्बार्क.

वैष्णवधर्मानुष्ठानपद्धति by कृष्णदेव, son of रामाचार्य.

वैष्णवनिर्णय Ulwar Cat. No. 1466.

वैष्णवप्रक्रिया by वेदचूडालक्ष्मण. Mentions विज्ञानेश्वर, नि. सि., सुधीविलोचन.

वैष्णवलक्षण by कृष्णताताचार्य.

वैष्णववर्षकृत्य (Baroda O. I. 8133).

वैष्णवसदाचारनिर्णय.

वैष्णवसर्वस्व of हलायुध m. in his ब्राह्मणसर्वस्व.

वैष्णवसिद्धान्तदीपिका by रामचन्द्र, son of कृष्ण, son of नृहरि.
C. by विठ्ठल, son of नृसिंह, son of रामचन्द्र (the author).

वैष्णवाचारसंग्रह.

वैष्णवामृत m. in आह्निकतत्त्व by रघु॰ and in नि. सि.

वैष्णवामृत by भोलानाथ. N. vol. VI. pp. 185-86.

वैष्णवाह्निक (Baroda O. I. 10543).

वैष्णवोपयोगिनिर्णय. D. C. Ms. No. 160 of 1884-86 is dated संवत् 1732 (1675-76 A. D.). It mentions प्रह्लादसंहिता, रामार्चनचन्द्रिका. It supports the marking of the body with चक्र by citing verses from कठशाखा and अथर्ववेद (एभिर्वयमुरुतमस्य चिह्नैरङ्किता लोके सुभगा भवेम।).

व्यतिषङ्गनिर्णय by रघुनाथभट्ट.

व्यतीपातजननशान्ति by कमलाकरभट्ट.

व्यतीपातप्रकरण.

व्यतीपातव्रतकल्प.

व्यवस्थादर्पण by आनन्दशर्मा, son of रामशर्मा. On points of स्मृति rites and rules, such as तिथिस्वरूप, मलमास, संक्रान्ति, आशौच, श्राद्ध, दायानधिकारि, दायविभाग. N. vol. VIII. p. 211.

व्यवस्थादीपिका by राधानाथशर्मा. N. vol. X. p. 84 is confined only to आशौच.

व्यवस्थानिर्णय. Ano. on तिथि, संक्रान्ति, आशौच, द्रव्यशुद्धि, प्रायश्चित्त, विवाह, दाय.

व्यवस्थाप्रकाश.

व्यवस्थारत्नमाला by लक्ष्मीनारायणन्यायालङ्कार, son of गदाधर. In ten गुच्छs on दायभाग, स्त्रीधन, दत्तकव्यवस्था; mentions मिताक्षरा and विधानमाला.

व्यवस्थार्णव Ano.

व्यवस्थार्णव of रघुनन्दन (on pre-emption).

व्यवस्थार्णव of रघुनाथ, at order of king रायराघव.

व्यवस्थार्णव of रामभद्र. Vide under स्मृतितत्त्वविनिर्णय.

व्यवस्थासंक्षेप by गणेशभट्ट.

व्यवस्थासंग्रह by गणेशभट्ट. Gives decisions on प्रायश्चित्त, inheritance etc.

व्यवस्थासंग्रह by महेश. On definite conclusions about आशौच, सपिण्डीकरण, संक्रान्तिविधि, दुर्गोत्सव, जन्माष्टमी, आह्निक, देवप्रतिष्ठा, दिव्य, दायभाग, प्रायश्चित्त. Based on रघु०.

व्यवस्थासार by नारायणशर्मन् (I. O. Cat. p. 452) on आह्निक, आशौच, तिथि, दत्तपुत्र, विवाह, श्राद्ध. Different from next.

व्यवस्थासारसंग्रह by नारायणशर्मन्. On law of inheritance. This is also called व्यवस्थासारसञ्चय. Vide N. vol. III. pp. 126-127 and I. O. Cat. p. 453 which shows that the work embraced आशौच, दायभाग and श्राद्ध.

व्यवस्थासारसंग्रह by महेश. Probably same as व्यवस्थासंग्रह.

व्यवस्थासारसंग्रह by रामगोविन्दचक्रवर्ती, son of मुकुन्द, on तिथि, संक्रान्ति, अन्त्येष्टि, आशौच etc. Vide N. vol. IV. pp. 289-291; N. (new series) I. p. 349 describes him as the son of रामगोपाल of चट्टवंश.

व्यवस्थासेतु by ईश्वरचन्द्रशर्मन्; Ms. copied in śake 1741 (1819-20 A. D.).

व्यवहारकमलाकर, by कमलाकर son of रामकृष्ण (7th section of धर्मतत्त्व).

व्यवहारकल्पतरु by लक्ष्मीधर (portion of कल्पतरु). Vide sec. 78.

व्यवहारकाण्ड.

व्यवहारकोश by वर्धमान. A part of his तत्त्वामृतसारोद्धार on judicial procedure and civil and criminal law composed under राम, king of मिथिला. Latter half of 15th century.

व्यवहारकौमुदी by सिद्धान्तवागीशभट्टाचार्य. (Baroda O. I. 10105 dated śake 1535).

व्यवहारचण्डेश्वर m. in संस्कारमयूख.

व्यवहारचन्द्रोदय (part of कीर्तिचन्द्रोदय, on judicial procedure and the विवादपदs).

व्यवहारचमत्कार by रूपनारायण, son of भवानीदास, son of नाथमल्ल; composed in संवत् 1637 (1580-81) in 13 प्रकरणs (in D.C. Ms. No 199 of A 1883-84 and 14 in Mitra's Notices vol. V. p. 91, which splits विवाह into two); on astrology in connection with गर्भाधान, पुंसवन, सीमन्तोन्नयन and

the other संस्कारs, विवाह, यात्रा, मलमासनिर्णय.

व्यवहारचिन्तामणि by वाचस्पति. Vide above p. 846; on भाषा, उत्तर, क्रिया and निर्णय. N. III. p. 34.

व्यवहारतत्त्व by नीलकण्ठ, son of शङ्करभट्ट. Sec. 112.

व्यवहारतत्त्व by रघुनन्दन. Vide sec. 107.

व्यवहारतत्त्वालोक–vide व्यवहारालोक.

व्यवहारतिलक by भवदेवभट्ट. Vide sec. 74 pp. 639-40.

व्यवहारदर्पण by अनन्तदेव याज्ञिक. On meaning of व्यवहार, plaint, reply, means of proof, witnesses, documents, possession, judgment.

व्यवहारदर्पण by रामकृष्णभट्ट. On राजधर्म, भाषा, उत्तर, प्रत्यवस्कन्दन, प्राङ्न्याय, साक्षि, लिखित, भुक्ति, जयपत्र.

व्यवहारदशश्लोकी or दायदशक by श्रीधरभट्ट.

व्यवहारदीधिति (part of राजधर्मकौस्तुभ).

व्यवहारदीपिका m. by रघु० in दिव्यतत्त्व on ordeals.

व्यवहारनिर्णय (गौड) m. in शूद्रकमलाकर.

व्यवहारनिर्णय by मयाराममिश्रगौड residing at Benares by order of जयसिंह. On judicial procedure and the व्यवहारपदs. D. C. Ms. 140 of 1892-95 copied in संवत् 1885 (1798-99 A. D.).

व्यवहारनिर्णय by वरदराज; m. in स. वि., नि. सि.; composed about 1500 (tr. into English by Burnell).

व्यवहारनिर्णय by श्रीपति m. in ज्योतिस्तत्त्व and तिथितत्त्व of रघु०. Probably astrological as bearing on धर्मशास्त्र.

व्यवहारपदन्यास. (Vide Tri. Cat. of Madras Govt. Mss. for 1919-22 vol. IV p. 4836). Breaks off in the midst of 8th topic (भाषानिरूपण), the other seven being व्यवहारावलोकनधर्म, प्राड्विवाकधर्म, सभालक्षण, सभ्यलक्षण, सभ्योपदेश, व्यवहारस्वरूप, विचारविधि.

व्यवहारपरिभाषा by हरिदत्तमिश्र.

व्यवहारपरिशिष्ट.

व्यवहारप्रकाश by पृथ्वीचन्द्र (part of धर्मतत्त्वकलानिधि, pr. in Bhāratīya Vidyā Series). Vide sec. 102.

व्यवहारप्रकाश by मित्रमिश्र (part of वीरमित्रोदय). pr. Ch. S. Series. Vide sec. 113.

व्यवहारप्रकाश by शरभोजी (king of Tanjore 1798-1833 A. D.).

व्यवहारप्रकाश by हरिराम.

व्यवहारप्रदीप by कल्याणवर्मा.

व्यवहारप्रदीप by कृष्ण. On astrology applied to धर्मशास्त्र. (Hp. Cat. pp. xx and 253) m. in दिव्यतत्त्व by रघु०.

व्यवहारप्रदीप by पद्मनाभमिश्र. On judicial procedure.

व्यवहारप्रदीपिका m. by वर्धमान.

व्यवहारमयूख by नीलकण्ठ. Vide sec. 112 (pr. by the Bhandarkar O. R. Institute, Poona, by J. R. Gharpure, Bombay and by V. N. Mandlik).

व्यवहारमातृका or न्यायमातृका of जीमूतवाहन. Vide sec. 79 p. 702.

व्यवहारमाधव– (the third part of पराशरमाधवीय).

व्यवहारमाला by वरदराज. 18th century. Much used in Malabar.

व्यवहारमालिका (Baroda O. I. 6373).

व्यवहाररत्न by भानुनाथदैवज्ञ, son of चन्दनानन्द of the भौआलवंश.

व्यवहाररत्नाकर by चण्डेश्वर. Sec. 91 p. 766.

व्यवहाररत्नावली.

व्यवहारशिरोमणि of नारायण, pupil of विज्ञानेश्वर; vide pp. 615-16. Vide Tri. Cat. of Madras Govt. Mss. vol. III. part I C. p. 3938 No. 2750.

व्यवहारसमुच्चय by हरिगण.

व्यवहारसमुच्चय m. in देवप्रतिष्ठातत्त्व by रघु०, and in नि. सि.

व्यवहारसर्वस्व by सर्वेश्वर, son of विश्वेश्वरदीक्षित, on व्यवहार i. e. judicial procedure etc.

व्यवहारसार by मयाराममिश्र.

व्यवहारसार m. in नि. सि. and निर्णयदीपक.

व्यवहारसारसंग्रह by नारायणशर्मा.

व्यवहारसारसंग्रह by रामनाथ. N. (new series) vol. III. p. 192.

व्यवहारसारोद्धार by मधुसूदन गोस्वामी composed under Ranjit Singh of Lahore (1799 A. D.).

व्यवहारसिद्धान्तपीयूष by चित्रपति, son of नन्दीपति, at the request of Colebrooke, in śake 1725 (1803-04 A. D.).

C. by author.

व्यवहारसौख्य (part of टोडरानन्द).

व्यवहाराङ्गस्मृतिसर्वस्व by गौडमयाराममिश्र of Benares at the order of जयसिंह. Deals with judicial procedure and व्यवहारपदs (titles of law).

व्यवहारादर्श by चक्रपाणिमिश्र; D. C. Ms. No. 247 of 1887-91 deals with भोजनविधि, अभोज्यान्न (Ms. is incomplete)

व्यवहारार्थसार by मधुसूदन. Same as व्यवहारसारोद्धार.

व्यवहारार्थस्मृतिसारसमुच्चय by शरभोजी (king of Tanjore 1798-1833 A. D.). Probably same as व्यवहारप्रकाश above.

व्यवहारालोक by गोपालसिद्धान्तवागीश.

व्यवहारोच्चय by सुरेश्वर उपाध्याय; m. by टोडरानन्द, नि. सि., गोविन्दार्णव, स्मृतिकौस्तुभ. Earlier than 1500 A. D.

व्याघ्रस्मृति or व्याघ्रपादस्मृति m. in मिताक्षरा (on या. 3. 30), अपरार्क, हरदत्त.

व्यासस्मृति Vide sec. 53; pr. in Jivananda Sm. II. pp. 321-342 and Ānan. Sm. pp. 357-371 (about 248 verses).

C. by कृष्णनाथ.

व्रजतत्त्व.

व्रजपद्धति.

व्रतकमलाकर by कमलाकरभट्ट. Sec. 111.

व्रतकल्प m. by निर्णयदीपक.

व्रतकालनिर्णय by आदित्यभट्ट.

व्रतकालनिर्णय by भारतीतीर्थ.

व्रतकालनिष्कर्ष by मधुसूदनवाचस्पति.

व्रतकालविवेक of शूलपाणि. Vide sec. 98.

व्रतकौमुदी of रामकृष्णभट्ट.

व्रतकौमुदी of शङ्करभट्ट.

व्रतकौस्तुभ.

व्रतखण्ड (the first part of the चतुर्वर्गचिन्तामणि).

व्रतचूडामणि.

व्रततत्त्व of रघु०. Sec. 107.

व्रतनिर्णय by औदुम्बरर्षि.

व्रतपञ्जी by नवराज of द्रोण family; son of देवसिंह.

व्रतपद्धति of रुद्रधर महामहोपाध्याय. Vide sec. 99 p. 841. One ms. dated लक्ष्मणसेनसंवत् 344 i. e. 1463 A. D. Hp. Cat. XIII and 73).

व्रतप्रकाश (a part of the वीरमित्रोदय).

व्रतप्रकाश- vide व्रतराज.

व्रतप्रकाश by अनन्तदेव.

व्रतप्रतिष्ठातत्त्व by रघु०. Vide व्रततत्त्व.

व्रतप्रातिष्ठाप्रयोग or साधारणव्रतप्रातिष्ठाप्रयोग.

व्रतबन्धपद्धति by रामदत्तमन्त्रिन्, son of गणेश्वर (for वाजसनेयशाखा).

व्रतबोधविवृति or व्रतबोधनीसंग्रह in five परिच्छेदs for वैष्णवs on तिथिनिरूपण, व्रतमहाद्वादशी, रामनवम्यादिव्रत, मासनिरूपण, वैशाखादिचैत्रान्तमासकृत्यनिरूपण. N. (new series) vol. II. p. 182.

व्रतरत्नाकर by सामराज; pr. at Sholapur in 1871.

व्रतराज by कोण्डभट्ट.

व्रतराज or व्रतप्रकाश by विश्वनाथ, son of गोपाल. Compiled at Benares in śake 1658 (1736 A. D.); was a Cittapāvana Brāhmaṇa of Śāṇḍilya gotra and came from Saṅgameśvara in the Ratnagiri District. Pr. several times at Bombay, Ven. Press, ed. being the latest.

व्रतवल्ली.

व्रतविवेकभास्कर by कृष्णचन्द्र.

व्रतसंग्रह composed by order of हरिसिंह, king of कर्णाटवंश. First quarter of 14th century.

व्रतसमुच्चय m. by निर्णयदीपक.

व्रतसंपात.

व्रतसागर m. by चण्डेश्वर.

व्रतसार by गदाधर.

व्रतसार by दलपति (part of नृसिंहप्रसाद).

व्रतसार by श्रीदत्त. Vide sec. 90.

व्रताचार by रत्नपाणिशर्मा, son of गङ्गोलीसञ्जीवेश्वरशर्मा at the order of महेश्वरसिंह, king of मिथिला, son of रुद्रसिंह, son of छत्रसिंह of खण्डवल family; mentions श्रीदत्त as one of his authorities and also ज्योतिनिर्बन्ध.

व्रतार्क by गदाधरदीक्षित.

व्रतार्क by शङ्कर, son of नीलकण्ठ; a huge work; flourished between 1620–1675; wrote his कुण्डभास्कर in 1671 A. D.; pr. at Lucknow in 1877, 1881.

व्रतोद्द्योत (part of दिनकरोद्द्योत).

व्रतोद्यापन.

व्रतोद्यापनकौमुदी by रामकृष्ण based on हेमाद्रि, as he expressly says; dilates upon those व्रतs that are observed among गौडs.

व्रतोद्यापनकौमुदी by शङ्कर, son of बल्लालसूरि, surnamed घारे of the चित्तपावन subcaste. He wrote तीर्थोद्यापनकौमुदी and refers to

his रुद्रानुष्ठानकौमुदी. Composed in śake 1625 (शाके शरद्वयङ्गचन्द्रे i. e. 1703-4 A. D.); pr. in Bombay at ज्ञानदर्पण press (1863 A. D.). Peterson (in Ulwar Cat. extract 352) wrongly reads वितथावनसंज्ञिना for चित्तपावन°.

व्रतोपवाससंग्रह by निर्भयरामभट्ट.

व्रात्यताप्रायश्चित्तनिर्णय (extracted from the प्रायश्चित्तेन्दुशेखर of नागोजिभट्ट); decides that modern princes are not entitled to have उपनयन performed (pr. in Ch. S. Series, two recensions, बृहत् and लघु).

व्रात्यताशुद्धि Stein's Cat. p. 105.

व्रात्यताशुद्धिसंग्रह (pr. in Ch. S. Series).

व्रात्यस्तोमपद्धति by माधवाचार्य. N. (new series) vol. III. p. 194 (व्रात्य means पतितसावित्रीक).

शकुनार्णव or शकुनशास्त्र or शाकुन by वसन्तराज. Vide under वसन्तराजीय.
C. by भानुचन्द्रगणि.

शङ्करगीता m. by कालविवेक of जीमूत°, हेमाद्रि. Earlier than 1000 A. D.

शङ्कुप्रतिष्ठा (on ceremonies at the time of laying the foundation of a house).

शङ्करभट्टी.

शङ्खचक्रधारणवाद by पुरुषोत्तम, son of पीताम्बर (Baroda O. I. 736).

शङ्खधरसमुच्चय m. by कालविवेक of जीमूत°.

शङ्खलिखितधर्मसूत्र. Vide sec. 12.
C. m. by कल्पतरु and वि. र.

शङ्खलिखितस्मृति. Vide sec. 12; pr. Ānan. Sm. pp. 372-373.

शङ्खस्मृति- Vide sec. 12; pr. Jivananda Sm. part II pp. 343-374 and Ānan. Sm. pp. 374-395.

शतक्रतुस्मृति m. in मद. पा.

शतचण्डीपद्धति by गोविन्द.

शतचण्डीप्रयोग by कृष्णभट्ट, son of नारायणभट्ट.

शतचण्डीविधानपद्धति by जयरामभट्ट.

शतचण्डीविधानपूजापद्धति vide Stein's Cat. p. 237.

शतचण्डीसहस्रचण्डीप्रयोग by कमलाकर (from his शान्तिरत्न).

शतद्वयी on प्रायश्चित्त. Vide प्रायश्चित्तशतद्वयी.
C. प्रायश्चित्तप्रदीपिका.

शतश्लोकी by वल्लभट्ट.

शतश्लोकी by वेङ्कटेश.

शतानन्दसंग्रह m. by कालसार of गदाधर.

शत्रुघ्नी.

शत्रुमित्रोपशान्ति.

शय्यादान.

शरदक्षस्मृति m. in व्रतप्रकाश or व्रतराज.

शाकटायनस्मृति m. in अपरार्क, श्राद्धमयूख.

शाकलस्मृति m. in व्यवहारमयूख, दत्तकमीमांसा.

शाङ्खायनगृह्यकारिका.

शाङ्खायनगृह्यनिर्णय.

शाङ्खायनगृह्यपरिशिष्ट m. in नि. सि. and संस्कारकौस्तुभ.

शाङ्खायनगृह्यसंस्कारपद्धति of विश्वनाथ.

शाङ्खायनगृह्यसंग्रह by वासुदेव, son of ईजट (pr. in Ben. S. Series);

Stein's Cat. p. 19 gives संवत् 1428 as the date.

शाङ्खायनगृह्यसूत्र (edited by Oldenberg in Indische Studien, vol. 15 pp. 1–166 and translated in S. B. E. vol. 29).

C. (भाष्य) by ब्रह्मदत्त quoted in कल्पतरु according to शुद्धितत्त्व (vol. II. p. 312). Earlier than 1100 A. D.

C. (on four अध्यायs only). N. vol. I pp. 2–4.

C. प्रयोगदीप by दयाशङ्कर, son of धरणीधर.

C. अर्थदर्पण by रघुनाथ.

C. गृह्यसूत्रपद्धति or आधानपद्धति by रामचन्द्र, son of सूर्यदास, son of शिवदास, son of श्रीधरमालव.

C. गृह्यप्रदीपक by नारायण, son of कृष्णजी द्विवेदी, son of श्रीपति; gives pedigree of family which was नागर from श्रीपाटलापुरी in Gujerat. श्रीपति was 8th from चण्डांशु of that family. Work composed in 1629 (वर्षे नन्दकरर्तुचन्द्रसंमिते माघे &c.) probably of विक्रम era (i. e. in 1573 A. D.); Ms. in Bombay University Library. He wrote गृह्यसूत्रपद्धति also. Vide Ulwar Cat. for a long extract and D. C. Ms. No. 6 of 1879–80.

C. बालावबोधपद्धति.

शाङ्खायनाह्निक or -ह्निकदीपिका by अचल, son of वत्सराज. About 1518 A. D.

शाट्यायन or -निस्मृति m. in कालविवेक of जीमूत०, अपरार्क.

शाण्डिल्यगृह्य m. by रुद्रदत्त on आपस्तम्बश्रौतसूत्र 9. 11. 21.

शाण्डिल्यधर्मशास्त्र (in verse) on गर्भाधानादिसंस्कार, ब्रह्मचारिधर्म, गृहस्थविहितधर्म, गृहस्थनिषिद्धधर्म, वर्णधर्म, देहशोधन, सावित्रीजपादि, चतुर्वर्णदोष. (Vide Tri. Cat. of Madras Govt. Mss. for 1919–22 vol. IV p. 5153).

शाण्डिल्यस्मृति m. in मिता० (या. III. 280); स्मृतिच०, मस्करिभाष्य on गौतमधर्मसूत्र; in five अध्यायs on भागवताचार (Cat. of Madras Govt. Mss. vol. V. p. 1991; Baroda O. I. No. 7966).

शातातपस्मृति–Vide sec. 28; pr. Jivananda Sm. part II. pp. 435–455 and Ānan. Sm. pp. 396–410.

शातातपस्मृति in mixed prose and verse on expiation and आचार (I. O. Cat. p. 398).

शातातपस्मृति in 12 अध्यायs (I. O. Cat. p. 399.

शातातपस्मृति in 87 अध्यायs and 2376 verses (N. vol. II. p. 4).

शान्तिकमलाकर or शान्तिरत्न of कमलाकरभट्ट on the propitiatory rites in case of portents. Vide Sec. 111; pr. at Bombay.

शान्तिकल्पदीपिका on propitiatory rites for several happenings such as the following, viz. of a frog in domestic fire, पल्लीपतन, birth of a child on मूल or आश्लेषा नक्षत्र etc.

शान्तिकल्पप्रदीप or **कृत्यापल्लवदीपिका** by **श्रीकृष्णविद्यावागीश**. On incantations for killing, subjugating or bewitching rivals. N. vol. II. p. 107 and vol. V. p. 275 (Ms. dated **संवत्** 1851).

शान्तिकल्पलता Ano.

शान्तिकल्याणी.

शान्तिकविधि of **वसिष्ठ** in 213 verses. See **वासिष्ठीभाष्य** above. **वसिष्ठ** tells **राम** why the latter and others like **रावण, पाण्डव**s, **कंस** suffered from unfavourable stars and dilates upon **अयुतहोम, लक्षहोम, कोटिहोम, नवग्रहहोम**. Employs **मन्त्र**s from **माध्यन्दिनीयशाखा** (vide D. C. Ms. No. 104 of 1871-72).

शान्तिकौमुदी of **कमलाकर**, son of **रामकृष्ण**. Probably the same as **शान्तिकमलाकर**.

शान्तिकौस्तुभ (C. P. Cat. No. 5585).

शान्तिगणपति by **गणपति रावल**. About 1685 A. D.

शान्तिचन्द्रिका by **कवीन्द्र**; m. in his **काव्यचन्द्रिका** (vide Aufrecht's Oxf. Cat. p. 211b).

शान्तिचरित्र.

शान्तिचिन्तामणि by **कुलमुनि** m. in his **नीतिप्रकाश**.

शान्तिचिन्तामणि by **शिवराम**, son of **विश्राम** of **मोढ** caste.

शान्तितत्त्वामृत or **शान्तिकतत्त्वामृत** by **नारायणचक्रवर्ती**. Names **अद्भुतसागर**. Defines **शान्ति** as '**यथा शस्त्रोपघातानां कवचं विनिवारणम्। तथा दैवोपघातानां शान्तिर्भवति वारणम्॥ एतेन अदृष्टद्वारा ऐहिकमात्रानिष्टनिवारणं शान्तिः॥**'.

शान्तिदीपिका m. by **रघु॰** in **शुद्धितत्त्व, संस्कारतत्त्व, एकादशीतत्त्व, श्राद्धतत्त्व** (p. 195).

शान्तिनिर्णय.

शान्तिपद्धति by **शिवराम**, son of **विश्राम**. It deals with rites propitiating the nine *grahas* (planets) according to Sāmaveda. The author wrote also **छन्दोगानीयाह्निक**. Ms. (I. O. Cat. p. 570 No. 1762) dated **संवत्** 1806 (1749-50 A. D.).

शान्तिपारिजात by **अनन्तभट्ट**.

शान्तिपुस्तक.

शान्तिपौष्टिक of **वर्धमान**.

शान्तिप्रकरण (**बौधायनीय**).

शान्तिप्रकार by **गोभिल** (same as the first 7 chapters of the **कर्मप्रदीप**).

शान्तिप्रकाश (from the **वीरमित्रोदय**).

शान्तिभाष्य by **वेदमिश्र**. Same as **वासिष्ठीभाष्य**.

शान्तिमयूख of **नीलकण्ठ**. Vide sec. 112; pr. in Bombay by J. R. Gharpure.

शान्तिरत्न or **शान्तिरत्नाकर** of **कमलाकरभट्ट**. Sec. 111 (BBRAS Cat. p. 234 No. 729). Vide **शान्तिकमलाकर** above.

शान्तिविवेक by **विश्वनाथ** on rites for propitiating planets etc. (part of **मदनरत्न**). Vide Ulwar Cat. extract 353 for table of contents.

शान्तिसर्वस्व m. in नि. सि., संस्कारकौस्तुभ.

शान्तिसार by दलपतिराज (part of नृसिंहप्रसाद).

शान्तिसार by दिनकरभट्ट, son of रामकृष्ण. A very big work on propitiatory rites like अयुतहोम, लक्षहोम, कोटिहोम, ग्रहशान्ति, वैनायकीशान्ति, विवाहादौ गुरुशान्ति; pr. in Bombay several times, the most recent edition being that of Ven. Press.

शान्तिहोम by माधव.

शान्त्युद्द्योत part of मदनरत्न. Vide Sec. 95.

शापविमोचन.

शाम्बव्यगृह्यसूत्र.

शारदाक्रमदीपिका m. in दुर्गोत्सवविवेक and by रघु०.

शारदातिलक by लक्ष्मणदेशिकेन्द्र, son of श्रीकृष्ण, son of विजयाचार्य of वारेन्द्रकुल. Rather a Tantric work very frequently quoted in धर्मशास्त्र works; m. by सर्वदर्शनसंग्रह, by रघु० in दिव्यतत्त्व. Earlier than 1300 A. D.

- C. m. in कुण्डमण्डपलक्षण by रामवाजपेयी in 1449-50 A.D.
- C. गूढार्थदीपिका by त्रिविक्रमज्ञ, pupil of श्रीरामभारती.
- C. गूढार्थप्रकाशिका by कामरूपपति.
- C. गूढार्थसार by विक्रमभट्ट.
- C. by काशीनाथ.
- C. तन्त्रप्रदीप by लक्ष्मणदेशिक (Is there some confusion of the author with the com.?).
- C. तन्त्रप्रदीप by गदाधर, son of राघवेन्द्र; composed when रामभद्र, son of भैरवेन्द्र, ruled over मिथिला. About 1450 A. D. Vide N. vol. VI p. 233.
- C. by नारायण.
- C. प्रकाश by मथुरानाथशुक्ल.
- C. by माधव.
- C. पदार्थादर्श by राघवभट्ट, son of पृथ्वीधर, son of रामेश्वर; m. in व्रतराज. Author's family migrated from जनस्थान (Nasik) on गोदावरी to Benares. Composed in 1550 रौद्रपौषसित 12 (probably of the विक्रम era). Vide Ulwar Cat. extract 669.
- C. by रामदीक्षित.
- C. शब्दार्थचिन्तामणि by प्रेमनिधिपन्थ.
- C. हर्षकौमुदी by श्रीहर्षदीक्षित.

शारदार्चाप्रयोग by रामचन्द्र.

शालग्रामदानकल्प.

शालग्रामदानपद्धति by बाबादेव. Vide I. O. Cat. p. 593 No. 1805 (Ms. dated संवत् 1858 i. e. 1801-02).

शालग्रामनिर्णय.

शालग्रामपरीक्षा by शङ्करदैवज्ञ (I. O. Cat. p. 592).

शालग्रामपरीक्षा (Bik. Cat. p. 450). A different work.

शालग्रामलक्षण Ano. N. (new series) II. p. 187.

शालग्रामलक्षण by तुरगवदनपण्डित.

शालग्रामलक्षण by सदाशिवद्विवेदी.

शालङ्कायनस्मृति m. by स्मृतिच०, हेमाद्रि, मद. पा., नि. सि.

शालाकर्मपद्धति (a part of दशकर्मदीपिका of पशुपति).

शास्त्रदीप by अग्निहोत्रि नृहरि; Ms. (Baroda O. I. 8132) dated संवत् 1664 (1607-8 A. D.) deals with प्रायश्चित्त and refers to portion of the work on व्यवहार.

शास्त्रदीपार्थसार.

शास्त्रसारावलि by हरिभानुशुक्ल.

शास्त्रसारोद्धार by कृष्ण of the होसिङ्ग family by order of ध्यानन्त राव (?) (Vide Burnell's Tanj. Cat. p. 133a). Mentions हेमाद्रि, माधव, मदनरत्न. Later than 1450 A. D.

शास्त्रोपदेशक्रम.

शिङ्गाभट्टीय or सिङ्गाभट्टीय m. in नि. सि. Vide C. P. Cat. 5670-71.

शिबिकादान.

शिवतत्त्वप्रकाशिका by भोजदेव.

शिवतत्त्वरत्नाकर by king बसप्पनायक I of the Keladi dynasty; contains a chapter on polity. Divided into कल्लोलs, each कल्लोल being divided into तरङ्गs. Published by B. M. Nath and Co. at Madras.

शिवदमनार्चनपद्धति composed for विनयसिंह a former Maharaja of Ulwar. (Ulwar Cat. No. 1485).

शिवद्युमणिदीपिका- the same as दिनकरोद्द्योत.

शिवपूजनपद्धति by हरिराय.

शिवपूजा (अघोरपद्धति Vide Bik. Cat. p. 611).

शिवपूजातरङ्गिणी by काशीनाथ, son of जयराम, surnamed जडे.

शिवपूजापद्धति Ano.(N. vol. II p. 225).

शिवपूजापद्धति by राघवानन्दनाथ.

शिवपूजाप्रकार.

शिवपूजासंग्रह by वल्लभेन्द्रसरस्वती.

शिवपूजासूत्रव्याख्यान by रामचन्द्र, son of पाण्डुरङ्ग of the अत्रिगोत्र. Explains बौधायन (गृह्य) सूत्र on शिवपूजा beginning with अथातो महादेवस्याहरहः परिचर्याविधिं व्याख्यास्यामः। N. vol. X p. 347.

शिवप्रतिष्ठा by कमलाकर.

शिवरात्रिकल्प.

शिवरात्रिनिर्णय by शिवोपाध्याय Vide महाशिवरात्रिनिर्णय.

शिवलिङ्गपरीक्षा.

शिवलिङ्गप्रतिष्ठाक्रम.

शिवलिङ्गप्रतिष्ठाप्रयोग.

शिवलिङ्गप्रतिष्ठाविधि by अनन्त.

शिवलिङ्गप्रतिष्ठाविधि by रामकृष्णभट्ट, son of नारायणभट्ट.

शिववाक्यावली by चण्डेश्वर, son of वीरेश्वर. Sec. 91.

शिवसर्वस्व m. in नि. सि. and by रघु॰.

शिवाराधनदीपिका by हरि.

शिवार्चनचन्द्रिका m. in नि. सि.

शिवार्चनचन्द्रिका by अप्पय्यदीक्षित.

शिवार्चनचन्द्रिका by श्रीनिवासभट्ट, son of श्रीनिकेतन in 16 प्रकाशs.

शिवार्चनपद्धति by अमरेश्वर.

शिवार्चनशिरोमणि by नारायणानन्दनाथ.

शिवार्चनशिरोमणि by ब्रह्मानन्दनाथ. pupil of लोकानन्दनाथ, in 20 उल्लासs.

शिवालयप्रतिष्ठा by राधाकृष्ण.

शिवाष्टमूर्तितत्त्वप्रकाश by रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती·

शिष्टिभाष्य- vide बौधायनगृह्यभाष्य·

शुक्रनीतिसार (pr. by Oppert at Madras in 1892 and by Jivananda in 1892 and tr. by Prof. Benoy Kumar Sarkar in S. B. H. Series) in four chapters in about 2500 verses. Speaks of राजधर्म, missiles, gunpowder &c.

शुक्लाष्टमी·

शुद्धदीपिका of दुर्गदत्त (Hp. Cat. pp. xxi and 255). Compiled from प्रयोगसार·

शुद्धसौख्य·

शुद्धिकारिका·

(1) based on रघुनन्दन's शुद्धितत्त्व by रामभद्रन्यायालङ्कार·

(2) by नारायणवन्द्योपाध्याय. N. (new series) II. p. 196.

शुद्धिकारीकाली by मोहनचन्द्रवाचस्पति· N. (new series) I. pp. 367–369; mentions शुद्धिरत्नाकर·

शुद्धिकौमुदी by गोविन्दानन्द; pr. in B. I. Series Vide sec. 106.

शुद्धिकौमुदी by महेश्वर on सहगमन, आशौच, सपिण्डतानिरूपण, गर्भस्रावाशौच, सद्यःशौच, शवानुगमनाशौच, अन्त्येष्टिविधि, मुमूर्षुकृत्य, अस्थिसंचयन, उदकादिदान, पिण्डोदकदान, वृषोत्सर्ग, प्रेतक्रियाधिकारि, द्रव्यशुद्धि·

शुद्धिकौमुदी by सिद्धान्तवागीशभट्टाचार्य (Baroda O. I. 10183).

शुद्धिगुच्छ m. in कालसार of गदाधर·

शुद्धिचन्द्रिका by कालिदास (Hultzsch R. I. No. 93).

शुद्धिचन्द्रिका com. on षडशीति or आशौचनिर्णय of कौशिकादित्य by नन्दपण्डित Vide sec. 110.

शुद्धिचिन्तामणि by वाचस्पतिमिश्र Vide sec. 101.

शुद्धितत्त्व of रघु°. Vide sec. 107; pr. by Jivananda.

C. by काशीराम वाचस्पति, son of राधावल्लभ, residing at विष्णुपुर in Bankura; pr. at Calcutta 1884, 1907.

C. by गुरुप्रसादन्यायभूषणभट्टाचार्य· N. (new series) vol. I. p. 371.

C. by राधामोहनशर्मा; pr. at Calcutta, 1884, 1907.

शुद्धितत्त्वकारिका by रामभद्रन्यायालङ्कार· Same as शुद्धिकारिका above.

शुद्धितत्त्वकारिका of हरिनारायण· Based on शुद्धितत्त्व of रघु°

शुद्धितत्त्वार्णव of श्रीनाथ m. in शुद्धितत्त्व (vol. II. p. 257) of रघु°. About 1475–1525.

शुद्धिदर्पण of अनन्तदेव याज्ञिक· Defines शुद्धि as विहितकर्मार्हत्वप्रयोजको धर्मविशेषः शुद्धिः। Contains almost same topics as in शुद्धिकौमुदी of गोविन्दानन्द·

शुद्धिदीप or-प्रदीप by केशवभट्ट· same subjects treated as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप m. in नि· सि· and विधानपारिजात and शुद्धिविवेक of रुद्रधर·

शुद्धिदीपिका·

(1) of श्रीनिवास महीन्तापनीय in eight अध्यायs on ज्योतिःशास्त्रप्रशंसा and राशिनिर्णय, ग्रहनिर्णय, ताराशुद्धिनिर्णय, वारा-

निर्णय, विवाहनिर्णय जातकनिर्णय, नामादिनिर्णय, यात्रानिर्णय. Composed about 1159-60 A. D. (vide Ind. Ant., vol. 51 for 1922 pp. 146-47); m. in ब्राह्मणसर्वस्व of हलायुध. Mentions वराहमिहिर by name and quotes largely from his works.

C. प्रभा by कृष्णाचार्य.

C. प्रकाश by राघवाचार्य (pr. at Calcutta in 1901).

C. अर्थकौमुदी by गोविन्दानन्द कविकङ्कणाचार्य, son of गणपतिभट्ट. Vide sec. 106 p. 882; pr. at Calcutta in 1901.

by दुर्गादत्त. Based on प्रपञ्चसार. (Hp. Cat. pp. xxi and 255).

by नारायणसर्वज्ञ.

by केशवभट्ट. Same as शुद्धिप्रदीप.

शुद्धिदीपिकावृत्ति by मथुरानाथशर्मन्.

शुद्धिनिबन्ध of मुरारि, son of रुद्रशर्मन्. His grandfather हरिहर was chief judge of देवसिंह, eldest son of भवेश of मिथिला and his greatgrand-father जयधर लाढ was chief judge of भवेश. About 1450 A. D.

शुद्धिनिर्णय by उमापति.

शुद्धिनिर्णय by गोपाल.

शुद्धिनिर्णय by वाचस्पति महामहोपाध्याय सन्मिश्र. Vide sec. 101 p. 853.

शुद्धिपञ्जी m. in शुद्धितत्त्व of रघु°.

शुद्धिप्रकाश by (हरि) भास्कर of Benares, son of आपाजिभट्ट, son of हरिभट्ट, son of पुरुषोत्तम who was a resident of त्र्यम्बकेश्वरपुरी. Composed in संवत् 1752 (द्वीषुसप्तेन्दुवत्सरे) i. e. 1695-96 A. D. Vide N. vol. II. p. 126 for the same author's com. (सेतु) on वृत्तरत्नाकर (composed in 1732 संवत्).

शुद्धिप्रकाश m. by रघु° in शुद्धितत्त्व.

शुद्धिप्रकाश by कृष्णशर्मन्, son of नरसिंह at the bidding of छोटराय.

शुद्धिप्रदीप of केशवभट्ट. Vide शुद्धिदीप above.

शुद्धिप्रदीपिका by कृष्णदेवस्मार्तवागीश.

शुद्धिप्रभा by वाचस्पति.

शुद्धिबिम्ब m. in शुद्धिविवेक of रुद्रधर. Earlier than 1425 A. D.

शुद्धिमकरन्द by सिद्धान्तवाचस्पति.

शुद्धिमयूख by नीलकण्ठ. Vide sec. 112 (pr. by J. R. Gharpure in Bombay).

शुद्धिमुक्तावली by महामहोपाध्याय भीम of काञ्जिविल्लीयकुल (in Bengal). On आशौच. N. (new series) II p. 201.

शुद्धिरत्न from the अनूपविलास.

शुद्धिरत्न by दयाशङ्कर.

शुद्धिरत्न by मणिराम, son of गङ्गाराम.

शुद्धिरत्नाकर by चण्डेश्वर. Vide sec. 91 p. 766.

शुद्धिरत्नाङ्कुर by मथुरानाथचक्रवर्ती.

शुद्धिलोचन.

शुद्धिवचोमुक्तागुच्छक by माणिक्यदेव (styled अग्निचित् and पण्डिताचार्य) on आशौच, आपद्धर्म, प्रायश्चित्त &c. (Tri. Cat. of Madras Govt. Mss. for 1919-22 p. 5474).

शुद्धिविवेक.

(1) by रुद्रधर, son of लक्ष्मीधर and youngest brother of हलधर. Vide sec. 99 p. 840.

(2) by श्रीनाथ, son of श्रीकराचार्य. Mentions शूलपाणि at end. 1475–1525 A. D.

(3) a portion of the हारलता by अनिरुद्ध.

(4) by शूलपाणि. Vide sec. 98.

शुद्धिविवेकोद्द्योत-part of मदनरत्न.

शुद्धिव्यवस्थासङ्क्षेप of चिन्तामणिन्यायवागीश, a native of गौड. A part of स्मृतिव्यवस्थासंक्षेप; Ms. copied in śake 1610 (1688–89 A. D.). Vide N. vol. IV p. 130. He wrote similar works on तिथि, प्रायश्चित्त, उद्वाह, श्राद्ध and दाय.

शुद्धिव्यवस्थासंग्रह.

शुद्धिसार.

(1) by कृष्णदेव स्मार्तवागीश, a वन्द्यघटीयब्राह्मण.

(2) by गदाधर.

(3) by श्रीकण्ठशर्मन्. N. (new series) vol. I. p. 372.

शुद्धिसेतु by उमाशङ्कर.

शुनःपुच्छस्मृति m. in मिता० (या. III. 16), अपरार्क.

शुभकर्मनिर्णय by मुरारिमिश्र. Treats of domestic rites according to गोभिल. Gives pedigree of patron as king लक्ष्मीनारायण of वङ्गदेश his son रूपनारायण-वीरनारायण-नरनारायण जगन्नारायण-त्रिविक्रमनारायण, who is said to have written the work with the help of मुरारि, whose *gurus* were रामभद्र and केशवमिश्र. About end of 15th century. (N. vol. VI p. 7).

शूद्रकमलाकर or शूद्रधर्मतत्त्व of कमलाकरभट्ट. Vide sec. 111.

शूद्रकर्मवृत्ति m. in शूद्राचारशिरोमणि of शेषकृष्ण.

शूद्रकुलदीपिका by रामानन्दशर्मा. Deals with genealogy and history of the कायस्थs of Bengal (N. vol. II p. 55).

शूद्रकृत्य by लालबहादुर.

शूद्रकृत्यविचारतत्त्व of रघु०. Vide sec. 107.

शूद्रजपविधान.

शूद्रधर्मतत्त्व of कमलाकरभट्ट. The same as शूद्रकमलाकर.

शूद्रधर्मबोधिनी by मदनपाल; the same as the स्मृतिकौमुदी of मदनपाल. Sec. 94 p. 798.

शूद्रधर्मोद्द्योत- part of दिनकरोद्द्योत, completed by गागाभट्ट.

शूद्रपञ्चसंस्कारविधि by कश्यप.

शूद्रपद्धति by अपिपाल, son of देह्लणपाल, son of त्रिविक्रम, son of मकरन्दपाल. One Ms. copied in शके 1442 i. e. 1520 A. D. (N. vol. V. p. 302) in गौडदेश; m. in श्राद्धक्रियाकौमुदी and in श्राद्धतत्त्व. Expressly says that it was based on सोममिश्र's work. The English note in N. is wrong. The verse at the end says distinctly that it was copied in शाके युग्मसरोजसम्भवमुखाम्भोराशिचन्द्रान्विते i. e. śake 1442 (1520 A. D.).

शूद्रपद्धति by गोपाल, son of कृष्ण, son of गोपाल surnamed उदास. A very large work on 10 संस्कारs of शूद्रs viz. गर्भाधान, पुंसवन, अनवलोभन, सीमन्तोन्नयन, जातकर्म, नामकरण, निष्क्रमण, अन्नप्राशन, चूडाकर्म, विवाह and also on पञ्चमहायज्ञs. Refers to मयूख and शुद्धितत्त्व. Later than 1640 A. D. Portion on संस्कार is styled also संस्कारदीपिका.

शूद्रपद्धति published by कृष्णराज as a part of स्मृतिमहाराज. Mentions मदनरत्न. Begins with गोदान. Baroda O. I. No. 8023.

शूद्रविवेक by रामशङ्कर.

शूद्रश्राद्धपद्धति by रामदत्तठक्कुर.

शूद्रषट्कर्मचन्द्रिका.

शूद्रसंस्कारदीपिका by गोपालभट्ट, son of कृष्णभट्ट (Baroda O. I. 8975).

शूद्रसंकर (Ulwar Cat. No. 1492).

शूद्रस्मृति.

शूद्राचार. Appears to contain only extracts from पुराणs.

शूद्राचारचिन्तामणि by वाचस्पतिमिश्र, written at the court of हरिनारायण of मिथिला. Vide sec. 101.

शूद्राचारपद्धति of रामदत्तठक्कुर. It is doubtful whether he is the same as रामदत्त, cousin of चण्डेश्वर.

शूद्राचारविवेकपद्धति by गोण्डिमिश्र.

शूद्राचारशिरोमणि by कृष्णशेष, son of नृसिंहशेष who wrote गोविन्दार्णव. Work composed at request of पिलाजीनृप, son of केशवदास, who showed his prowess in the south and is styled परमवैष्णव. D. C. Ms. No. 55 of 1872–73 was copied at स्तम्भतीर्थ (modern Cambay) in संवत् 1647 फाल्गुन वदि ४ गुरौ (4th March 1591). Names गोविन्दार्णव, मिताक्षरा, शङ्खधर, शूद्रकर्मवृत्ति, शूद्रोत्पत्ति, स्मृतिकौमुदी and is mentioned in आचाररत्न of लक्ष्मण (on भूतयज्ञ). Between 1520–1590 A. D. For the शेष family, vide Ind. Ant. vol. 41 p. 245 ff.

शूद्राचारसंग्रह or सच्छूद्राचार by नवरसौन्दर्यभट्ट.

शूद्राहःकृत्यतत्त्व or -प्रयोग of रघु०. N. (new series) vol. II. p. 200.

शूद्राह्निक.

शूद्राह्निकाचार of श्रीगर्भ. Palm-leaf Ms. dated śake 1462 i. e. 1540–41 A. D.

शूद्राह्निकाचारसार by यादवेन्द्रशर्मन्, under order of रघुदेव, prince of गौड, son of वासुदेव. N. (new series) I. p. 373.

शूद्रीपद्धति.

शूद्रोत्पत्ति m. in शूद्रचारशिरोमणि of शेषकृष्ण.

शूद्रोद्द्योत- vide शूद्रधर्मोद्द्योत above.

शैवकल्पद्रुम by अप्पय्यदीक्षित.

शैवकल्पद्रुम by लक्ष्मीचन्द्रमिश्र.

शैवतत्त्वप्रकाश.

शैवतत्त्वामृत.

शैवतात्पर्यसंग्रह.

शैवधर्मखण्डन.

शैवरत्नाकर by **ज्योतिर्नाथ**. Hultzsch R. I. No. 76.

शैववैष्णवप्रतिष्ठाप्रयोग.

शैववैष्णवमतखण्डन.

शैवसर्वस्व of **हलायुध** m. in his **ब्राह्मणसर्वस्व**.

शैवसर्वस्वसार by **विद्यापति**, composed at the bidding of queen **विश्वास-देवी**, wife of **पद्मसिंह** of **मिथिला**, son of **शिवसिंह**, son of **देवसिंह**, son of **भवेश**. Between 1400–1450 A. D. (N. vol. VI. pp. 1–5).

शैवसिद्धान्तदीपिका.

शैवसिद्धान्तशेखर or **सिद्धान्तशेखर** m. in **नि. सि.**

शैवसिद्धान्तसंग्रह.

शैवसिद्धान्तसार.

शैवसिद्धान्तसारावलि or **सिद्धान्तसारावलि**.

शैवाह्निक.

शौचलक्षण

शौचसंग्रहविवृति by **भट्टाचार्य**.

शौचाचमनविधि.

शौचाचारपद्धति m. by **हेमाद्रि** in **व्रतखण्ड** I. 59.

शौनककारिका or **शौनकोक्तवृद्धकारिका** (D. C. Ms. 97 of 1869–70). An extensive work in 20 **अध्याय**s in verse on domestic rites. Mentions **आश्वलायनाचार्य**, five **शाखा**s of the **ऋग्वेद**, **सर्वानुक्रमणी**; Ms. written in **संवत्** 1653 (1566–67 A. D.). Vide Bik. Cat. p. 152 for **शौनककारिका**s and Baroda O. I. No. 8637.

शौनककारिकावली (C. P. Cat. 5898).

शौनकगृह्य m. by **विश्वरूप**, **अपरार्क**, **हेमाद्रि**.

शौनकगृह्यपरिशिष्ट m. by **अपरार्क** (two verses) on p. 525.

शौनकपञ्चसूत्र.

शौनकस्मृति. Vide BBRAS Cat. p. 208 for a large work in verse on **पुण्याहवाचन**, **नान्दीश्राद्ध**, **स्थालीपाक**, **ग्रहशान्ति**, **गर्भाधान** and other **संस्कार**s, **उत्सर्जनोपाकर्म**, **बृहस्पतिशान्ति**, **मधुपर्क**, **पिण्डपितृयज्ञ**, **पार्वणश्राद्ध**, **आग्रयण**, **प्रायश्चित्त** &c. Mentions **आचारस्मृति**, **प्रयोगपारिजात**, **बृहस्पति**, **मनु**.

शौनकी- on the worship of the 9 **ग्रह**s.

श्रवणद्वादशीनिर्णय by **गोपालदेशिक**.

श्राद्धकमल m. in **श्राद्धकल्पलता** of **नन्दपण्डित**.

श्राद्धकला the 5th part of the **स्मृतिचन्द्र** of **भवदेवशर्मन्**. Mentions **कल्पतरु**'s definition of **श्राद्ध** '**पितॄनुद्दिश्य द्रव्यत्यागो ब्राह्मणस्वीकारपर्यन्तम्**'. N. vol. I. p. 299.

श्राद्धकलिका alias **श्राद्धपद्धति** of **रघुनाथ**. He bows to **भट्टनारायण**. Quotes **कालादर्श**, **धर्मप्रवृत्ति**, **निर्णयामृत**, **नारायणवृत्तिकृत्**, **जयन्तस्वामी**, **हेमाद्रि**, **हरदत्त**, **स्मृतिरत्नावलि**. (D. C. Ms. No. 421 of 1891–95).

श्राद्धकलिकाविवरण of **विश्वरूपाचार्य** m. in **षण्णवतिश्राद्धनिर्णय** of **शिवभट्ट**.

श्राद्धकल्प (मानव) BBRAS Cat. vol. II p. 177.

(1) (कात्यायनीय also called श्राद्धकल्पसूत्र or नवकण्डिका-श्राद्धसूत्र in 9 chapters followed by 9 श्लोकs on श्राद्ध ceremonies; pr. at Gujarati P. with several com.

C. प्रयोगपद्धति (N. vol. II p. 174).

C. (श्राद्धविधिभाष्य) by कर्क (pr. Gujarati P.).

C. श्राद्धकाशिका of कृष्णमिश्र, son of विष्णुमिश्र, son of अतिसुख, son of नित्यानंद; m. in नि. सि. Refers to कर्क's and हलायुध's com. (pr. by Gujarati P.).

C. by गदाधर, son of वामन (Ulwar Cat. 1509 and extract 358); pr. Gujarati P.

C. श्राद्धसूत्रार्थमञ्जरी by गदाधर.

C. by नीलासुर, son of सङ्कर्षण (Ulwar Cat. extract 44).

C. by समुद्रकर (m. in तिथितत्त्व p. 174).

C. by हलायुध, son of सङ्कर्षण. Mentions गोविन्दराज and शङ्खधर and is m. by श्राद्धकाशिका. Vide p. 636 above. It appears from the introductory and final verses that the Ms. (BBRAS. Cat. vol. II. p. 170) is the same as the Ulwar Ms. and that नीलासुर is a wrong reading of the original नीलाम्बर which means हलायुध. यजुर्वेदिश्राद्धतत्त्व (Jivananda vol. II. p. 496) expressly mentions the भाष्य of नीलाम्बर on कात्यायन.

(2) a परिशिष्ट of the मानवगृह्य.

(3) गोभिलीय.

C. by महायशस् (Baroda O. I. 12895).

(4) मैत्रायणीय.

(5) 44th परिशिष्ट of अथर्ववेद.

(6) वासिष्ठ.

श्राद्धकल्प.

by काशीनाथ.

by भर्तृयज्ञ.

by वाचस्पति. Also styled पितृभक्तितरङ्गिणी. Vide sec. 101.

by श्रीदत्त. Also styled छन्दोगश्राद्ध. Vide sec. 90 p. 761. Based on स्मृति, गृह्य, पुराणs and गोपाल and भूप (N. vol. III. p. 34 and II. p. 364).

by हेमाद्रि (Peterson's 6th Report p. 11). Refers to चतुर्वर्गचिन्तामणि as his work.

श्राद्धकल्पदीप of होरिलत्रिपाठी.

श्राद्धकल्पद्रुम.

श्राद्धकल्पना vide (I. O. Cat. p.558.)

श्राद्धकल्पभाष्य. vide under गोभिलीयश्राद्धकल्प.

श्राद्धकल्पलता of गोविन्दपण्डित; m. by नन्दपण्डित in his श्राद्धकल्पलता.

श्राद्धकल्पलता by नन्दपण्डित. Vide sec. 110.

श्राद्धकल्पसार by शङ्करभट्ट, son of नारायणभट्ट.

C. by author. Vide Stein's Cat. pp. 105, 316.

श्राद्धकल्पसूत्र. vide श्राद्धकल्प (कात्यायनीय) above.

श्राद्धकल्पसूत्र or नवकण्डिकासूत्र 6th परिशिष्ट of कात्यायन; vide नवकण्डिकासूत्र.

श्राद्धकाण्ड from the प्रयोगपारिजात of नृसिंह.

श्राद्धकाण्ड by भट्टोजि.

श्राद्धकाण्ड by वैद्यनाथ दीक्षित, part of स्मृतिमुक्ताफल.

श्राद्धकाण्डसंग्रह by वैद्यनाथ probably the same as श्राद्धकाण्ड above.

श्राद्धकारिका Ulwar Cat. No. 1496 and extract 354.

श्राद्धकारिका by केशवजीवानन्दशर्मा.

श्राद्धकार्यनिर्णयसंक्षेप.

श्राद्धकालनिरूपण by मधुसूदन वाचस्पति.

श्राद्धकालनिर्णय.

श्राद्धकाशिका by कृष्ण, son of विष्णुमिश्र, son of अतिसुख, son of नित्यानन्द (pr. in Gujarati Press ed. of पारस्करगृह्य). Mentions कर्क, धर्मप्रदीप, हलायुध and is m. by नन्दपण्डित in श्राद्धकल्पलता and श्राद्धमयूख. Between 1300-1500 A. D.

श्राद्धकृत्यप्रदीप by होलिल. Ulwar Cat. extract 355 gives summary of contents.

श्राद्धकौमुदी or श्राद्धक्रियाकौमुदी of गोविन्दानन्द. Vide sec. 106; pr. in B. I. Series.

श्राद्धक्रम by याज्ञिकदेव, son of महादेव.

श्राद्धखण्ड-from प्रयोगपारिजात of नृसिंह.

श्राद्धगणपति or श्राद्धसंग्रह of रामकृष्ण, son of कोण्डभट्ट (C. P. Cat. No. 5921). Vide श्राद्धसंग्रह below.

श्राद्धचन्द्रिका.

(1) by दिवाकर, son of महादेव, son of बालकृष्ण of the भारद्वाजगोत्र. Part of his धर्मशास्त्रसुधानिधि. An अनुक्रमणी to it was prepared by his son वैद्यनाथ. Vide under आचारार्क. About 1680 A. D.

(2) by नन्दन.

(3) by रामचन्द्रभट्ट.

(4) by रुद्रधर, pupil of चण्डेश्वर. Quotes वर्धमान's definition of श्राद्ध 'संबन्धपदोपनीतान् पितॄनुद्दिश्य द्रव्यत्यागः श्राद्धम्.' No. vol. VIII p. 270.

(5) by श्रीनाथ आचार्यचूडामणि, son of श्रीकराचार्य; m. in यजुर्वेदिश्राद्धतत्त्व p. 493 as his teacher's work, which criticizes श्रीदत्त. 1475-1525 A.D.

श्राद्धचन्द्रिकाप्रकाश-same as श्राद्धचन्द्रिका by दिवाकर.

श्राद्धचिन्तामणि by वाचस्पतिमिश्र; pr. at Benares in śake 1814. Vide sec. 101.

C. भावदीपिका by महामहोपाध्याय वामदेव (N. vol. V. 165.)

श्राद्धचिन्तामणि by शिवराम, son of श्रीविश्राम शुक्ल. Styled प्रयोगपद्धति or सुबोधिनी; summarises section on श्राद्ध in his कृत्यचिन्तामणि (vide I. O. Cat. p. 538).

श्राद्धतत्त्व by रघु०. Vide sec. 107; pr. by Jivananda.

C. विवृति by काशीराम वाचस्पति, son of राधावल्लभ (pr. in Bengali characters at Calcutta).

C. भावार्थदीपिका by गङ्गाधरचक्रवर्ती.

C. श्राद्धतत्त्वादर्श by विष्णुरामसिद्धान्तवागीश, son of जयदेवविद्यावागीश. He commented on प्रायश्चित्ततत्त्व also.

श्राद्धतिलक m. in विधानपारिजात.

श्राद्धदर्पण of जयकृष्णतर्कवागीश; criticizes कल्पतरु. Also styled श्राद्धदीप or -प्रदीप.

श्राद्धदर्पण of मधुसूदन.

श्राद्धदीधिति of कृष्णभट्ट.

श्राद्धदीप m. by विधानपारिजात.

श्राद्धदीप by जयकृष्णभट्टाचार्य (also called ०प्रदीप). N. vol. X 107. Refutes कल्पतरु.

श्राद्धदीप by दिव्यसिंह महापात्र.

श्राद्धदीपकलिका of शूलपाणि; m. in नि. सि., विधानपारिजात.

श्राद्धदीपिका by काशीदीक्षित याज्ञिक, son of सदाशिवदीक्षित; based on कात्यायनसूत्र and कर्कभाष्य.

श्राद्धदीपिका of गोविन्दपण्डित; m. in श्राद्धकल्पलता of नन्दपण्डित.

श्राद्धदीपिका by वेदाङ्गराय, formerly मालजित्, son of तिगुलाभट्ट, son of रत्नभट्ट of श्रीस्थल in Gujerat. He wrote पारसीप्रकाश in 1643 A. D. for Emperor Shah Jehan.

श्राद्धदीपिका by श्रीनाथआचार्यचूडामणि, son of श्रीकराचार्य. For सामवेद followers; m. by रघु० in यजुर्वेदिश्राद्धतत्त्व. 1475-1525 A. D.

श्राद्धदीपिका by श्रीभीम who is described as काञ्चिविल्लीय (a राढीय ब्राह्मण) for सामवेद followers. N. (new series) vol. I. p. 379.

श्राद्धदीपिकानिर्णय.

श्राद्धदेवतानिर्णय.

श्राद्धद्वासप्ततिकला:.

श्राद्धनवकण्डिकासूत्र- Vide श्राद्धकल्प (कात्यायनीय) above.

श्राद्धनिरूपण (Ulwar Cat. 1501).

श्राद्धनिर्णय of उमापति m. in श्राद्धकल्पलता of नन्दपण्डित.

श्राद्धनिर्णय of चन्द्रचूड.

श्राद्धनिर्णय of शिवभट्ट.

श्राद्धनिर्णय of सुदर्शन.

श्राद्धनिर्णयदीपिका by तिरुमलकवि of पराशरगोत्र. Mentions कालादर्श.

श्राद्धनृसिंह of नृसिंह (Cal. S. Col. Mss. Cat. vol. II p. 392).

श्राद्धपाङ्क्ति m. by वाचस्पतिमिश्र's द्वैतनिर्णय (Oxf. Cat. p. 273 b).

श्राद्धपञ्जी m. in श्राद्धविवेक of रुद्रधर. Earlier than 1400 A. D.

श्राद्धपद्धति आश्वलायनीय.

श्राद्धपद्धति-पञ्चत्रिंशच्छ्लोकी.

श्राद्धपद्धति by अग्निहोत्रिराम (Ulwar Cat. No. 1503).

श्राद्धपद्धति by क्षेमराज, son of कुलमणि, son of लोकमणि, son of बाबूलक्ष्मीकान्त of Kanoj; Ms. (I. O. Cat. p. 559) copied in संवत् 1805 (1748-49 A. D.).

श्राद्धपद्धति by गोविन्दपण्डित, son of रामपण्डित.

श्राद्धपद्धति by दयाशङ्कर.

श्राद्धपद्धति by दामोदर.

श्राद्धपद्धति by नारायणभट्ट आरडे (Baroda O. I. 338).

श्राद्धपद्धति by नीलकण्ठ mentioned in श्राद्धमयूख.

श्राद्धपद्धति by पशुपति, elder brother of हलायुध, who mentions it in ब्राह्मणसर्वस्व.
C. by हलायुध.

श्राद्धपद्धति by रघुनाथ, son of माधव. Also called दर्शश्राद्धपद्धति. Based on हेमाद्रि's work. He was a nephew of नारायणभट्ट.

श्राद्धपद्धति by विश्वनाथभट्ट.

श्राद्धपद्धति of शङ्कर, son of रत्नाकर of the शाण्डिल्यगोत्र.

श्राद्धपद्धति by हेमाद्रि. Refers to his चतुर्वर्गचिन्तामणि. Stein's Cat. pp. 316–17.

श्राद्धपल्लव m. in श्राद्धविवेक of रुद्रधर and टोडरानन्द (श्राद्धसौख्य).

श्राद्धपारिजात m. by केशव in द्वैतपरिशिष्ट (द्वैतनिर्णयपरिशिष्ट).

श्राद्धप्रकरण by नरोत्तमदेव.

श्राद्धप्रकरण by लोल्लट (Ms. in Ānandāśrama collection at Poona). Quotes मेधातिथि. Between 900–1100 A. D as लोल्लट is mentioned in स्मृत्यर्थसार.

श्राद्धप्रकाश m. in नि. सि.

श्राद्धप्रकीर्णकारिका.

श्राद्धप्रदीप.

श्राद्धप्रदीप by कृष्णमित्राचार्य.

श्राद्धप्रदीप by धनराम, son of गोवर्धन (Baroda O. I. 9971); not later than 1750 A. D.

श्राद्धप्रदीप by प्रद्युम्नशर्मा, son of श्रीधरशर्मन्; Ms. dated शके 1448 (1526 A. D.). The author is described as having jurisdiction over श्रीहट्टदेशीयढाकादिद्दी (probably as धर्माधिकारि). Vide N. (new series) vol. I. pp. 380-81.

श्राद्धप्रदीप by मदनमनोहर महामहोपाध्याय, son of मधुसूदन. For students of यजुर्वेद (N. vol. VI. p. 299).

श्राद्धप्रदीप by रुद्रधर (C. P. Cat. 5939). Probably the same as श्राद्धचन्द्रिका or श्राद्धविवेक.

श्राद्धप्रदीप by वर्धमान m. in श्राद्धतत्त्व of रघु०.

श्राद्धप्रदीप by शङ्करमिश्र, son of भवनाथसन्मिश्र; m. in श्राद्धविवेक of रुद्रधर, श्राद्धक्रियाकौमुदी, श्राद्धतत्त्व of रघु०. (N. vol. VII. p. 191). He was guru of वर्धमान.

श्राद्धप्रभा by रामकृष्ण.
C.

श्राद्धप्रयोग.
- ,, आपस्तम्बीय.
- ,, बौधायनीय.
- ,, भारद्वाजीय.
- ,, मैत्रायणीय.
- ,, सत्याषाढ.
- ,, आश्वलायनीय by कमलाकर.

श्राद्धप्रयोग ,, by रामभट्ट, son of विश्वनाथ.

श्राद्धप्रयोग by गोपालसूरि. Mentions प्रयोगदर्पण, वैद्यनाथीयनिबन्ध, सुधीविलोचन.

श्राद्धप्रयोग by दयाशङ्कर·

श्राद्धप्रयोग by नारायणभट्ट· A part of his प्रयोगरत्न·

श्राद्धप्रयोगचिन्तामणि of अनूपसिंह·

श्राद्धप्रयोगपद्धति (कात्यायनीया) by काशीदीक्षित·

श्राद्धप्रशंसा·

श्राद्धब्राह्मण·

श्राद्धभास्करप्रयोगपद्धति·

श्राद्धमञ्जरी m. in नि· सि· and शुद्धिविवेक of रुद्रधर·

श्राद्धमञ्जरी by बापूभट्ट केळकर, residing at फणशी in Rajapur Taluka of Ratnagiri District śake 1732 (1810 A. D.); pr. in Ānan. P.

श्राद्धमञ्जरी by मुकुन्दलाल·

श्राद्धमन्त्रव्याख्या from the ब्राह्मणसर्वस्व of हलायुध. Ulwar Cat. extract 356.

श्राद्धमयूख of नीलकण्ठ. Vide sec. 112. pr. by J. R. Gharpure.

श्राद्धमीमांसा by नन्दपण्डित·

श्राद्धरत्न by लक्ष्मीपति, pupil of इन्द्रपति, for followers of सामवेद and शुक्लयजुर्वेद· Relies upon श्रीदत्त·

श्राद्धरत्नमहोदधि by विष्णुशर्मन्, son of यज्ञदत्त· Mentioned in his श्राद्धाङ्गभास्कर·

श्राद्धरहस्य m. by रामनाथ in स्मृतिरत्नावलि·

श्राद्धवचनसंग्रह·

श्राद्धवमनप्रायश्चित्त·

श्राद्धवर्णन by हरिराम·

श्राद्धवसिष्ठ m. in. सं. कौ. Same as वसिष्ठश्राद्धकल्प·

श्राद्धविधि·

कोकिलोक्त; Vide D. C. Ms. No. 223 of 1879-80; mentions स्कन्दपुराण, कात्यायन, आपस्तम्ब, सुमन्तु, शातातप, याज्ञवल्क्य, on वृद्धिश्राद्ध, गणाधिपपूजा, मातृपूजा, other श्राद्धs.

छन्दोग (माध्यन्दिन) by ढोण्ढू. Vide BBRAS. Cat. p. 236 No. 236; refers to कर्क, कल्पतरु, श्रीकण्ठउपाध्याय, हलायुधीय, श्राद्धभाष्य. Between 1200-1500 A. D.

श्राद्धविधिसंक्षेप·

श्राद्धविभक्ति on the point when the genitive, objective, dative and vocative are to be used in श्राद्ध· N. vol. X. p. 347.

श्राद्धविवेक by ढोढूमिश्र, son of प्राणकृष्ण. Peterson's 2nd Report p. 188.

श्राद्धविवेक by रुद्रधर, son of लक्ष्मीधर· Vide sec. 99; pr. at Benares.

श्राद्धविवेक by शूलपाणि sec. 98; pr. in Calcutta by M. M. Madhusudan Smṛtiratna.

- C. टिप्पनी by अच्युतचक्रवर्तिन्; m. in his दायभागटीका·
- C. अर्थकौमुदी by गोविन्दानन्द; sec. 106.
- C. भावार्थदीप by जगदीश·
- C. by श्रीकृष्ण; pr. at Calcutta in Bengali characters 1800 A. D.
- C. by नीलकण्ठ·
- C. by श्रीनाथ आचार्यचूडामणि, son on श्रीकर· N. (new series) vol. I pp. 381-382; shows that श्रीनाथ only elaborated what his father said.

C. श्राद्धादिविवेककौमुदी by महामहोपाध्याय रामकृष्णन्यायालङ्कार N. vol. X. p. 119.

श्राद्धविवेकसंग्रह.

श्राद्धवृत्तिप्रकरण.

श्राद्धव्यवस्था.

श्राद्धव्यवस्थासंक्षेप of चिन्तामणि. Vide शुद्धिव्यवस्थासंक्षेप.

श्राद्धषोडशविधि-Ulwar Cat. No. 1508 and extract 357.

श्राधसंकलन.

श्राद्धसंकल्प-from प्रयोगपारिजात of रघुनाथ.

श्राद्धसंकल्पविधि.

श्राद्धसंग्रह.
(1) m. in the स्मृतिचन्द्रिका. Earlier than 1200 A. D.
(2) of रामकृष्ण, son of कोण्डभट्ट, son of प्रयागभट्ट. Based upon कात्यायन's श्राद्धकल्पसूत्र. He wrote संस्कारगणपति on कातीयगृह्यसूत्र. Composed at Benares in śake 1673 (त्रिनगभूपाख्ये) i. e. 1751 A. D. Vide I. O. Cat. pp. 560-61, No. 1738. I. O. Cat. p. 562 gives the date as शाके गगनाङ्गा (ङ्गा ?) ङ्भूमिते (1670-1690) and 1826 of विक्रम (i. e. 1770 A. D.) which is probably the date of copying. Mentions कर्क, हलायुध, गदाधर's भाष्य on कातीयगृहकृत्यसूत्र, काशिका and दीपिका.

श्राद्धसमुच्चय.

श्राद्धसागर.
(1) by कुम्भकभट्ट (?). is it a misreading for कुल्लुक or कुल्लूकभट्ट ?
(2) by कुल्लूकभट्ट. Vide sec. 89 p. 758.
(3) नारायण आरड m. in his गृह्याग्निसागर q. v. Later than 1650 A. D.

श्राद्धसार.
(1) part of नृसिंहप्रसाद; m. in विधानपारिजात; ed. by Pandit Vidyadhara Misra in Prince of Wales Series.
(2) by कमलाकर.

श्राद्धसौख्य- part of टोडरानन्द. Vide sec. 109.

श्राद्धहेमाद्रि- the श्राद्ध section of the चतुर्वर्गचिन्तामणि.

श्राद्धाङ्गतर्पणनिर्णय by रामकृष्ण (Baroda O. I. 303).

श्राद्धाङ्गभास्कर by विष्णुशर्मन्, son of यज्ञदत्त, who became a संन्यासिन् and was styled अनुभूतिस्वरूप; based on कर्क; for माध्यान्दिनशाखा (Ulwar Cat. extract 359.)

श्राद्धादर्श by महेश्वरमिश्र.

श्राद्धादिविधि.

श्राद्धादिविवेककौमुदी by रामकृष्ण.

श्राद्धाधिकार by विष्णुदत्त.

श्राद्धाधिकारिनिर्णय by गोपालन्यायपञ्चानन (N. vol. III p. 60).

श्राद्धानुक्रमणिका.

श्राद्धापरार्क.

श्राद्धालोक m. in आचाररत्न of लक्ष्मण. Earlier than 1600 A. D.

श्राद्धाशौचीयदर्पण by देवराज.

श्राद्धेन्दु· Ano. (N. vol. V. p. 96.)

श्राद्धेन्दुशेखर by नागोजिभट्ट surnamed Kāla. Sec. 115.

श्राद्धोद्द्योत m. in वर्धमान's गङ्गाकृत्यविवेक· It is probably a portion of मदनरत्न·

श्राद्धोपयोगिवचन by अनन्तभट्ट·

श्रावणकर्मसर्पबलिप्रयोग· a गृह्य rite.

श्रावणद्वादशी·

श्रावणी (आश्वलायनीय)·

„ (काण्वशाखीय)·

श्रावणीकर्म (वाजसनेय)·

„ (हिरण्यकेशि) by गोपीनाथ दीक्षित·

श्रावणीप्रयोग by कमलाकर·

श्रावणीहोमपद्धति (आश्वलायनीय)·

श्रावणोत्सर्गकर्म·

श्रीआह्निक·

श्रीकरनिबन्ध m. in स्मृतिसार of हरिनाथ·

श्रीधरसमुच्चय m. in मलमासतत्त्व by रघु०.

श्रीधरीय m. in नि· सि·, प्रयोगपारिजात. Vide sec. 82 p. 726.

श्रीनिवासदीक्षितीयं by श्रीनिवास, son of गोविन्दार्य of कौशिकगोत्र· On वैखानससूत्र (Tri. Cat. of Madras Govt. Mss. 1919-22 p. 5179).

श्रीपतिरत्नमाला m. in समयमयूख·

श्रीपतिव्यवहारनिर्णय m. in तिथितत्त्व of रघु० (Jivananda vol. I. p. 21).

श्रीपतिव्यवहारसमुच्चय m. in संस्कारतत्त्व of रघु०. Probably the same as above.

श्रीपतिसमुच्चय m. in ज्योतिस्तत्त्व of रघु० (vol. I. p. 582).

श्रीस्थलप्रकाश by तिगलाभट्ट· Peterson's 5th Report No. 154.

श्रुतिचन्द्रिका·

श्रुतिमीमांसा by नृसिंहवाजपेयी·

श्रुतिमुक्ताफल·

श्रौतस्मार्तकर्मप्रयोग by नृसिंह·

श्रौतस्मार्तक्रियापद्धति·

श्रौतस्मार्तविधि by बालकृष्ण·

श्लोककात्यायन m. in अपरार्क.

श्लोककालनिर्णय·

श्लोकगौतम m. in कालविवेक of जीमूत०, अपरार्क, कालमाधव.

श्लोकचतुर्दशी (धर्मानुबन्धि) by कृष्णशेष·

C. by रामपण्डित शेष; pr. in सरस्वतीभवन series (No. 22).

श्लोकतर्पण by लौगाक्षि·

श्लोकसंग्रह on 96 श्राद्धs.

श्लोकापस्तम्ब m. in आचारमयूख.

श्वश्रूस्नुषाधनसंवाद (Burnell's Tanj. Cat. p. 143a) decides that if a man dies childless, leaving a widow and mother, each takes half of his estate.

श्वासकर्मप्रकाश·

श्वेताश्वदानविधि by कमलाकर·

षट्कर्मचन्द्रिका by चरुकूरितिम्मयज्वन्, son of लक्ष्मणभट्ट· He was called रामचन्द्राश्रम on becoming a संन्यासिन्·

षट्कर्मचन्द्रिका m. in सन्ध्याभाष्य of कृष्णपण्डित·

षट्कर्मदीपिका Ano. Collection of rituals for the worship of त्र्यम्बक, पार्थिवशिवलिङ्ग, and connected matters (N. vol. IX p. 273).

षट्कर्मदीपिका by मुकुन्दलाल.

षट्कर्मविचार (part of स्मृतिरत्नमहोदधि).

षट्कर्मविवेक by हरिराम.

षट्कर्मव्याख्यानचिन्तामणि by नित्यानन्द. Discourse on the sentences used at wedding and five other sacraments, for students of यजुर्वेद. Based upon गुणविष्णु. N. vol. III. p. 27.

षट्त्रिंशन्मत. Vide sec. 54.

षट्पदी of विठ्ठलदीक्षित (C. P. Cat. No. 6029).

षट्पारायणविधि.

षडशीति or आशौचनिर्णय by कौशिकादित्य (i. e आदित्य of the कौशिकगोत्र). The first verse is 'अथानेकर्षिवाक्यानि संगृह्यादाय केवलम् । संग्रथ्य कौशिकादित्यो लिखत्याशौचनिर्णयम् ॥.' It is in 86 verses on impurities on birth and death and in five प्रकरणs on सूतक, सगोत्राशौच, असगोत्राशौच, संस्काराशौच and आशौचापवाद. Aufrecht (II. p. 82) is wrong in identifying it with अभिनवषडशीति.

C. अघशोधिनी by लक्ष्मीनृसिंह.

C. शुद्धिचन्द्रिका by नन्दपण्डित (pr. in Ch. S. Series with text).

षडशीति by यल्लभट्ट.

षड्विंशन्मत m. by स्मृतिच० and परा. मा.

षण्णवतिश्राद्धनिर्णय by शिवभट्ट, son of गोविन्दसूरि. The 96 श्राद्धs are briefly set out in one verse 'अमायुगमनुक्रान्तिधृतिपातमहालयाः। आन्वष्टक्यं च पूर्वेद्युः षण्णवत्यः प्रकीर्तिताः ॥'. Mentions कमलाकरभट्ट, नीलकण्ठभट्ट, दीपिकाविवरण, प्रयोगरत्न, श्राद्धकलिका, कलिकाविवरण of विश्वरूपाचार्य; (Ms. in Bhadkamkar collection). Later than 1650 A. D.

षण्णवतिश्राद्धपद्धति by रघुनाथ, son of माधव, son of रामेश्वर. Refers to नारायणभट्ट as his uncle. About 1550–1625 A. D.

षण्णवतिश्राद्धप्रयोग.

षष्टिपूर्तिशान्ति (ceremonies on attaining 60 years). Vide Burnell's Tanj. Cat. pp. 138b, 151b.

षोडशकर्मकलापनिर्णय.

षोडशकर्मपद्धति by ऋषिभट्ट.

षोडशकर्मपद्धति by गङ्गाधर.

षोडशकर्मप्रयोग on the sixteen संस्कारs, स्थालीपाक, पुंसवन, अनवलोभन, सीमन्तोन्नयन, जातकर्म, षष्ठीपूजा, पञ्चगव्य, नामकरण, निष्क्रमण, कर्णवेध, अन्नप्राशन, चौलकर्म, उपनयन, गोदान, समावर्तन, विवाह. Mentions प्रयोगसार, प्रयोगपारिजात, दीपिका; Ms. (in Bhadkamkar collection) dated śake 1695. After 1500 A. D.

षोडशपिण्डदानप्रयोग Ano.; mentions संवत्सरप्रदीप. (N. vol. II. pp. 310–311).

षोडशमहादानपद्धति or दानपद्धति by रामदत्त of the खौपालवंश minister of king नृसिंह of मिथिला of

the कार्णाटवंश, with the help of भवशर्मन्, his family priest. He was a paternal first cousin of चण्डेश्वर and so flourished in first half of 14th century.

षोडशमहादानविधि by कमलाकर, son of रामकृष्ण. Sec. 111.

षोडशयात्रा.

षोडशसंस्काराः (according to आश्वलायनगृह्य).

षोडशसंस्काराः by कमलाकर.

षोडशसंस्काराः by चन्द्रचूड. An abridgement of his संस्कारनिर्णय.

षोडशसंस्कारपद्धति or संस्कारपद्धति (Bik. Cat. p. 463) by आनन्दरामदीक्षित.

षोडशसंस्कारप्रयोग.

षोडशसंस्कारसेतु by रामेश्वर.

षोडशोपचारपूजापद्धति (for worship of विष्णु).

संवत्सरकल्पलता of व्रजराज, a devotee of विट्ठलेश, son of वल्लभाचार्य; in 12 दलs in verse. Begins with कृष्णजन्माष्टमी festival in भाद्रपद and then describes festivals in other months. D. C. Ms. No. 201 of A 1882-83.

संवत्सरकृत्य or संवत्सरकौस्तुभ or संवत्सरदीधिति- part of स्मृतिकौस्तुभ of अनन्तदेव. Vide sec. 114.

संवत्सरकृत्यप्रकाश- a part of the यशवन्तभास्कर by भास्करशर्मा.

संवत्सरकौमुदी by गोविन्दानन्द. Sec. 106.

संवत्सरदीधिति- part of the स्मृतिकौस्तुभ of अनन्तदेव.

संवत्सरनिर्णयप्रतान by पुरुषोत्तम.

संवत्सरप्रकाश.

संवत्सरप्रदीप m. by शूलपाणि in दुर्गोत्सवविवेक, श्राद्धक्रियाकौमुदी, निर्णयामृत and in एकादशीतत्त्व (II. p. 51) and शुद्धितत्त्व (II. 327) as हलायुध's. Aufrecht (Cat. I. p. 681) wrongly ascribes it to शूलपाणि. Vide p. 826 above. Vide N. (new series) I. p. 390 for a संवत्सरप्रदीप.

संवत्सरप्रयोगसार of श्रीकृष्णभट्टाचार्य, son of नारायण of the वन्द्यघटीय clan.

संवत्सरोत्सवकालनिर्णय by निर्भयराम.

संवत्सरोत्सवकालनिर्णय of पुरुषोत्तम on the same subject as preceding. Expressly says that it was composed to clear up the पद्धति of व्रजराज. In prose. D. C. Ms. No. 177 of 1884-86. Earlier than 1750 A. D.

संवर्तस्मृति Vide sec. 56; pr. Jivananda Sm. part I pp. 584-603 and Ānan. Sm. pp. 411-424.

संस्कर्तृक्रम by वैद्यनाथ. Probably a portion of the स्मृतिमुक्ताफल.

संस्कारकमलाकर or संस्कारपद्धति by कमलाकर. Vide sec. 111 (vide BBRAS Cat. p. 236 and I. O. Cat. p. 514).

संस्कारकल्पद्रुम by जगन्नाथयाज्ञिक, son of सुखशङ्करशुक्ल. In three काण्डs on गणेशपूजन, संस्कार and स्मार्ताधान; names वासुदेव's भाष्य on (पारस्कर) गृह्य. Speaks of 25 संस्कारs. Ulwar Cat. extract 364

संस्कारकौमुदी by गिरिभट्ट, son of यल्लम्भट्ट.

संस्कारकौस्तुभ or संस्कारदीधिति-part of स्मृतिकौस्तुभ of अनन्तदेव. Vide sec. 114 (pr. by Nir. P. and at Baroda with Marathi translation).

संस्कारगङ्गाधर or-धरी by गङ्गाधरदीक्षित. On संस्कारs of गर्भाधान, चौल, व्रतबन्ध, वेदव्रतचतुष्टय, केशान्त, व्रतविसर्ग, विवाह. (D. C. Ms. No. 610 of 1882-83).

संस्कारगणपति- com. on पारस्करगृह्यसूत्र by रामकृष्ण. Vide under पारस्करगृह्य above.

संस्कारचन्द्रचूडी of चन्द्रचूड. Vide संस्कारनिर्णय below.

संस्कारचिन्तामणि by रामकृष्ण of Benares (C. P. Cat. No. 6073). Probably the same as संस्कारगणपति.

संस्कारतत्त्व of रघुनन्दन. Vide sec. 107.

C. by कृष्णनाथ.

संस्कारदीधिति-vide संस्कारकौस्तुभ.

संस्कारदीधिति (pr. at Benares).

संस्कारनिर्णय.

(1) by चन्द्रचूडभट्ट, son of उमणभट्ट, son of धर्मभट्ट. Based on आपस्तम्बगृह्य. Treats of संस्कारs from गर्भाधान. Names ज्योतिर्निबन्ध, माधवीय, हरदत्त and सुदर्शन on आपस्तम्ब, प्रयोगरत्न. One Ms. (I. O. Cat. p. 98 No. 467) is dated śake 1607 (1685). Between 1575-1650 A. D.

(2) by तिप्याभट्ट, son of रामभट्ट, surnamed गद्गर; for आश्वलायनs. In 1776 A. D. he composed his संग्रहदीपिका on आश्वलायनश्रौतसूत्र.

(3) by नन्दपण्डित- a part of स्मृतिसिन्धु. Vide sec. 110.

संस्कारनृसिंह by नरहरि (C. P. Cat. No. 6076). Pr. at Benares in 1894.

संस्कारपद्धति by अमृतपाठक, son of सखाराम (for माध्यन्दिनीयs). Mentions हेमाद्रि, धर्माब्धिसार, प्रयोगदर्पण, प्रयोगरत्न, कौस्तुभ, कृष्णभट्टी, गदाधर.

संस्कारपद्धति by आनन्दराम याज्ञिक.

संस्कारपद्धति by कमलाकर. Vide संस्कारकमलाकर above.

संस्कारपद्धति by गङ्गाधरभट्ट, son of राम. Vide संस्कारगङ्गाधरी.

संस्कारपद्धति by नारायणभट्ट.

संस्कारपद्धति by भवदेव. The same as छन्दोगकर्मानुष्ठानपद्धति. Vide sec. 74.

C. रहस्य by रामनाथ. Composed in śake 1544 (1622-23 A. D). N. VI. pp. 237-38.

संस्कारपद्धति by शिङ्गय.

संस्कारप्रकाश.

(1) a part of प्रतापनारसिंह.

(2) a part of वीरमित्रोदय by मित्रमिश्र.

संस्कारप्रदीप.

संस्कारप्रदीपिका by विष्णुशर्मदीक्षित.

संस्कारप्रयोग.

संस्कारभास्कर.

(1) by खण्डभट्ट, son of मयूरेश्वर अयाचित. Based on कर्क and

गङ्गाधर. Divides संस्कारs into ब्राह्म (गर्भाधान and others) and दैव (पाकयज्ञ and others). D.C. Ms. No.611 of 1882–83.

(2) by ऋषिबुध. or–भट्ट, son of गङ्गाधर, son of विश्वनाथ. surnamed शौच (शौचे); pr. by Venk. P.; follows कर्क, वासुदेव and हरिहर on पारस्करगृह्य and mentions प्रयोगदर्पण Vide BBRAS. Cat. vol. II p. 236 No. 739.

संस्कारमञ्जरी by नारायण same as ब्रह्मसंस्कारमञ्जरी.

संस्कारमयूख.

(1) by नीलकण्ठ Vide sec. 112 In many Mss. ascrided to his son शङ्कर. pr. at Gujrati P. and by Mr. J. R. Gharpure.

(2) ,, or संस्कारभास्कर by सिद्धेश्वर, son of दामोदर, son of शङ्कर. He was a nephew of नीलकण्ठ. Flourished between 1630–1670 A. D. Treats of 25 संस्कारs and gives at the .end of the work a complete list of गोत्रs and प्रवरs.

संस्कारमार्तण्ड by मार्तण्डसोमयाजी; contains two chapters on स्थालीपाक and नवग्रह. Pr. at Madras.

संस्कारमुक्तावली of तानपाठक.

संस्काररत्न by खण्डेराय, son of हरिभट्ट, son of नारायण; m. in his कुलरत्न. Later than 1400 A. D. His family was patronised by विदर्भ king.

संस्काररत्न from the अनूपविलास or धर्माम्बोधि of मणिराम.

संस्काररत्नमाला.

(1) by गोपीनाथभट्ट (pr. at Ānan. P. and in Ch. S. Series).

(2) by नागेशभट्ट.

संस्काररत्नाकर (पारस्करीय).

संस्काररत्नावलि of नृसिंहभट्ट, son of सिद्धभट्ट, of कण्वशाखा and resident of प्रतिष्ठान.

संस्कारवादार्थ (deals with the proper times for such संस्कारs as जातकर्म &c.). N. vol. I. p. 150.

संस्कारविधि or गृह्यकारिका by रेणुक.

संस्कारवीचि a portion of the गोविन्दार्णव compiled by शेषनृसिंह.

संस्कारसागर by नारायणभट्ट (on स्थालीपाक).

संस्कारसार- part of the नृसिंहप्रसाद. Vide sec. 103.

संस्कारसौख्य.

संस्कारामृत of सिद्धेश्वर, son of दामोदर; vide संस्कारमयूख above. Refers to द्वैतनिर्णयपरिशिष्ट of his father.

संस्कारोद्द्योत–a portion of the दिनकरोद्द्योत.

संस्थापद्धति or संस्थावैद्यनाथ by वैद्यनाथ, son of रत्नेश्वर, son of केशव; in 4 मानs. Ulwar Cat. extract 63. On the rites performed in आवसथ्य fire according to कात्यायनगृह्य.

संहितादीप- m. in संस्कारमयूख of सिद्धेश्वर.

संहिताप्रदीप m. in नि॰ सि॰ An astrological work.

संहितासारावलि m. in संस्कारमयूख॰

संहिताहोमपद्धति by भैरवभट्ट (Baroda O. I. 335).

सकलकर्मचिन्तामणि॰

सकलदानफलाधिकार॰

सकलदेवताप्रतिष्ठा॰

सकलपुराणसमुच्चय m. by अल्लाडनाथ॰

सकलप्रमाणसंग्रह॰

सकलशान्तिसंग्रह॰

सङ्करमृततिथिनिर्णय॰

संकल्पकौमुदी of रामकृष्ण (N. IV. pp. 222-23).

संकल्पचन्द्रिका by रघुनन्दन (N. I. p. 166).

संकल्पश्राद्धप्रयोग॰

संकल्पस्मृतिदुर्गभञ्जन by चन्द्रशेखरशर्मा of नवद्वीप (about the सङ्कल्पs to be made in the beginning of all काम्य rites). Divided into four parts on तिथि, मास, काम्यकर्मणिसङ्कल्प, व्रत॰ N. vol. II. pp. 329–330.

संकष्टहरचतुर्थीव्रतकालनिर्णय॰

संकेतकौमुदी (probably a purely astrological work) by शम्भुनाथाचार्य॰

संकेतकौमुदी by शिव॰

संकेतकौमुदी by हरिनाथाचार्य m. by रघु॰ in ज्योतिस्तत्त्व॰

संक्रान्तिकौमुदी by सिद्धान्तवागीशभट्टाचार्य; Ms. (N. vol. VIII. p. 198) dated śake 1540 (1618 A. D.)

संक्रान्तिनिर्णय by गोपालशर्मन्यायपञ्चानन in 3 parts.

संक्रान्तिनिर्णय by बालकृष्ण॰

संक्रान्तिनिर्णय- a portion of the स्मृतिमुक्ताफल॰

संक्रान्तिनिर्णय॰ Ano.; mentions भीमपराक्रम, दीपिका, कृत्यचिन्तामणि॰

संक्रान्तिविवेक by शूलपाणि॰ Vide sec. 98 at p. 825. N. VI. p. 205.

संक्रान्तिव्यवस्थानिर्णय Ano. (N. II. 313).

संक्रान्तिशान्ति॰

संक्रान्त्युद्यापन॰

संक्षिप्तनिर्णयसिन्धु॰ Briefly describes religious rites from चैत्र to फाल्गुन॰ Expressly says that it is based on निर्णयसिन्धु; Ms. in Bik. Cat. p. 454 is dated śake 1514 (1592 A. D.), which is a misreading if निर्णयसिन्धु of कमलाकर is meant.

संक्षिप्तशास्त्रार्थपद्धति॰

संक्षिप्तसार m. in एकादशीतत्त्व of रघु॰

संक्षिप्तहोमप्रकार by रामभट्ट॰

संक्षिप्ताह्निकपद्धति by चण्डीदास, son of दुर्गादत्त, written at the desire of रणवीरसिंह of काश्मीर॰

संक्षेपतिथिनिर्णयसार by गोकुलजित्, son of हरिजित् in 1633 A.D.

संक्षेपपूजापद्धति (Ulwar Cat. 2412) by रघुनन्दनठक्कुर॰

संक्षेपरुद्रपद्धति (Ulwar Cat. 1513).

संक्षेपसिद्धिव्यवस्था॰

संक्षेपाह्निकचन्द्रिका by दिवाकरभट्ट॰ Same as आह्निकचन्द्रिका of दिवाकर above.

संख्यापरिमाणसंग्रह of केशवकवीन्द्र, who wrote in Benares and was the principal pandit in the pariṣad of the king of तीरभुक्ति (modern Tirhut). Dilates upon the weights, numbers and measures required in स्मृति rules (such as size of tooth brush, number of sacred threads for ब्राह्मण's यज्ञोपवीत). N. vol. V. pp. 161-162.

संग्रह or स्मृतिसंग्रह. Vide sec. 55.

संग्रहचिन्तामणि (C. P. Cat. No. 6153).

संग्रहवैद्यनाथीय by वैद्यनाथ.

संग्रामसाहीय. Vide विवेकदीपक above.

सच्चरितपरित्राण by वीरराघव of वाधूलगोत्र on the duties of वैष्णवs. Mentions स्मृतिरत्नाकर.

सच्चरितरक्षा by वेङ्कटनाथ on शङ्खचक्रधारण, ऊर्ध्वपुण्ड्रधारण and भगवन्निवेदितोपयोग (३ प्रकरणs).

सच्चरितरक्षा by रामानुजाचार्य.

C. सच्चरित्रसारदीपिका by himself.

सच्चरितसुधानिधि by वीरराघव (नैध्रुव), who bows to several teachers of the विशिष्टाद्वैत system, viz. नाथ, राममिश्र, यामुनमुनि, रामानुज, रङ्गराज, वेदान्तदेशिक, पराङ्कुश, श्रीनिवास &c.

सच्छूद्राह्निक.

सज्जनवल्लभा by जयराम- a com. on पारस्करगृह्यसूत्र ; m. in मुहूर्तदीपक of महादेव.

सत्कर्मकल्पद्रुम.

सत्कर्मचन्द्रिका.

सत्कर्मचिन्तामणि.

सत्कर्मदर्पण.

सत्क्रियाकल्पमञ्जरी Madras Govt. Mss. Cat. vol. V. p. 2212, vol. VI. p. 2308.

सत्क्रियासारदीपिका by गोपालभट्ट for वैष्णवs. He wrote हरिभक्तिविलास also. Flourished about 1500-1565 A. D. Names भवदेव, अनिरुद्ध, भीम, गोविन्दानन्द and नारायण.

सत्यव्रतस्मृति m. in कालविवेक of जीमूत०, अपरार्क, स्मृतिच०, श्राद्धतत्त्व.

सत्संप्रदायप्रदीपिका or संप्रदायप्रदीप- an account of the principal वैष्णव teachers.

सत्संप्रदायप्रदीपिका by गदाधर.

सत्स्मृतिसार by जानकीराम सार्वभौम on तिथि, प्रायश्चित्त &c. N. (new series) vol. II. p. 210.

सदाचार.

सदाचारक्रम by रामपति.

सदाचारक्रम attributed to वसिष्ठ.

सदाचारचन्द्रिका (D. C. Ms. No. 108 of 1869-70 copied in संवत् 1787 माघ, i. e. February 1731 A. D.). Inculcates कृष्णभक्ति. Mentions रूपगोस्वामी, सनातनगोस्वामी, रामार्चनचन्द्रिका, हरिभक्तिविलासटीका, हरिभक्तिसुधोदय and its टीका.

सदाचारचन्द्रोदय- Vide आचारचन्द्रोदय alias माधवप्रकाश.

सदाचारनिर्णय by अनन्तभट्ट.

सदाचारप्रकरण by शङ्कराचार्य (for योगिन्).

सदाचाररहस्य by अनन्तभट्ट, son of दाईभट्ट, composed at Benares at the desire of संग्रामसिंह, son of अमरेश, son of जयसिंह. About 1715 A. D. (vide Stein's Cat. pp. 317–318).

सदाचारविवरण by शङ्कर.

सदाचारसंग्रह by गोपालन्यायपञ्चानन.

सदाचारसंग्रह by वेङ्कटनाथ Vide under स्मृतिरत्नावलि.

सदाचारसंग्रह by शङ्करभट्ट, son of नीलकण्ठभट्ट, (I. O. Cat. p. 590 No. 1800). Probably a spurious work. In N. vol. 1. p. 103 author's name is wanting though the first verse is same as in I O. Cat. p 590.

सदाचारसंग्रह by श्रीनिवासपण्डित in three काण्डs on आचार, व्यवहार and प्रायश्चित्त.

सदाचारसमृद्धि.

सदाचारस्मृति by आनन्दतीर्थ in 40 verses.

C. by नृहरि, pupil of मध्व. Baroda O. I. No. 1884.

C. by रामाचार्य. Baroda O. I. No. 2619.

सदाचारस्मृति by नारायणपण्डित, son of विश्वनाथ. In Bik. Cat. p. 449 the work is styled ०स्मृतिटीका. So also in Stein's Cat p. 107.

सदाचारस्मृति by राघवेन्द्रयति on आह्निक (C. P. Cat. 6193).

सदाचारस्मृति by श्रीनिवास (C. P. Cat. 6192).

सदारस्मृतिव्याख्या क्षीरसिन्धु (Baroda Oriental Institute No. 1880). Mentions प्रयोगपारिजात.

सद्धर्मचन्द्रोदय m. in अहल्याकामधेनु.

सद्धर्मचिन्तामणि m. in आचारमयूख.

सद्धर्मतत्त्वाख्याह्निक by हरिप्रसाद, son of गङ्गेश of मथुरा. In 62 verses. He wrote आचारतत्त्व also.

सद्वृत्तरत्नमाला.

सनत्कुमारसंहिता m. in त्रिस्थलीसेतु and नि. सि.

संतानदीपिका. gives astrological reasons for a man's being issueless.

संतानदीपिका by केशव.

संतानदीपिका by महादेव.

संतानदीपिका by हरिनाथाचार्य.

संदर्भसूतिका com. on हारलता q. v.

संध्याकारिका by सर्वेश्वर, son of लीलाधर.

संध्यात्रयभाष्य by परशुराम (Baroda O. I. 6463). Also called द्विजकल्पलता.

संध्यादित्रह्मकर्मन्.

संध्यानिर्णय.

संध्यानिर्णयकल्पवल्ली by कृष्णपण्डित, son of रामपण्डित and लक्ष्मी in four गुच्छs. Hultzsch R. I. No. 442 extract p. 80.

संध्यापद्धति. m. in आह्निकतत्त्व of रघु.

संध्याप्रयोग N. vol. X. p. 343.

संध्यारत्नप्रदीप by आशाधरभट्ट in 3 किरणs Baroda O. I. No. 29.

संध्यावन्दनभाष्य or संध्याभाष्य by आनन्दतीर्थ.

संध्यावन्दनभाष्य by कृष्णपण्डित, son of राघवदैवज्ञ, in four chapters (BBRAS Cat. p. 237).

संध्यावन्दनभाष्य by कृष्णपण्डित, son of रामभट्ट and लक्ष्मी, and pupil of मुकुन्दाश्रम and कृष्ण. Hultzsch's R. I. p. 58. This is also called संध्यावन्दनपद्धति. Pr. in Anan. P.

संध्यावन्दनभाष्य by चौण्डपार्य, son of चिन्नयार्य and कामाम्बा (for आश्वलायनीयs); composed at request of चामुण्डि, son of भानु.

संध्यावन्दनभाष्य by तिर्मलयज्वन् or तिरुमल०.

संध्यावन्दनभाष्य by नारायणपण्डित, who composed 60 works.

संध्यावन्दनभाष्य by रामाश्रमयति, pupil of महादेव; composed at Benares in शके 1574 (1652-53 A. D.).

संध्यावन्दनभाष्य by विद्यारण्य (on ऋग्वेदिसन्ध्या and तैत्तिरीयसंध्या).

संध्यावन्दनभाष्य by वेङ्कटाचार्य (on ऋक्संध्या.)

संध्यावन्दनभाष्य by व्यास, pupil of नृसिंह. Stein's Cat. p. 256.

संध्यावन्दनभाष्य by शङ्कराचार्य ?

संध्यावन्दनभाष्य by शत्रुघ्न (Ulwar Cat. No. 1514).

संध्यावन्दनभाष्य by श्रीनिवासतीर्थ.

संध्यावन्दनमन्त्र–there are several works with this title for the followers of the different Vedas.

संध्यामन्त्रव्याख्या ब्रह्मप्रकाशिका by वनमालिमिश्र, pupil of भट्टोजि. Stein's Cat. p. 256. About 1650 A. D.

संध्यारत्नप्रदीप by आशाधरभट्ट (Baroda O. I. No. 29).

संध्यावन्दनविवरण-from the द्विजकल्पलता.

संध्याविधिमन्त्रसमूहटीका by रामानन्दतीर्थ.

संध्यासूत्रप्रवचन by हलायुध.

संन्यासकर्मकारिका.

संन्यासग्रहणपद्धति by आनन्दतीर्थ, son of जनार्दनभट्ट.

संन्यासग्रहणपद्धति by शङ्कराचार्य.

संन्यासग्रहणपद्धति attributed to शौनक.

संन्यासग्रहणरत्नमाला by भीमाशङ्करशर्मन् (Baroda O. I. 12305).

संन्यासग्राह्यपद्धति alias संन्यासप्रयोग alias सप्तसूत्री ascribed to शंकराचार्य (on rites when a person enters order of संन्यास).

संन्यासदीपिका by अग्निहोत्रिगोपीनाथ (Baroda O. I. 10057).

संन्यासदीपिका by सच्चिदानन्दाश्रम pupil of नृसिंहाश्रम (Ulwar Cat. extract 363).

संन्यासधर्मसंग्रह by अच्युताश्रम.

संन्यासनिर्णय by पुरुषोत्तम.

संन्यासनिर्णय by वल्लभाचार्य, in verse.

C by same.

C. विवरण by पुरुषोत्तम son of पीताम्बर. D. C. Ms. No. 175 of 1884-86.

C. by रघुनाथ, pupil of विट्ठलदीक्षित, BBRAS Cat. vol. II p. 327.

C. by विट्ठलेश.

संन्यासपदमञ्जरी by वरदराजभट्ट.

संन्यासपद्धति m. in नि॰ सि॰, श्राद्ध-मयूख॰

संन्यासपद्धति by अच्युताश्रम॰

संन्यासपद्धति by आनन्दतीर्थ, the founder of the माध्वमत (1119-1199 A. D). Stein's Cat. p. 318 for extract.

संन्यासपद्धति by निम्बार्कशिष्य॰

संन्यासपद्धति by ब्रह्मानन्दिन् Baroda O. I. No. 1676 is a संन्यासपद्धति following ब्रह्मानन्दीयपद्धति॰

संन्यासपद्धति by रुद्रदेव (extracted from प्रतापनारसिंह).

संन्यासपद्धति ascribed to शङ्कराचार्य (I. O. Cat. p. 521 No. 1642).

संन्यासपद्धति ascribed to शौनक (N. vol. II. p. 101).

संन्यासभेदनिर्णय॰

संन्यासरत्नावलि by पद्मनाभभट्टारक (according to माध्व tenets).

संन्यासरीति॰

संन्यासवरण by वल्लभाचार्य॰ N.vol. X. p. 178.

संन्यासविधि by विष्णुतीर्थ (Baroda O. I. 8512).

संन्यासाह्निक॰

संन्यासिपद्धति (for वैष्णवs) I. O. Cat. p. 523.

संन्यासिमरणोत्तरविधि Stein's Cat. p. 107.

संन्यासिसन्ध्या॰

संन्यासिसमाराधन॰

संन्यासिसापिण्ड्यविधि by वेदान्तरामानुज तातदास, on the ascetic's son performing सपिण्डीकरण for his father.

सन्मार्गकण्टकोद्धार by कृष्णतात (on the necessity of सपिण्डीकरण for प्रपन्न).

सन्मार्गकण्टकोद्धारखण्डन (Madras Govt. Mss. Cat. vol VI p. 2314 No. 3093).

सापिण्डनिर्णय॰

सपिण्डीकरण॰

सपिण्डीकरणखण्डन॰

सपिण्डीकरणविधि॰

सपिण्डीकरणश्राद्ध॰

सपिण्डीकरणान्तकर्म॰

सपिण्डीकरणान्वष्टका॰

सपिण्डीश्राद्ध by रघुवर (C. P. Cat. No. 6221).

सप्तपाकयज्ञभाष्य॰

सप्तपाकयज्ञशेष Divided into four प्रश्नs, each प्रश्न being divided into अध्यायs. N. vol. II. pp. 122–125.

सप्तपाकसंस्थाविधि by दिवाकर, son of महादेव ; on श्रवणाकर्म, सर्पबलि, आश्वयुजी, आग्रयण, अष्टका and पार्वणश्राद्ध॰ Names हेमाद्रि and कौस्तुभ.

सप्तमठाम्नायिक॰ vide मठाम्नायादिविचार॰

सप्तर्षिमत or-स्मृति m. in नि॰ सि॰

सप्तर्षिमतस्मृति in 36 verses (I.O. Cat. p. 402). The seven sages are नारद, वसिष्ठ, कौशिक, पैङ्गल, गर्ग, कश्यप, कण्व॰

सप्तर्षिस्मृतिसंग्रह॰

सप्तव्यसनकथासमुच्चय by सोमकीर्ति आचार्य (N. vol. VIII. p. 144).

सप्तसंस्थाप्रयोग by अनन्तदीक्षित, son of विश्वनाथ, surnamed यज्ञोपवीत.

सप्तसंस्थाप्रयोग by बालकृष्ण, son of महादेव॰

सप्तसंस्थाप्रयोग from the राजधर्मकौस्तुभ of अनन्तदेव.

सप्तसंस्थाप्रयोग from the प्रयोगरत्न of नारायणभट्ट.

सप्तसूत्रसंन्यासपद्धति. Rules for ordination of saṁnyāsins and for the ten orders (तीर्थ, आश्रम, अरण्य, गिरि, पर्वत, सागर, सरस्वती, भारती and पुरी) and account of the ten great teachers from ब्रह्मा to शंकराचार्य and the latter's disciples. N. vol. VI. p. 295.

सभापतिलक्षण.

समयकमलाकर by कमलाकर.

समयकल्पतरु by पन्तोनीभट्ट, son of लक्ष्मणभट्ट. Vide Bik. Cat. p. 451 (which gives only एकादशीनिर्णय out of it).

समयनय by विश्वेश्वर, son of दिनकर, for शम्भुराज (the Maratha king Sambhaji) in 1681.

समयनिर्णय by अनन्तभट्ट on times proper for religious rites; Ms. (N. vol. VIII. p. 205) dated śake 1602 (1680–81 A. D.).

समयनिर्णय- the 5th part of the प्रतापमार्तण्ड by रामकृष्ण, son of माधव, son of नारायण of the पराशरगोत्र. Composed at the order of king प्रताप (रुद्रदेव). About 1500–1525 A. D.

समयप्रकाश by मुकुन्दलाल.

समयप्रकाश by रामचन्द्रयज्वन्. Vide N. vol. VIII. p. 213.

समयप्रकाश by विष्णुशर्मा described as स्वराट्सम्राडग्निचित्स्थपतिमहायाज्ञिक. It is a part of a digest called कीर्तिप्रकाश; composed by order of कीर्तिसिंह, son of कनकसिंह, born in गौर family. His बिरुद्s are 'कोदण्डपरशुराममानोन्नत' which are the same as those of मदनसिंहदेव under whom मदनरत्न was compiled. It is probably this work that is mentioned by श्राद्धक्रियाकौमुदी, मलमासतत्त्व of रघु° as समयप्रकाश.

समयप्रदीप by विट्ठलदीक्षित (C. P. Cat. 6284).

समयप्रदीप by श्रीदत्त. Vide sec. 90.

C. जीर्णोद्धार by मधुसूदनठक्कुर.

समयप्रदीप by हरिहरभट्टाचार्य, composed in śake 1481 (शाके महीमङ्गलवेदचन्द्रसंख्यागते) i. e. 1559–60 A. D. Doubtful whether he was father of रघु°. N. vol. III. pp. 55–56 and Baroda O. I. No. 10120. It deals with astrological मुहूर्तs for religious rites.

समयमनोरमा (C. P. Cat. 6286).

समयमयूख or कालमयूख by नीलकण्ठ. Vide sec. 112. Pr. by Mr. Gharpure.

समयमयूख by कृष्णभट्ट.

समयरत्न by मणिराम.

समयालोक by पद्मनाभभट्ट. Vide दुर्गावतीप्रकाश.

समयोद्द्योत- part of मदनरत्न.

समरसार by रामचन्द्र, son of सूर्यदास. Deals with astrological calculations from names of belligerents &c.

C. by भरत younger brother of author. Stein's Cat. p. 174.

C. by शिवदास, son of सूर्यदास and विशालाक्षा. He calls the author his गुरु. N. II. pp. 204-206.

समस्तकालनिर्णयाधिकार.

समानप्रवरग्रन्थ- Stein's Cat. p. 107.

समावर्तनकालप्रायश्चित्त.

समावर्तनप्रयोग by श्यामसुन्दर.

समुदायप्रकरण by जगन्नाथसूरि.

समुद्रकरभाष्य on श्राद्धसूत्र m. in आह्निकतत्त्व, श्राद्धतत्त्व of रघु०.

समुद्रयानमीमांसा.

संप्रदायप्रदीप by गदद्विवेदिन्; composed at वृन्दावन in संवत् 1610 (1553-54 A. D.); in five प्रकरणs; gives परम्परा of विष्णुभक्तिमार्ग from पुरुषोत्तम, ब्रह्मा, नारद, कृष्णद्वैपायन, शुक; speaks of the तिरोधान of the path and then of वल्लभ, his son विठ्ठल, his sons गिरिधर and others who were living when work was composed; mentions the five things (वस्तुपञ्चक) on which वल्लभ dwelt (viz. गुरुसेवा, भागवतार्थ, भगवत्स्वरूपनिर्णय, भगवत्सेवा, नैरपेक्ष्य); narrates stories of कुमारपाल and हेमचन्द्र, शङ्कराचार्य and सुरेश्वर, मध्वाचार्य, रामानुज and निम्बादित्य and of birth of वल्लभ while his parents were running away from Kāśi. D. C Ms. No. 176 of 1884-86.

संबन्धगणपति by गणपति रावल, son of हरिशङ्करसूरि, on auspicious times for marriage, forms of marriage etc. About 1685 A. D.

संबन्धचूडामणि Ano.; on prohibited degrees of relationship in marriage.

संबन्धतत्त्व m. in नि. सि.

संबन्धनिर्णय by गोपालन्यायपञ्चाननभट्टाचार्य on relationship that allowed or disallowed marriage between the parties (such as सपिण्ड, समानोदक, सगोत्र, समानप्रवर, बान्धव).

संबन्धप्रदीपिका by विद्यानिधि (Baroda O. I. 10106).

संबन्धरहस्य m. in स्मृतिरत्नावली.

संबन्धविवेक by भवदेवभट्ट m. in उद्वाहतत्त्व and संस्कारतत्त्व. Vide sec. 74.

संबन्धविवेक by शूलपाणि; m. by रघु० in शुद्धितत्त्व, who mentions a परिशिष्ट thereto in संस्कारतत्त्व. Vide sec. 98 and N. (new series) vol. I preface p. x.

संबन्धविवेकपरिशिष्ट of धनञ्जय m. in उद्वाहतत्त्व and संस्कारतत्त्व (p. 891 of रघु०). This is probably a परिशिष्ट to भवदेव's work.

संबन्धव्यवस्थाविकाश or उद्वाहव्यवस्था (N. II. p. 334, different from उद्वाहव्यवस्था above).

सरटपतनशान्ति.

सरला (seems to be a भाष्य on गोभिलगृह्य) m. by रघु० in उद्वाहतत्त्व, एकादशीतत्त्व and छन्दोगवृषोत्सर्गतत्त्व.

सरस्वतीदशश्लोकी.

सरस्वतीविलास by प्रतापरुद्रदेव of the गजपति dynasty of Orissa. Vide sec. 104.

सरोजकलिका by भास्वत्कविरत्न. Contains dissertations on topics of धर्म such as श्राद्ध, आशौच, शुद्धि, गोत्र for purposes of marriage. Mitra regards it as ancient, as it names no work (N. vol. VI. p. 39).

सरोजसुन्दर or स्मृतिसार by कृष्णभट्ट. Ulwar Cat. extract No. 370. Peterson seems to be wrong in saying that सरोजसुन्दर is the author (Ulwar Cat. No. 1537).

सर्पबलि.

सर्वतीर्थयात्राविधि by कमलाकर.

सर्वदेवताप्रतिष्ठासारसंग्रह.

सर्वदेवप्रतिष्ठाकर्म.

सर्वदेवप्रतिष्ठाप्रयोग by माधवाचार्य. N. (new series) vol. III p. 219.

सर्वदेवप्रतिष्ठाविधि by a son of रामचन्द्रदीक्षित.

सर्वदेवमूर्तिप्रतिष्ठाविधि.

सर्वधर्मप्रकाश by शङ्करभट्ट, son of नारायणभट्ट. Vide धर्मप्रकाश.

सर्वधर्मप्रकाशिका of वल्लभ in 426 verses on रामभक्ति in various months and तिथिs and connected festivals and rites such as मदनोत्सव on चैत्रद्वादशी, क्षीराब्धिशयनोत्सव on आषाढशुक्लद्वादशी, मुद्राधारणविधि, चातुर्मास्यव्रतविधि (D. C. Ms. 331 of 1887–91).

सर्वपुराणसार by शङ्करानन्द.

सर्वपुराणार्थसंग्रह by वेङ्कटराय.

सर्वप्रायश्चित्तप्रयोग by अनन्तदेव.

सर्वप्रायश्चित्तप्रयोग by बालशास्त्रिन् or बालसूरि, son of शेषभट्ट, son of नारायणभट्ट कागलकर. Wrote under Tanjore king, Śarabha, son of Tulaja.

सर्वप्रायश्चित्तलक्षण.

सर्वव्रतोद्यापन by अनन्तदेव.

सर्वव्रतोद्यापनप्रयोग.

सर्वशान्ति.

सर्वशान्तिप्रयोग-quotes हेमाद्रि (Bik. Cat. p. 459).

सर्वशास्त्रार्थनिर्णय by कमलाकर. Vide BBRAS, Cat. p. 238 No. 744 (Ms. dated śake 1637) and Bik. Cat. p. 459.

सर्वसंस्कारसंग्रह m. in नि. सि.

सर्वसारसंग्रह by भट्टोजि. Between 1600–1650.

सर्वस्मृतिसंग्रह by सर्वक्रतुवाजपेययाजिन्.

सर्वाग्रयणकालनिर्णय.

सर्वाद्भुतशान्ति.

सर्वारिष्टशान्ति.

सर्वोपयुक्तकारिका– Ano.; in 14 verses on श्राद्ध.

C. Ano. (by one familiar with Marathi as he translates कोद्रव as पाकड, यावनाल as जोंधळा, राजमाप as अलसंदा). Ms. in Bhadkamkar collection. The colophon at end says that कारिकाs follow भट्टोजि's work. The first verse on तिलतर्पणनिषिद्धदिन is भौमेर्के 'भृगुजे मघागृहनिशासप्तम्यनङ्गाह्वया नन्दाजन्मदिनेषु संधियुगुले नो तर्पणं स्यात्तिलैः । नोद्वाहव्रतचौलवृद्धिषु समार्धार्धैकमासं क्रमान्नो दुष्येत्तु मृतौ महालयगयापुण्याहतीर्थादिषु ॥'.

सहगमनविधि or सतीविधान ascribed to गोविन्दराज (I. O. Cat. p. 578 No. 774). In 66 verses.

सहगमनश्राद्ध.

सहचारविधि on ceremonies performed when a wife burnt herself on her husband's pyre.

सहचारविधि or सहगमनविधि- D. C. Ms. No. 183 of 1884-86 is dated संवत् 1686.

सहस्रचण्डीविधान by कमलाकर.

सहस्रचण्डीविधि (Ulwar Cat. 1528, extract 365).

सहस्रचण्डीशतचण्डीविधान.

सहस्रचण्ड्यादिविधि by कमलाकर, son of रामकृष्ण. Refers to निर्णयसिन्धु as his own work (N. IX. pp 203-204) About 1612 A.D.

सहस्रभोजनविधि. Stein's Cat. p. 107.

सहस्रभोजनसूत्रव्याख्या by भास्करराय, son of गम्भीररायदीक्षित (Ulwar Cat. extract 28). The original sūtras are बौधायन's.

सहानुमरणविवेक by अनन्तराम विद्यावागीश, son of रामचरण न्यायालङ्कार. Mentions शुद्धितत्त्व, विवादभङ्गार्णव. About 1800 A. D. (N. vol. VII. p. 223).

सहृदय by हरि on आचार. N. vol. VII. p. 281.

सांवत्सरिकश्राद्ध.

सांवत्सरिकैकोद्दिष्टश्राद्धप्रयोग according to यजुर्वेद. N. II. p. 66.

सागर- several works are so called viz. अद्भुतसागर, दानसागर, स्मृतिसागर.

सागरधर्मामृत.

सागरसंहिता m. by हेमाद्रि II. p. 852.

साग्निकविधि rules for funeral ceremonies of agnihotrins.

सांख्यायनगृह्यसूत्र- vide शाङ्खायनगृह्यसूत्र.

सांख्यायनगृह्यसंग्रह by वासुदेव. Vide शाङ्खायन०; (pr. in Ben. S.Series).

साधनचन्द्रिका by केशवेन्द्रस्वामी on observances of वैष्णवs.

साधनीद्वादशी (Burnell's Tanj. Cat. p. 110 b.).

साधारणप्रायश्चित्तसंग्रह.

साधारणव्रतप्रतिष्ठाप्रयोग- according to यजुर्वेद (N. II. p. 632).

सापिण्डीमञ्जरी by नागेश.

सापिण्ड्यकल्पलता or-लतिका by सदाशिवदेव alias आपदेव, son of श्रीपति, son of नीलकण्ठ, in 24 verses (or 25 in some mss.), on सापिण्ड्य for marriage. He was a resident of देवालयपुर (D. C. Ms. 613 of 1882-83 copied in śake 1760). The author was pupil of विट्ठल. The work takes सपिण्ड to mean connected by particles of the same body. Vide N. (new series) vol. III preface pp. VIII-IX and p. 222 where the verses are said to be 36.

C. by नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव (pr. in सरस्वतीभवन series, 1927, with text). He was the author's grandson and pupil of नागेश. Mentions नरहरिसहर्षि, वीरमित्रोदय, सापिण्ड्यप्रदीप of his teacher नागेश, द्वैतनिर्णय.

सापिण्ड्यतत्त्वप्रकाश of **धरणीधर**, son of **रेवाधर** (Baroda O. I. 12783).

सापिण्ड्यदीपिका by **नागेश**, same as **सापिण्ड्यमञ्जरी** or **सापिण्ड्यनिर्णय**.

सापिण्ड्यदीपिका or **सापिण्ड्यनिर्णय** by **श्रीधरभट्ट** (Bhadkamkar collection). Mentions **प्रवरनिर्णय**. Probably it is this that is mentioned in **नि. सि.** He was the grand-uncle of **कमलाकर** and so flourished about 1520–1580 A. D.; D. C. Ms. 208 of A 1882–83 is called **अनुकल्प सापिण्ड्यनिर्णय** and discusses certain views of **श्रीधर** about **तृतीयकन्यापरिणयन**. D. C. Ms. 129 of 1895–98 is dated **संवत्** 1647 (1590 A. D.).

सापिण्ड्यनिर्णय by **नागोजिभट्ट**. Names **नन्दपण्डित, अनन्तदेव, गोविन्दार्णव, वासुदेवभट्ट** (Ms. in Bhadkamkar collection dated śake 1725).

सापिण्ड्यनिर्णय of **भट्टोजि**. D. C. Ms. No. 622 of 1883–84 begins '**अथ सप्तमीपञ्चमीनिर्णयः**'.

सापिण्ड्यनिर्णय by **रामकृष्ण** (C. P. Cat. Nos. 6378–80).

सापिण्ड्यनिर्णय by **रामभट्ट** (Baroda O. I. 5032).

सापिण्ड्यनिर्णय by **श्रीधरभट्ट** ; m. by **व्य. म.** The same as **सापिण्ड्यदीपिका** (D. C. Ms. No. 128 of 1895–98).

सापिण्ड्यप्रदीप of **नागेश**; m. in com. on **सापिण्ड्यकल्पलतिका**. Pr. by Mr. J. R. Gharpure.

सापिण्ड्यमीमांसा m. in **नि. सि.** probably the same as **सापिण्ड्यदीपिका** of **श्रीधर**.

सापिण्ड्यविचार by **विश्वेश्वर** alias **नागाभट्ट** (Baroda O. I. 1947).

सापिण्ड्यविषय by **गोपीनाथभट्ट**.

सापिण्ड्यसार by **धरणीधर**, son of **रेवाधर** (Baroda O. I. 12784).

सापिण्ड्यश्राद्धविधि.

सामगव्रतप्रतिष्ठा by **रघुनन्दन**.

सामगवृषोत्सर्गतत्त्व by **रघु०**. Vide **वृषोत्सर्गतत्त्व** above.

सामगाह्निक vide **छन्दोगाह्निक**.

सामगृह्यपरिशिष्ट vide **गोभिलगृह्यपरिशिष्ट**.

सामगृह्यवृत्ति by **रुद्रस्कन्द**.

सामवेदीयदशकर्म of **भवदेव** vide **कर्मानुष्ठानपद्धति** of **भवदेव** Sec. 74.

सामवेदीयसंस्कारपद्धति by **वीरेश्वर**, son of **देवादित्य**. N. (new series) vol III. p 221. About 1300 A. D.

सामान्यक्रमवृत्ति.

सामान्यप्रघट्टक (part of **त्रिस्थलीसेतु**).

सामान्यहोमपद्धति.

सायणीय– m. in **नि. सि.** This is probably the **प्रायश्चित्तसुधानिधि** of **सायण**.

सायंप्रातरौपासन.

सारग्राहकर्मविपाक. Composed by the eldest son of **काह्नडदेव**, son of **पद्मनाभ**, a **नागरब्राह्मण** and compiled in **संवत्** 1440 (1384 A.D.) at **नन्दपद्रनगर** under the patronage of **कर्णसिंह**, minister of king **दुर्गसिंह**, son of **मङ्गलभूपाल**. Author says he bases his work on **कर्मविपाक** of **मौलगिनृप** or

मौलिगि०, from which he borrowed matter of the extent of 1200 श्लोकs, while his own work extends to 4900 श्लोक units, the author borrowed 276 श्लोक units from विज्ञानेश and 500 from बौधायन. There are 55 प्रकरणs and 45 अधिकारs. Vide I. O Cat. p. 572 No. 1767, Baroda O.I.No. 9459 and 9082 and Bhandarkar's Report for 1882-83 p. 63 There are quotations from दानखण्ड and आचारदीपक. The Baroda Ms. 9082 was copied in संवत् 1496 (1439 A. D.).

सारमञ्जरी· com on. छन्दोगपरिशिष्टप्रकाश by श्रीनाथ.

सारसंग्रह vide under चाणक्यनीति·

सारसंग्रह m. in मद· पा., तिथितत्त्व, दीक्षातत्त्व, मलमासतत्त्व of रघु०, सं· कौ·

सारसंग्रह· Ano. on auspicious and inauspicious days for religious rites in 881 verses. Ms. (I. O. Cat. p. 535 No. 1679) dated संवत् 1774 (1717-18 A. D).

सारसंग्रह by मुरारिभट्ट·

सारसंग्रह by राघवभट्ट m in मलमासतत्त्व of रघु०.

सारसंग्रहदीपिका by रामप्रसाददेवशर्मन्.

सारसंग्रह by शम्भुदास·

सारसमुच्चय m. in हेमाद्रिदानखण्ड and शूलपाणि's दुर्गोत्सवविवेक.

सारसागर·

सारार्थचतुष्टय by वरदाचार्य·

सारावलि m. by अपरार्क p. 872 (on त्रिपुष्करयोग). Probably an astrological work, such as that of कल्याणवर्मन्, which is mentined even by Alberuni and so was earlier than 1000 A. D.

सारावलि· vide स्मृतिसारावलि.

सारासारविवेक·

सारोद्धार (com. on त्रिंशच्छ्लोकीविवरण) by शम्भुभट्ट.

सिंहस्थपद्धति· (on merit by bathing in गोदावरी when Jupiter is in Leo). N. vol. X. p. 348. Based on हेमाद्रि·

सिद्धान्तचिन्तामणि m. by रघु० in मलमासतत्त्व·

सिद्धान्तज्योत्स्ना by धनिराम (C. P. Cat. 6521).

सिद्धान्ततत्त्वविवेक by कमलाकर Vide तत्त्वविवेक·

सिद्धान्ततिथिनिर्णय by शिवनन्दन (C. P. Cat. 6522).

सिद्धान्तनिर्णय by रघुराम.

सिद्धान्तपीयूष by चित्रपति written for Colebrooke.

सिद्धान्तबिन्दु on श्राद्ध (Burnell's Tanj. Cat. 143 b.).

सिद्धान्तमञ्जरी vide दत्तसिद्धान्तमञ्जरी.

सिद्धान्तशिरोमणि by मोहनमिश्र.

सिद्धान्तशेखर m. in the प्रयोगरत्न of नारायणभट्ट and मठप्रतिष्ठातत्त्व of रघु०. Probably a तान्त्रिक work. Earlier than 1500 A. D.

सिद्धान्तशेखर by विश्वनाथ, son of भास्कर.

सिद्धान्तसन्दर्भ m. by रघुनन्दन in मलमासतत्त्व.

सिद्धान्तसुधोद्धार m. in स्मृतिसारोद्धार of विश्वम्भर.

सीमन्तकर्मपद्धति.

सीमन्तनिर्णय.

सुकृत्यप्रकाश by ज्वालानाथमिश्र on आचार, आशौच, श्राद्ध and असत्परिग्रह (acceptance of gifts from improper persons). N. vol. II. p. 136.

सुगतिसोपान by गणेश्वरमन्त्रिन्, son of देवादित्य. He was uncle of चण्डेश्वर. Vide p. 773 above. Author styles himself महाराजाधिराज and says he was assisted by देवादित्यसांधिविग्रहिक (his father); m. by रघु० in शुद्धितत्त्व and by रुद्रधर. About 1st half of 14th century.

सुज्ञानदुर्गोदय by विश्वेश्वर alias गागाभट्ट, son of दिनकरभट्ट, on 16 संस्कारs. Composed about 1675 A. D. (Bik. Cat. p. 475).

सुदर्शनकालप्रभा by रामेश्वरशास्त्री.

सुदर्शनभाष्य–com. of सुदर्शनाचार्य on आपस्तम्बगृह्यसूत्र; m. by भट्टोजि in चतुर्विंशतिमतव्याख्यान, नि. सि. Earlier than 1550 A. D.

C. अण्डबिला by ब्रह्मविद्यातीर्थ; m. in नि. सि.

सुदर्शनमीमांसाविवेक (Baroda O. I. 4085). Justifies तप्तचक्रादिपञ्चायुधधारण by वैष्णवs; Ms. copied in संवत् 1834.

सुधीचन्द्रिका.

सुधीमयूख.

सुधीविलोचन m. in श्राद्धप्रयोग of गोपालसूरि and in प्रयोगचन्द्रिका, in वैष्णवप्रक्रिया.

सुधीविलोचन by वैदिकसार्वभौम.

सुधीविलोचनसार.

सुन्दरराजीय m. in प्रयोगचन्द्रिका.

सुप्रभा–com. by अनन्त, son of सिद्धेश्वर, on the कुण्डमार्तण्ड of गोविन्द; composed in 1692 A. D.

सुबोधिनी प्रयोगपद्धति– pr. in Kāśī S. Series (कृष्णयजुर्वेदीया and सामवेदीया).

सुबोधिनी (होमपद्धति) by अनन्तभट्ट on the pacification of the नवग्रहs.

सुबोधिनी (com. on त्रिंशच्छ्लोकी) by अनन्त, son of कमलाकर. 1610–1660 A. D.

सुबोधिनी by महादेव.

सुबोधिनी by रत्नपाणिशर्मन्, son of सञ्जीवेश्वर. Compiled under orders of रुद्रसिंह of मिथिला. A स्मृति digest on ten संस्कारs, श्राद्ध, daily religious duties. (N. VI. p. 47).

सुबोधिनी com. on the मिताक्षरा by विश्वेश्वरभट्ट. Vide sec. 94. Text on व्यवहार and translation pr. by Mr. J. R. Gharpure.

सुबोधिनी (प्रयोगपद्धति) by शिवराम, son of विश्राम, for students of सामवेद. Mentions his own कृत्यचिन्तामणि. About 1640 A. D.

सुमन्तुधर्मसूत्र– Vide sec. 29 and Tri. Cat. of Madras Govt. Mss.

for 1919-22 pp. 5160-62 for a prose सुमन्तुधर्मसूत्र.

सुमन्तुस्मृति m. by मिताक्षरा, अपरार्क.

सूतकदीपिका- vide under त्रिंशच्छ्लोकी.

सूतकनिर्णय (also called अष्टकाशौचभाष्य on the margin). The first verse is नाम्नःप्राग्दन्तजातेरुपनयनविधेराह्नवोहस्त्रिरात्रं &c.'; Ms. in Stein's Cat. (p. 319) is dated संवत् 1466 (1409-10 A. D.).

सूतकनिर्णय of भट्टोजि, son of लक्ष्मीधर (in Bhadkamkar collection). Mentions माधव, हरदत्त, त्रिंशच्छ्लोकी.

सूतकसार.

सूतकसिद्धान्त by देवयाज्ञिक.

सूरसंक्रान्तिदीपिका by जयनारायणतर्कपञ्चानन.

सूरिसंतोष m. by रघु० in एकादशीतत्त्व and तिथितत्त्व.

सूर्यनमस्कारविधि.

सूर्यप्रकाश by हरिसामन्तराज, son of कृष्ण. A comprehensive digest on धर्मशास्त्र. Bik. Cat. p. 475 contains only व्रतखण्ड.

सूर्यादिपञ्चायतनप्रतिष्ठापद्धति by दिवाकर, son of भारद्वाज महादेव, on the installation of सूर्य, शिव, गणेश, दुर्गा and विष्णु in a temple.

सूर्यार्घ्यदानपद्धति by महादेवभट्ट.

सूर्यार्घ्यदानपद्धति by माधव, son of रामेश्वर. About 1520-1580.

सूर्यार्णवकर्मविपाक (Ulwar Cat. extract No. 293) pr. in Bombay.

सूर्योदयनिबन्ध m. in धर्मप्रवृत्ति of नारायण.

सेतुयात्राविधि.

सोदकुम्भश्राद्ध.

सोमनाथीय by सोमनाथभट्ट, son of सूरभट्ट and younger brother of वेङ्कटाद्रियज्वन्, of the मित्तल family.

सोमवारव्रतोद्यापन.

सोमवारामावास्यव्रतकालनिर्णय.

सोमशेखर (निबन्ध) m. in मलमासतत्त्व of रघु०. सरस्वतीविलास p. 422 (Mysore ed.) quotes सोमशेखर on दायभाग.

सौभाग्यकल्पद्रुम by अच्युत (Baroda O. I. 1903.).

स्त्रीधननिर्णय.

स्त्रीधनप्रकरण.

स्त्रीधर्मकमलाकर of कमलाकरभट्ट, m. in विवादताण्डव.

स्त्रीधर्मपद्धति by त्र्यम्बक.

स्त्रीपुनरुद्वाहखण्डनमालिका by राघवेन्द्र.

स्त्रीशूद्रदिनचर्या.

स्थालीपाक (आपस्तम्बीय).
 " (आश्वलायनीय).

स्थालीपाकनिर्णय.

स्थालीपाकप्रयोग (आश्वलायनीय).

स्थालीपाकप्रयोग by कमलाकर. N. (new series) vol. III. p. 236.

स्थालीपाकप्रयोग by नारायण.

स्थावरप्राणप्रतिष्ठा.

स्थिरलिङ्गप्रतिष्ठा.

स्नानविधिसूत्रपरिशिष्ट or स्नानसूत्र or त्रिकण्डिकासूत्र by कात्यायन. C. स्नानसूत्रपद्धति by कर्क.

C. स्नानसूत्रदीपिका by गोपीनाथ, son of महादेव.

CC. by कृष्णनाथ.

C. by छाग याज्ञिकचक्रचूडाचिन्तामणि.

C. by त्रिमल्लतनय (केशव ?).

C. by महादेवद्विवेदिन् (N. vol. VII. p. 304).

C. स्नानपद्धति or स्नानविधिपद्धति by याज्ञिकदेव.

C. स्नानसूत्रपद्धति by हरिजीवनमिश्र. Says that he follows in this work his भाष्य.

C. स्नानव्याख्या and पद्धति by अग्निहोत्रिहरिहर.

स्मार्तकर्मानुष्ठानक्रमविवरण by चण्डूक. (Baroda O. I. 296 dated संवत् 1593).

स्मार्तकुतूहल.

स्मार्तगङ्गाधरी by गङ्गाधर (C. P. Cat. No. 6710).

स्मार्तदिनमणि (Mysore Govt. Mss. Cat. p. 75).

स्मार्तदीपिका Ano.; follows आश्वलायन. Burnell's Tanj. Cat 139a

स्मार्तपदार्थसंग्रह from प्रयोगपद्धति of गङ्गाधर.

स्मार्तपदार्थानुक्रमणिका by द्वैपायनाचार्य (Baroda O. I. 6986).

स्मार्तपरिभाषा m. in सन्ध्याभाष्य of कृष्णपण्डित.

स्मार्तप्रदीपिका (Mysore Govt. Mss. Cat. p. 75).

स्मार्तप्रयोग by बोपण्णभट्ट.

„ (हिरण्यकेशीय).

C. वैजयन्ती.

स्मार्तप्रयोगकारिका.

स्मार्तप्रायश्चित्त by तिप्पाभट्ट, son of रामभट्ट, son of बालम्भट्ट, surnamed गह्वर.

स्मार्तप्रायश्चित्तप्रयोग or प्रायश्चित्तोद्धार by दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काळे in Marathi). He was daughter's son of रामकृष्ण, father of कमलाकरभट्ट. About 1660-1680 A. D. (BBRAS. Cat. p. 238 No. 745).

स्मार्तप्रायश्चित्तविनिर्णय by वेङ्कटाचार्य.

स्मार्तप्रायश्चित्तोद्धार- same as स्मार्तप्रायश्चित्तप्रयोग and प्रायश्चित्तोद्धार of दिवाकर.

स्मार्तमार्तण्डप्रयोग by मार्तण्डसोमयाजिन्.

स्मार्तव्यवस्थार्णव of रघुनाथसार्वभौम, son of मथुरेश, composed at the order of king रत्नेश्वरराय, in śake 1583 (i. e. 1661-62 A. D.). Divided into sections on तिथि, संक्रान्ति, आशौच, द्रव्यशुद्धि, अधिकारि, प्रायश्चित्त, उद्वाह, दाय. (D. C. Ms. No. 305 of 1886-92 on तिथि, N. II. p. 76 on उद्वाह, N. I. p. 284 on दाय).

स्मार्तसमुच्चय of नन्दपण्डित, son of देवशर्मन्. Vide sec. 110 p. 924 Refers to दत्तकमीमांसा as his.

स्मार्तस्फुटपद्धति of नारायणदीक्षित. (C. P. Cat. No. 6717).

स्मार्ताण्डविला.

स्मार्ताधानपद्धति by गोविन्द.

स्मार्ताधानप्रयोग of पीताम्बर, son of काश्यपाचार्य. (BBRAS. Cat. p. 239 No. 747). Mentions मदनरत्न. Vide under धर्मार्णव. Between 1500 and 1675 A. D.

स्मार्तानुष्ठानपद्धति of अनन्तभट्ट, son of विश्वनाथ. Also styled अनन्तभट्टी. A manual of intiatory rites with the prayers required therein. Vide under प्रयोगरत्न. According to आश्वलायन. (I. O. Cat. p. 515).

स्मार्तोपासनपद्धति from the प्रयोगरत्न.

स्मार्तोल्लास by शिवप्रसाद, son of श्रीनिवास of पुष्करपुर (Baroda O. I. 11958). Ms. dated शके 1610. Mentions मदनरत्न, टोडरानन्द. Between 1580–1680 A. D. On आधानकाल, मुहूर्तविचार, duties of अग्निहोत्रि, on difficult points about रजस्वला &c.

स्मृतिकदम्ब by कञ्चं येल्लुभट्ट Hultzsch R. I. No. 657.

स्मृतिकल्पद्रुम by शुक्ल ईश्वरनाथ.
C. by author. Stein's Cat. p. 108.

स्मृतिकोशदीपिका by तिम्मणभट्ट (Baroda O. I. 2008 on आह्निक only)

स्मृतिकौमुदी by देवनाथठक्कुर. A digest on चातुर्वर्ण्य, आचार, आह्निक, संस्कार, श्राद्ध, आशौच, दायभाग, व्रत, दान, उत्सर्ग. (N. vol. V. p. 237).

स्मृतिकौमुदी by मदनपाल. Sec. 94 pp. 798–99. Also styled शूद्रधर्मोत्पलद्योतिनी.

स्मृतिकौमुदी by रामकृष्णभट्टाचार्य (N. VI. p. 140).

स्मृतिकौमुदीटीका by कृष्णनाथ.

स्मृतिकौस्तुभ of अनन्तदेव. Sec. 114. Divided into 12 दीधितिs.

स्मृतिकौस्तुभ by वेङ्कटाद्रि. Vide आशौचनिर्णय.

स्मृतिग्रन्थराज by सार्वभौम.

स्मृतिचन्द्र m. in संस्कारमयूख of सिद्धेश्वर.

स्मृतिचन्द्र by भवदेवन्यायालङ्कार, son of हरिहर, composed in 1720–22 A. D and divided into 16 कलाs on तिथि, व्रत, संस्कार, आह्निक, श्राद्ध, आचार, प्रतिष्ठा, वृषोत्सर्ग, परीक्षा, प्रायश्चित्त, व्यवहार, गृहयज्ञ, वेश्मभू, मलिम्लुच, दान, शुद्धि. Mentions श्रीदत्त and संवत्सरप्रदीप. Imitates रघु॰.

स्मृतिचन्द्रिका by आपदेवमीमांसक. On काल, मलमास, व्रत, आह्निक, विवाह and other संस्कारs, स्त्रीधर्म, आश्रमधर्म, अन्त्येष्टि, आशौच, श्राद्ध. (N. VI. p. 301).

स्मृतिचन्द्रिका by कुबेर (m. in दत्तकचन्द्रिका).

स्मृतिचन्द्रिका by केशवादित्यभट्ट (Bik. Cat. 465). This entry is wrong, as the introductory verses and the verses at the end show that this is the same as देवण्णभट्ट's work.

स्मृतिचन्द्रिका by देवण्णभट्ट, son of केशवादित्यभट्ट. Sec. 86 (pr. by Mr. Gharpure and in Mysore G. O. L. Series).

स्मृतिचन्द्रिका by वामदेवभट्टाचार्य (N. IX. p. 137).

स्मृतिचन्द्रिका by वैदिकसार्वभौम.

स्मृतिचन्द्रिका by शुकदेवमिश्र, son of विठ्ठलमिश्र. On तिथिनिर्णय, शुद्धि, आशौच, व्यवहार. (I. O. Cat. p. 471).

„ Ano. (N. vol. VIII. p. 153).

स्मृतिचन्द्रोदय by गणेशभट्ट (C P. Cat. Nos. 6723-24).

स्मृतिचरण by भवानीशङ्कर.

स्मृतिचिन्तामणि by गङ्गादित्य or गङ्गाधर, son of गोपीनाथमिश्र. Mentions कल्पतरु, कामधेनु, हेमाद्रि, मदनरत्न, and is mentioned in नृसिंहप्रसाद (I. O. Cat. p. 444 on व्यवहार, which is 2nd परिच्छेद). About 1450-1500.

स्मृतिचिन्तामणिसंग्रह (Tri. Cat. of Madras Govt. Mss. for 1919-22 p. 4978 on आह्निक).

स्मृतिचूडामणि or- मणिसंग्रह of वरदाचार्य, of the वात्स्यगोत्र.

स्मृतितत्त्व of रघुनन्दन. It is the name of his digest containing 28 तत्त्वs. Sec. 107.

स्मृतितत्त्वप्रकाश by श्रीदेव.

स्मृतितत्त्वविनिर्णय or व्यवस्थार्णव by रामभद्र, son of श्रीनाथ आचार्यचूडामणि. Mentions शूलपाणि 1500-1550 A. D. N. (new series) I. p. 413.

स्मृतितत्त्वविवेक by वर्धमानमहामहोपाध्याय, son of भवेश and गौरी and judge at the court of भैरवेन्द्र of मिथिला. About 1450-1500 A. D. On आचार, श्राद्ध, शुद्धि and व्यवहार. N. vol. V. p. 184.

स्मृतितत्त्वसार (B. O. Cat. vol. I No. 440).

स्मृतितत्त्वामृत of वर्धमान, son of भवेश and गौरी. N. vol. VI. p. 12 contains शान्तिकपौष्टिकाञ्जलि. Dealing with rites for propitiating adverse deities and portents and for consecrating works of public utility. N. vol. VI. p. 57 is styled तत्त्वामृतसारोद्धार (व्यवहाराञ्जलि) and in the concluding verses वर्धमान says that he composed four कुसुमs on आचार, श्राद्ध, शुद्धि and व्यवहार. So स्मृतितत्त्वविवेक and °तत्त्वामृ° are the same. It was completed under राम, son of भैरवेन्द्र.

स्मृतिदर्पण m. in श्राद्धकल्पलता नृसिंहप्रसाद, शूद्रकमलाकर, विधानपारिजात. Earlier than 1500 A.D.

स्मृतिदर्पण (Baroda O. I. No. 10916 is an incomplete Ms. in 598 verses). Names 36 स्मृतिकारs, कलिवर्ज्य (such as पुनर्विवाह).

स्मृतिदीपिका m. in सं. कौ., संस्कारमयूख of सिद्धेश्वर. Earlier than 1650 A. D.

स्मृतिदीपिका of वामदेव उपाध्याय on times for श्राद्ध and other rites (N. vol. V. p. 157 and vol. VII. p. 125).

स्मृतिदुर्गभञ्जन by चन्द्रशेखर - vide दुर्गभञ्जन.

स्मृतिनवनीत of वृषभाद्रिनाथ, son of नारसिंह, pupil of रामचन्द्र and श्रीनिवास.

स्मृतिनिबन्ध by नृसिंहभट्ट. An extensive digest on धर्मलक्षण, वर्णाश्रमधर्म, विवाहादिसंस्कार, सापिण्ड्य, आह्निक, आशौच, श्राद्ध, दायभाग, प्रायश्चित्त (N. vol. VIII p. 174).

स्मृतिपरिभाषा by वर्धमानमहामहोपाध्याय; contains general rules regarding ceremonial observances and proper seasons for them and on स्नान, ग्रहण, तिथिद्वैध, दान &c. Names स्मृतिमहार्णव, हरिहरमिश्र; m. in एकादशीतत्त्व of रघु०. About 1450-1500 A. D.

स्मृतिप्रकाश by भास्करभट्ट or हरिभास्करभट्ट, son of आयाजिभट्ट (or आपाजि-), son of हरिभट्ट (Bik. Cat. p. 467 deals with portion on श्राद्ध).

स्मृतिप्रकाश by वासुदेव रथ (one facsicule pr. in B. I. Series) on कालनिरूपण, संवत्सर, संक्रान्ति. Mentions माधवाचार्य and विद्याकरवाजपेयी. Later than 1500 A. D.

स्मृतिप्रदीप m. by हेमाद्रि (काल० p. 355).

स्मृतिप्रदीप by चन्द्रशेखरमहोमहोपाध्याय on तिथि, आशौच, श्राद्ध.

स्मृतिप्रदीपिका- vide धर्मदीपिका of चन्द्रशेखरवाचस्पति.

स्मृतिप्रदीपिका m. by भट्टोजि in his com. on चतुर्विंशतिमत.

स्मृतिप्रामाण्यवाद.

स्मृतिभास्कर m. by स्मृतिच०, प्रयोगपारिजात of नृसिंह, धर्मप्रवृत्ति, नृसिंहप्रसाद. Madras Govt. Mss. Cat. vol. V. p. 2043 Nos. 2786-87 contains portions on यतिधर्म and शूद्रधर्म from a स्मृतिभास्कर.

स्मृतिभास्कर by नीलकण्ठ (N. vol. V. p. 108). From the introductory verses it appears to be the शान्तिमयूख of नीलकण्ठ.

स्मृतिभूषण by कोनेरिभट्ट, son of केशव. A digest of rituals for माध्व followers.

स्मृतिमञ्जरी by कालीचरणन्यायालङ्कार.

स्मृतिमञ्जरी by गोविन्दराज. Sec. 77 pp. 659-61.

स्मृतिमञ्जरी by रत्नधरमिश्र.

स्मृतिमञ्जरी Ano. (D. C. Ms. No. 184 of 1884-86 on श्राद्ध).

स्मृतिमञ्जूषा m. in कालादर्श, स्मृतिसार of हरिनाथ, छन्दोगाह्निक of श्रीदत्त. Earlier than 1300 A. D.

स्मृतिमहाराज by कृष्णराज (Baroda O. I. No. 8023). It mentions मदनरत्न. Begins with गोदान and ends with मूर्तिप्रतिष्ठापन. It is styled शूद्रपद्धति also.

स्मृतिमहार्णव or स्मृतिमहार्णवप्रकाश m. by हेमाद्रि. Vide महार्णव and pp. 654-55 above.

स्मृतिमहोदधि by परमानन्दघन, pupil of चिदानन्दब्रह्मेन्द्रसरस्वती.

स्मृतिमीमांसा by जैमिनि, m. by अपरार्क p. 206. A स्मृतिमीमांसा is m. in कालविवेक of जीमूतवाहन, in the स्मृतिरत्नाकर of वेदाचार्य, by हेमाद्रि in व्रतखण्ड and परिशेषखण्ड and by नृसिंहप्रसाद.

स्मृतिमुक्ताफल of वैद्यनाथदीक्षित. A very popular स्मृति digest in southern India. Printed several times in Southern India at

Chidambaram, 1908, Kumbhakonam &c. On वर्णाश्रमधर्म, आह्निक, आशौच, श्राद्ध, द्रव्यशुद्धि, प्रायश्चित्त, व्यवहार, काल. About 1600 A. D.

स्मृतिमुक्ताफलसंग्रह by चिदम्बरेश्वर.

स्मृतिमुक्तावली of कृष्णाचार्य, son of कुमारनृसिंहभट्ट, son of विजयीन्द्रभट्ट; in 10 प्रकरणs.

स्मृतिरत्न m. by कालादर्श, सं. कौ., संस्कारमयूख of सिद्धेश्वर.

स्मृतिरत्न of रघुनाथभट्ट. Ms. (N. VII. p. 253) is dated शके 1699.

स्मृतिरत्नकोश.

स्मृतिरत्नमहोदधि by श्रीपरमानन्दघन, pupil of चिदानन्दब्रह्मेन्द्रसरस्वती. Contains षट्कर्मविचार, आचार, आशौच &c. Quotes माधवीय. (Vide Madras Govt. Mss. Cat. pp. 2055–57 Nos. 2302-4).

स्मृतिरत्नविवेक m. by चण्डेश्वर and by रुद्रधर in his श्राद्धविवेक. Earlier than 1300 A. D.

स्मृतिरत्नाकर by तातयार्य (Baroda O. I. 9919).

स्मृतिरत्नाकर by ताम्रपर्णाचार्य.

स्मृतिरत्नाकर by भट्टोजि (on प्रायश्चित्त and आशौच). Vide Mad. Govt. Mss. Cat. vol. V. p. 2059 No. 2806.

स्मृतिरत्नाकर by विठ्ठल, son of केशव, a resident of विदुरपुर. Burnell's Tanj. Cat. p. 135a. From the place of residence and contents, it appears that this is the same as the preceding.

स्मृतिरत्नाकर by विष्णुभट्ट, son of केशव, residing at विदुरपुर; on आह्निक, 16 संस्कारs, संक्रान्ति, ग्रहण, दान, तिथिनिर्णय, प्रायश्चित्त, आशौच, नित्यनैमित्तिक (vide D. C. Ms. No. 52 of 1866–68). Bik. Cat. p. 467 gives शिवभट्ट as father's name.

स्मृतिरत्नाकर by वेङ्कटनाथ, son of श्रीरङ्गनाथाचार्य, son of सरस्वतीवल्लभ, surnamed वैदिकसार्वभौम. आह्निक portion pr. Lakṣmīveṅkateśvara Press at Kalyan. Mentions विज्ञानेश्वर, स्मृतिच०, अखण्डादर्श, माधवीय, स्मृतिसारसमुच्चय and इतिहाससमुच्चय. Also called सदाचारसंग्रह.

स्मृतिरत्नाकर by वेदाचार्य in 15 chapters on नित्यनैमित्तिकाचार, गर्भाधानादिसंस्कार, तिथिनिरूपण, श्राद्ध, शान्ति, तीर्थयात्रा, भक्ष्याभक्ष्य, व्रत, प्रायश्चित्त, आशौच, अन्त्येष्टिकर्म; written under patronage of कामरूप king. Quotes भवदेव (On प्रायश्चित्त), जीमूतवाहन, स्मृतिमीमांसा, स्मृतिसमुच्चय, आचारसागर, दानसागर, महार्णव. It is this that is probably m. in यजुर्वेदिश्राद्धतत्त्व of रघु०. Between 1250-1500 A. D. I. O. Cat. pp. 473-474, N. VII. 45 (the colophon says that the प्रायश्चित्त section is the 18th परिच्छेद).

स्मृतिरत्नावलि m. in नृसिंहप्रसाद, अन्त्येष्टिपद्धति of नारायणभट्ट, नि. सि., शुद्धिचन्द्रिका of नन्दपण्डित.

स्मृतिरत्नावलि by मधुसूदनदीक्षित, son of महेश्वर. (Bik. Cat. p. 467 contains श्राद्ध portion only).

स्मृतिरत्नावलि by **रामनाथविद्यावाचस्पति**. Composed in 1657 A.D.; vide under **दायभागविवेक**. Stein's Cat. p. 109.

स्मृतिरत्नावलि by **वेचुराम**. N. VII. p. 228.

स्मृतिरहस्य.

स्मृतिविवरण by **आनन्दतीर्थ** Same as **सदाचारस्मृति**.

स्मृतिविवेक by **मेधातिथि** Sec. 64 pp. 582–83.

स्मृतिविवेक by **शूलपाणि**. Sec. 98.

स्मृतिव्यवस्था by **चिन्तामणि न्याय वागीशभट्टाचार्य** of **गौडदेश**; Ms. of **शुद्धयादिव्यवस्था** (N. IV. 130) dated śake 1610 (1688–89 A. D.).

स्मृतिव्यवस्थार्णव (B. O. Mss. Cat. vol. I. No. 433).

स्मृतिशेखर or **कस्तूरिस्मृति** by **कस्तूरि**, son of **नागय**, on **आचार**. (Burnell's Tanj. Cat. 136a .

स्मृतिसंस्कारकौस्तुभ. Probably the same as **संस्कारकौस्तुभ** of **अनन्तदेव**.

स्मृतिसंक्षेप by **नरोत्तम** on **आशौच**, **सहमरण**, **षोडशदान**. N. (new series) vol. II p. 225 and vol. I. p. 414.

स्मृतिसंक्षेपसार by **रमाकान्तचक्रवर्तिन्**, son of **मधुसूदनतर्कवागीश**. On **उद्वाह**, **उद्वाहकाल**, **गोत्र**, **प्रवर**, **सपिण्ड**, **समानोदक** &c. N. (new series) vol. II. p. 225.

स्मृतिसंग्रह or **संग्रह**. Vide sec. 55

स्मृतिसंग्रह.

(1) by **छलारि नारायण**, m. by his son in **स्मृत्यर्थसागर**.

(2) by **दयाराम**.

(3) by **नीलकण्ठ** (D. C. Ms. No. 373 of 1875–76).

(4) by **रामभद्रन्यायालङ्कारभट्टाचार्य** of **नवद्वीप** on **अनध्याय**, **तिथि**, **प्रायश्चित्त**, **शुद्धि**, **उद्वाह**. **सापिण्ड्य**. Also called **व्यवस्थाविवेचन** or **व्यवस्थासंक्षेप**.

(5) attributed to **सायण** and **माधव**.

स्मृतिसंग्रह by **वाचस्पति**.

स्मृतिसंग्रह by **विद्यारण्य** (Hultzsch R. I. No. 591.).

स्मृतिसंग्रह alias **विद्यारण्यसंग्रह** (in margin)– a large work in 7000 **ग्रन्थ** (Baroda O. I. 11248).

स्मृतिसंग्रह by **वेङ्कटेश**. Is it same as **स्मृतिरत्नाकर** of **वेङ्कटनाथ** ?

स्मृतिसंग्रह by **हरदत्त**.

स्मृतिसंग्रह- same as **परमेश्वरीदासाब्धि**.

स्मृतिसंग्रह on **व्यवहार** (Cal. S. College Ms. Cat. vol. II. p. 137 No. 141).

स्मृतिसंग्रहरत्नव्याख्यान– a com. on **चतुर्विंशतिमत** by **रामचन्द्र**, son of **नारायणभट्ट** (I. O. Cat. p. 475). Seems to be the same as **भट्टोजि**'s com. on **चतुर्विंशतिमत**.

स्मृतिसंग्रहसार of **महेशपञ्चानन**, founded on **रघुनन्दन**'s **स्मृतितत्त्व**. N. VI. p. 235.

स्मृतिसमुच्चय (Ms. in Bombay University Library) in about 500

verses on आह्निक, शौच, स्नान, एकादशी &c. Quotes गरुडपुराण.

स्मृतिसमुच्चय (from आचारतिलक or लघ्वाचारतिलक) in 321 verses on दन्तधावन, स्नान, संध्या, daily duties श्राद्ध, एकादशी &c. (Baroda O. I. No. 7331).

स्मृतिसमुच्चय of विश्वेश्वर. It is said in JBORS for 1927 parts III-IV p. VII that it is this work that is m. in कालविवेक of जीमूत०, हेमाद्रि (कालनिर्णय) III. 2. 686, दिव्यतत्त्व of रघु०, तिथिविवेक of शूलपाणि.

स्मृतिसरोजकलिका by विष्णुशर्मन् in 8 sections (खण्डs) on स्नान, पूजा, तिथि, श्राद्ध, सूतक, दान, यज्ञ, प्रायश्चित्त. Enumerates 28 स्मृतिकारs by name (vide Tri. Cat. Madras Govt. Mss. for 1919-22 p. 4360 No. 2997).

स्मृतिसरोजसुन्दर or **स्मृतिसार**. Vide सरोजन्दर.

स्मृतिसर्वस्व by नारायण of कृष्णनगर in the Hughli District (I. O. Cat. p. 448). Earlier than 1675 A. D. He speaks of a क्षयमास as yet to occur in śake 1603 (1681 A. D.).

स्मृतिसागर by कुल्लूकभट्ट; vide गोविन्दार्णव; m. in शूलपाणि's दुर्गोत्सवविवेक, शुद्धिकौमुदी of गोविन्दानन्द, प्रायश्चित्ततत्त्व of रघु०.

स्मृतिसागरसार m. in प्रायश्चित्तसंग्रह of नारायणभट्ट and in मलमासतत्त्व of रघु०.

स्मृतिसार by केशवशर्मन् in 1359 verses on rites to be performed on several तिथिs.

स्मृतिसार by नारायण.

स्मृतिसार by महेश On impurity due to birth and death. N. vol. III. p. 48.

स्मृतिसार by मुकुन्दलाल.

स्मृतिसार by याज्ञिकदेव in 311 verses culled from स्मृतिs on दायभाग, श्राद्ध, यज्ञोपवीत, मलमास, आचार, स्नान, शुद्धि, सापिण्ड्य, आशौच D. C. Ms. No. 181 of 1895-1902 is dated संवत् 1652 (1595-96 A. D.).

स्मृतिसार by यादवेन्द्रभट्ट on the performance of festivals and rites on certain तिथिs such as कृष्णजन्माष्टमी रामनवमी, and on दुर्गोत्सव, श्राद्ध, आशौच, प्रायश्चित्त; m. in धर्मप्रवृत्ति. I O. Cat. p. 477; N. vol. IV. p. 213 (Ms. dated śake 1619).

स्मृतिसार by श्रीकृष्ण.

स्मृतिसार by हरिनाथ. Sec. 92. The work is also called स्मृतिसारसमुच्चय.

स्मृतिसार or आशौचनिर्णय- a com. on a work by वेङ्कटेश

स्मृतिसारटीका by कृष्णनाथ.

स्मृतिसारप्रदीप m. by रघुनन्दन.

स्मृतिसारव्यवस्था by विद्यारत्नस्मार्तभट्टाचार्य.

स्मृतिसारसंग्रह by कृष्णभट्ट,

स्मृतिसारसंग्रह by चन्द्रशेखरवाचस्पति.

स्मृतिसारसंग्रह by पुरुषोत्तमानन्द, pupil of परमहंसपूर्णानन्द on

आह्निक, शौच, स्नान, त्रिपुण्ड्र, क्रम-संन्यास, श्राद्ध, विरजाहोम, स्त्रीसंन्यासविधि, क्षौरपर्वनिर्णय, यतिपार्वणश्राद्ध.

स्मृतिसारसंग्रह by महेश. Vide व्यवस्थासारसंग्रह.

स्मृतिसारसंग्रह by याज्ञिकदेव. Seems to be same as स्मृतिसार with additions. Here the verses are 459. Vide D. C. Ms. 344 of 1886-92.

स्मृतिसारसंग्रह by वाचस्पति ; mentions रघु० (I. O. Cat. p. 450).

स्मृतिसारसंग्रह by विद्यानन्दनाथ.

स्मृतिसारसंग्रह by विश्वनाथ. Mentions विज्ञानेश्वर, कल्पतरु, विद्याकरपद्धति. (Tri. Cat. of Madras Govt. Mss. for 1919-22 p. 4264 No. 2944).

स्मृतिसारसंग्रह by वेङ्कटेश.

स्मृतिसारसंग्रह by वैद्यनाथ.

स्मृतिसारसमुच्चय on domestic observances; gives extracts from 28 sages on शौच, ब्रह्मचारि, आचार, दान, द्रव्यशुद्धि, प्रायश्चित्त. Vide I. O. Cat. p. 477 No. 1556 and Ulwar Cat. extract 372, where it is said to have been compiled by धर्मशास्त्ररुचि (a lover of धर्मशास्त्र).

स्मृतिसारसमुच्चय by हरिनाथ. Same as स्मृतिसार above

स्मृतिसारसर्वस्व by वेङ्कटेश. Same as आशौचनिर्णय by वेङ्कटेश.

स्मृतिसारसागर m. in तिथितत्त्व of रघु०.

स्मृतिसारावलि m. in नि. सि.

स्मृतिसारोद्धार vide चक्रनारायणीयनिबन्ध. Pr. at Benares.

स्मृतिसिद्धान्तसंग्रह by इन्द्रदत्त उपाध्याय.

स्मृतिसिद्धान्तसुधा by रामचन्द्रबुध, a com. on अघपञ्चषष्टि.

स्मृतिसिन्धु by नन्दपण्डित. Vide sec. 110.

स्मृतिसिन्धु by श्रीनिवास, pupil of कृष्ण (Burnell's Tanj. Cat. p. 135a) for वैष्णवs.

स्मृतिसुधाकर of वर्षकृत्यनिबन्ध by ओझाशङ्कर, son of सुधाकर. N. vol IV p. 271.

स्मृतिसुधाकर of शङ्करमिश्र. About 1600 A. D. (JBORS for 1927 parts III-IV p. X).

स्मृत्यधिकरण.

स्मृत्यर्थनिर्णय (on व्यवहार).

स्मृत्यर्थरत्नाकर alias स्मृत्यर्थसार.

स्मृत्यर्थसागर by छलारि नृसिंहाचार्य, son of नारायण. Based on मध्वाचार्य's सदाचारस्मृति; divided into four तरङ्गs on आह्निक, काल, आशौच and शुद्धि (Vide Bhandarkar's Report for 1883-84 p. 52 and BBRAS Cat. p. 239 No. 748 and Aufrecht's Oxf. Cat. 285 b.). He says मध्वाचार्य was born in śake 1120. Mentions कमलाकर and स्मृतिकौस्तुभ, Later than 1675 A. D.

स्मृत्यर्थसार by नीलकण्ठाचार्य (C. P. Cat. No 6733.)

स्मृत्यर्थसार by मुकुन्दलाल.

स्मृत्यर्थसार by श्रीधर. Sec. 82.

स्मृत्यर्थसारसमुच्चय (Baroda O. I. 4088) summaries of the

views of 28 sages are given on शौच, आचमन, दन्तधावन, &c.; Ms. dated संवत् 1743. The 28 sages are मनु, याज्ञवल्क्य, विश्वामित्र, अत्रि, कात्यायन, वसिष्ठ, व्यास, उशनस्, बौधायन, दक्ष, शङ्ख, लिखित, आपस्तम्ब, अगस्त्य, हारीत, विष्णु, गोभिल, सुमन्तु, मनुस्वायंभुव, गुरु, नारद, पराशर, गर्ग, गौतम, यम, शातातप, अङ्गिरस, संवर्त.

स्मृत्यालोक (B. O. Mss. Cat. vol. I. No. 449).

स्वत्वरहस्य or स्वत्वविचार by अनन्तराम. On ownership of property.

स्वत्ववाद (Tri. Cat. Madras Govt. Mss. for 1919-22 p. 4782).

स्वत्वविचार N. (new series) vol. II. p. 226.

स्वत्वव्यवस्थार्णवसेतुबन्ध by रघुनाथसार्वभौम, in 6 परिच्छेदs on विभागनिरूपण, स्त्रीधन, स्त्रीधनाधिकारि, अपुत्रधनाधिकार.

स्वर्गवाद on स्वर्गवाद, प्रतिष्ठावाद, सपिण्डीकरणवाद. N. (new series) vol. II, p. 229.

स्वर्गसाधन by रघुनन्दनभट्टाचार्य. Appears to be different from the great रघुनन्दन. On श्राद्धाधिकारि, अन्त्येष्टिपद्धति, आशौचनिर्णय, वृषोत्सर्ग, षोडशश्राद्ध, पार्वणश्राद्ध &c. N. (new series) vol. I. p. 417.

स्वस्तिवाचनपद्धति by जीवराम.

हनुमत्प्रतिष्ठा.

हयशीर्षपञ्चरात्र a वैष्णव work concerned with the consecration of images of gods and building temples; m. by रघु०, नि. सि. and हलायुध in पुराणसर्वस्व.

हरितालिकाव्रतनिर्णय.

हरितोषण by वेदान्तवागीशभट्टाचार्य.

हरिदिनतिलक (on एकादशी fast) by चण्डमारुतस्वामिन्.

हरिदिनतिलक by वेदान्तदेशिक. C. (vide Cat. of Madras Govt. Mss vol. VI. p. 2368 No. 3153). According to it the author वेदान्तदेशिक flourished after स्मृतिच०, हेमाद्रि, कालादर्श and कालनिर्णय and held that the views of all these were अशास्त्र and आसुर.

हरिपूजापद्धति by आनन्दतीर्थ भार्गव. Stein's Cat. p. 109.

हरिभक्ति m. by रघु० in आह्निकतत्त्व and एकादशीतत्त्व.

हरिभक्तिकल्पलता by विष्णुपुरी m. in कृष्णभक्तिकल्पवल्ली.

हरिभक्तिकल्पलतिका by कृष्णसरस्वती divided into 14 स्तबकs.

हरिभक्तिदीपिका by गणेश. N. vol. V. pp. 189-190.

हरिभक्तिभास्कर (सद्वैष्णवसारसर्वस्व) by भुवनेश्वर, son of भीमानन्द, in 12 प्रकाशs; composed in संवत् 1884.

हरिभक्तिरसायन.

हरिभक्तिरसायनसिन्धु.

हरिभक्तिरहस्य.

हरिभक्तिलता.

हरिभक्तिविलास by गोपालभट्ट, pupil of प्रबोधनानन्द. He was ordered to write this work by चैतन्य; vide under भगवद्भक्तिविलास. Composed about 1562 A. D.; m. by रघुनन्दन.

हरिभक्तिविलास (लघु) by रूपगोस्वामिन्.

C. by सनातनगोस्वामिन्, m. in

वैष्णवतोषिणी. Vide N. vol. VI. pp. 190-93 for an account of his family.

हरिभक्तिसार.

हरिभक्तिसुधोदय. C. m. by सदाचारचन्द्रिका.

हरिवंशविलास by नन्दपण्डित, divided into कौतुकs on आह्निक, कालनिर्णय, दान, संस्कार. Vide sec. 110.

हरिवासरनिर्णय by व्यङ्कटेश (Baroda O. I. 8793).

हरिहरदीक्षितीय.

हरिहरपद्धति by हरिहर. The same as is appended to his भाष्य on पारस्करगृह्यसूत्र; m. by हेमाद्रि श्राद्धसौख्य of टोडरानन्द, उद्वाहतत्त्व and other तत्त्वs of रघु०. Vide sec. 85.

हरिहरभाष्य on पारस्करगृह्य by हरिहर.

हलायुधनिबन्ध m. in आचारादर्श of श्रीदत्त.

हलायुधीय m. in आचारमयूख. Probably the ब्राह्मणसर्वस्व of हलायुध.

हारलता by अनिरुद्ध. Sec 83.

C. संदर्भसूतिका by अच्युतचक्रवर्तिन्, son of हरिदासतर्काचार्य.

C. विवरण m. by नन्दपण्डित in श्राद्धकल्पलता.

हारीतस्मृति. Vide sec. 11.

C. m. by हेमाद्रि; vide p. 129 above.

C. by तकनलाल.

हारीतस्मृति (Baroda O. I. 8185) in four अध्यायs on नित्य and नैमित्तिक rites of वर्णs and आश्रमs, eight नारीधर्मs, नृपधर्म, जीवपरमेश्वरस्वरूप, मोक्षसाधन, ऊर्ध्वपुण्ड्र, There is व्यवहाराध्याय also.

हिरण्यकामधेनुदान.

हिरण्यकेशाह्निक.

हिरण्यकेशि (सत्याषाढ) गृह्यसूत्र in two प्रश्नs, each divided into पटलs (ed. by Dr. Kirste at Vienna, 1889 and tr. in SBE vol. 30). Vide p. 17 above.

C. प्रयोगवैजयन्ती by महादेव.

C. by मातृदत्त (extracts in Kriste's edition).

हिरण्यकेशिधर्मसूत्र. Vide sec. 8 p. 91 above.

C. उज्ज्वला by महादेव (p. 93 above).

हिरण्यश्राद्ध.

हेमाद्रिकालनिर्णयसंक्षेप or -संग्रह by भट्टोजिदीक्षित, son of लक्ष्मीधर. Vide Baroda O. I. No. 5480.

हेमाद्रिनिबन्ध-the same as चतुर्वर्गचिन्तामणि.

हेमाद्रिप्रयोग by विद्याधर.

हेमाद्रिसंक्षेप by भजीभट्ट (Stein's Cat. p. 110).

हेमाद्रिसर्वप्रायश्चित्त by बालसूरि.

होमकालातिक्रमप्रायश्चित्त.

होमनिर्णय by भानुभट्ट, son of नीलकण्ठ, son of शङ्कर. About 1620-1680 A. D.

होमपद्धति by माधव (part of his मखतिलक). Mentions रूपनारायण; Ulwar Cat. extract 375.

होमपद्धति by लम्बोदर.

होमप्रायश्चित्त.

होमलोपप्रायश्चित्तप्रयोग.

होमविधान by बालकृष्ण (ऋग्वेदीय). Baroda O. I. No. 8354.

होमसिद्धान्त ano.

होरिलस्मृति m. in स्मृतिसारोद्धार of विश्वम्भर.

APPENDIX B

LIST OF AUTHORS ON DHARMAŚĀSTRA

While preparing this list, great difficulties were experienced in stating all the works composed by an author. In the case of such names as Ananta, Kṛṣṇa, Gaṅgādhara, Nārāyaṇa, Rāmakṛṣṇa, Śaṅkara which are extremely common, the only method that could be followed, in the absence of materials to identify the authors bearing these names, was to place the same name several times in the list against the work composed by that author. Since the authors themselves very often convey no more information than their own names and since some of the reports on the search for mss. do not give even what little information about the author can be gathered from the ms. of his work, Aufrecht also was compelled to follow this method. In order to avoid repetition and save space, I have not repeated in this list the information that was given under the works contained in the list A. Dates are given principally under the names of authors and sometimes under works also. For further information readers will have in many cases to refer to the works put down as composed by an author. In the case of authors who have written on several śāstras, their works on dharmaśāstra alone have been mentioned. Wherever possible parentage has been noted and dates assigned. In a few cases information which became available after list A was prepared has been incorporated here.

अखण्ड a. of **अखण्डादर्श**.

अखण्डानन्दमुनि, disciple of **अखण्डानुभूति**; a. of **महाविष्णुपूजापद्धति**.

अगस्त्य a. of **अगस्त्यसंहिता**.

अघोरशिवाचार्य a. of **आशौचदीपिका**.

आङ्गिरस् a. of a **स्मृति**. Sec. 39. Vide also **मध्यमाङ्गिरस्** and **बृहदङ्गिरस्**.

अचल, son of **वत्सराज,** son of **गोविन्द,** resident of **आनन्दपुर**; a. of **आह्निकदीपक** and **निर्णयदीपक** (composed in **संवत्** 1575 i. e. 1518-19 A. D.), **महारुद्रपद्धति, शाङ्खायनाह्निक** or **-दीपिका**.

अच्युत a. of **सौभाग्यकल्पद्रुम**.

अच्युतचक्रवर्तिन्, son of **हरिदासतर्काचार्य**; a. of **दायभागसिद्धान्तकुमुदचन्द्रिका** (com. on **दायभाग** of **जीमूतवाहन**), **सन्दर्भसूतिका** (com. on **हारलता** of **अनिरुद्ध**); **श्राद्धविवेकटिप्पनी** (m. in his com. on **दायभाग**). About 1500-1550 A. D.; Ms. of **दायभागसिद्धान्तकुमुदचन्द्रिका** in B. O. Mss. Cat. vol. I. No. 205 p. 120 is dated **शके** 1581 (1669 A. D.).

अच्युतानन्द, pupil of **आनन्दगिरि,** a. of **एकादशीनिर्णयव्याख्या**.

अच्युताश्रम, disciple of **परमानन्दाश्रम** or **चिदानन्दाश्रम**; a. of **रामार्चनचन्द्रिका, विश्वेश्वरीयपद्धति** (or **यतिधर्मसंग्रह**), **संन्यासधर्मसंग्रह, संन्यासपद्धति**. In **विश्वेश्वरीयपद्धति,** the **ज्ञानार्णव** is mentioned and the Ms. No. 12548 Baroda O. I. was copied in **संवत्** 1887 (1830-31 A. D.).

अजयपाल m. in **शूद्रकमलाकर**.

अण्णादीक्षित a. of **अण्णादीक्षितीय**.

अत्रि. Vide sec. 16.

अनन्त a. of **शिवलिङ्गप्रतिष्ठाविधि**.

अनन्तदीक्षित, son of **विश्वनाथ,** surnamed **यज्ञोपवीत**. Later than 1575 A. D. and earlier than 1750; a. of **प्रयोगरत्न** or **स्मार्तानुष्ठानपद्धति** (for **आश्वलायनीय**s), **महारुद्रपद्धति, सप्तसंस्थाप्रयोग**.

अनन्तदेव, son of **आपदेव,** Vide sec. 114; a. of **स्मृतिकौस्तुभ** (divided into 12 parts on **तिथि, संस्कार** &c.), **भगवद्भक्तिनिर्णय** or **-विवेक, मथुरासेतु, प्रायश्चित्तप्रदीपिका, अन्त्येष्टिपद्धति, ऋत्विग्वरणनिर्णय, दत्तकपुत्रविधान**.

अनन्तदेव a. of **चलार्चापद्धति**.

अनन्तदेव a. of **राज्याभिषेकपद्धति**.

अनन्तदेव a. of **व्रतप्रकाश**.

अनन्तदेव, son of **उद्धवद्विवेदिन्**. Later than 1640 A. D.; a of **गयाश्राद्धपद्धति, वृद्धिश्राद्धदीपिका** (**वृद्धिश्राद्धपद्धति**), **यजुःसंध्या, रुद्रकल्पद्रुम, सर्वव्रतोद्यापन, वृद्धिश्राद्धविनिर्णय**.

अनन्तदेव a. of **श्राद्धकल्पसूत्रपद्धति**. a Com. on the **श्राद्धसूत्र** of **कात्यायन**.

अनन्तदेव a. of **गायत्रीपुरश्चरणविधि, उत्सर्गपद्धति**.

अनन्तदेव a. of **कुण्डोद्द्योतदर्शन**.

अनन्तदैवज्ञ, son of **केशवदैवज्ञ,** resident of **नन्दिग्राम**; a. of **कालनिर्णयात्रबोध**. Bik. Cat. p. 399 gives śake 1488 (1566-67 A. D.) as date but it is not clear whether it is of composition or copying.

अनन्तभट्ट a. of com. on त्रिंशच्छ्लोकी.

अनन्तभट्ट, son of कमलाकरभट्ट. About 1640-1670; a. of रामकल्पद्रुम. सुबोधिनी (com. on त्रिंशच्छ्लोकी).

अनन्तभट्ट, son of नागदेवभट्ट; a. of ग्रहयज्ञविधान, वृषोत्सर्गप्रयोग.

अनन्तभट्ट, son of दाईभट्ट; a. of सदाचाररहस्य (composed at the desire of संग्रामसिंह). About 1715 A. D.

अनन्तभट्ट, son of नागेशभट्ट or नागदेवभट्ट, son of जह्नु, of काण्वकुल; a. of आह्निकपारिजात, दानपारिजात, विधानपारिजात (composed in 1625 A. D.) and other works ending in पारिजात (शान्तिपारिजात), ग्रहयज्ञविधान.

अनन्तभट्ट, son of नागेशभट्ट, son of यज्ञभट्ट; a. of आह्निकसंग्रह. Probably the same as the preceding.

अनन्तभट्ट, son of बापुभट्ट, a. of प्रतिष्ठापद्धति.

अनन्तभट्ट, son of महादेव; a. of तिथिनिर्णय or निर्णयबिन्दु (Ms. dated 1526-7 A. D. in Baroda O I. No. 10611). It is this author that is probably mentioned as अनन्तभट्ट in नि. सि. and नृसिंहप्रसाद. Earlier than 1500 A. D.)

अनन्तभट्ट a. of समयनिर्णय.

अनन्तभट्ट a. of सदाचारनिर्णय.

अनन्तभट्ट a. of गृह्यपरिशिष्ट; m. by रघुनन्दन in तिथितत्त्व (Jivananda vol. I. p. 54) and कुल्लूक.

अनन्तभट्ट, son of यदुभट्ट. About 2nd quarter of 17th century; a. of तीर्थरत्नाकर (at the request of अनूपसिंह).

अनन्तभट्ट, son of सिद्धेश्वर; a. of कुण्डमण्डपविधान, of com. प्रभा or सुप्रभा on कुण्डमार्तण्ड of गोविन्द (com. composed in 1692-93 A. D. at पल्लीपत्तन, probably modern Pali in the Bhor State).

अनन्तभट्ट a. of दानसागर.

अनन्तभट्ट a. of श्राद्धोपयोगिवचन.

अनन्तभट्ट a. of सुबोधिनी होमपद्धति (for nine planets).

अनन्तभट्टमहामहोपाध्याय a. of दत्तकदीधिति (probably the same as दत्तकपुत्रविधान of अनन्तदेव).

अनन्तमिश्र a. of पाकयज्ञपद्धति.

अनन्तयज्वन्, son of कृष्ण; a. of com on पितृमेधसूत्र of गौतम.

अनन्तयाज्ञिक a. of व्यवहारदर्पण, शुद्धिदर्पण.

अनन्तराम a. of विवादचन्द्रिका, स्वत्वरहस्य or स्वत्वविचार. Later than 1600 A. D.

अनन्तराम a. of वैष्णवधर्ममीमांसा.

अनन्तराम, son of रामचरणन्यायालङ्कार. About 1810 A. D.; a. of सहानुमरणविवेक.

अनन्तरामशास्त्रिन् a. of विवाह्यकन्यास्वरूपनिर्णय.

अनन्तालवार a. of जातिसाङ्कर्यवाद.

अनिरुद्धभट्ट Vide Sec. 83; 2nd and 3rd quarters of the 12th century A. D.; a. of पितृदयिता or कर्मोपदेशिनीपद्धति and हारलता.

अनिरुद्धभट्ट महामहोपाध्याय a. of मन्त्रकौमुदी. Said to be a दाक्षिणात्य. Earlier than 1795 A. D.

अनूपसिंहदेव, son of कर्णसिंह, a Rathor prince. About 1673 A. D. (reputed) a. of अनूपविवेक, श्राद्धप्रयोगचिन्तामणि.

अन्धुकभट्ट. About 1030-1050 A.D. m. in the कालविवेक of जीमूतवाहन.

अपरार्क or अपरादित्य Sec. 80; a. of com. called याज्ञवल्कीयधर्मशास्त्रनिबन्ध. Between 1115-1130 A. D.

अपिपाल, son of देहणपाल, son of त्रिविक्रम, son of मकरन्दपाल; a. of अपिपालकारिका and अपिपालपद्धति (शूद्रपद्धति). M. by गोविन्दानन्द and रघुनन्दन. One Ms. (N. vol. V. p. 302) was copied in शके 1442 (1521 A. D.). So earlier than 1500 A. D. In the colophon the work is described as कारित by अपिपाल.

अप्पयदीक्षित a. of तप्तमुद्राखण्डन; about 1520-1592 A. D.

अप्पयदीक्षित (मायूर) a. of प्रायश्चित्तविधि. Probably the same as अप्पादीक्षित native of गौरीमायूर.

अप्पयदीक्षित a. of शिवार्चनचन्द्रिका, शैवकल्पद्रुम. He is probably the same as the a. of तप्तमुद्राखण्डन.

अप्पादीक्षित a native of गौरीमायूर; a. of आचारनवनीत (composed about 1700 A. D.) under Tanjore king Shahaji.

अप्पावाजपेयिन् a. of नीतिसुमावलि.

अभिनवधर्मभूषणाचार्य a. of न्यायदीपिका.

अमरेश्वर a. of शिवार्चनपद्धति.

अमृतनाथमिश्र महामहोपाध्याय, son of श्रीमानिकशर्मन्; a. of कृतिसारसमुच्चय or कृत्यसार०, प्रायश्चित्तव्यवस्थासार, वादसारसमुच्चय (on 18 व्यवहारपद s); vide B. O. Mss. Cat vol. I, No. 77, p. 74 for कृत्यसारसमुच्चय, which appears to be only a part dealing with व्रत and प्रायश्चित्त from the larger work called सारसमुच्चयार्णव and No. 319 p. 358 for वादसारसमुच्चय.

अमृतपाठक, son of सखाराम; a. of संस्कारपद्धति. Later than 1680 A. D.

अमृतानन्दतीर्थ a. of तारकोपदेशव्यवस्था, अल्पयम m. in हरिनाथ's स्मृतिसार.

अल्लाडनाथसूरि, son of सिद्धलक्ष्मण. Between 1250-1500 A. D.; a. of निर्णयामृत (composed at the desire of prince सूर्यसेन, ruler of एकचक्रपुर on the Jumna). Vide under निर्णयामृत.

अष्टावक्र com. of मानवगृह्यसूत्र and of बौधायनगृह्य.

असहाय Vide sec. 59. About 700-750 A. D.; a. of भाष्य on नारदस्मृति, of भाष्य on गौतमधर्मसूत्र and probably of com. on मनुस्मृति.

अहोबल a. of असगोत्रपुत्रपरिग्रहपरीक्षा and असपिण्डासगोत्रपुत्रपरिग्रहविधि, पुरश्चरणकौस्तुभ (Bik. Cat. p. 600).

आउचाशुक्लदीक्षित a. of प्रायश्चित्तसार.

आङ्गिरस a. of आतुरसंन्यासविधि.

आत्माराम a. of com on कामन्दकीय नीतिसार.

आत्रेय a. of **स्मृति**; m. by **विश्वरूप**.

आदित्यदर्शन a. of com. on **काठकगृह्यसूत्र**.

आदित्यभट्ट कविवल्लभ, pupil of **विश्वेश्वराचार्य**. Between 1200–1325 A.D.; a. of **कालनिर्णय** or **कालादर्श**.

आदित्यभट्ट a. of **व्रतकालनिर्णय**.

आदित्याचार्य or **कौशिकादित्य**. About 1400–1500 A. D.; a. of **षडशीति** or **आशौचनिर्णय**.

आनन्द, son of **प्रभाकर** of the **दशपुत्र** family; a. of **आह्निक**.

आनन्द a. of **धर्मसंप्रदायदीपिका**.

आनन्दचन्द्र a. of **प्रायश्चित्तसारसंग्रह**, **बालबोधक** (on **प्रायश्चित्त**), **प्रायश्चित्तौघसार** (probably same as the preceding).

आनन्दतीर्थ a. of **विष्णुतत्त्वनिर्णय**.

आनन्दतीर्थ son of **जनार्दनभट्ट**; a. of **संन्यासग्रहणपद्धति**, **अनुयागपद्धति**, **पूजापद्धति**.

आनन्दतीर्थ भार्गव a. of **हरिपूजापद्धति**.

आनन्दतीर्थ a. of **प्रणवकल्प**.

आनन्दतीर्थ a. of **संध्यावन्दनभाष्य**.

आनन्दतीर्थ, the founder of the **माध्व** sect. Said to have flourished between 1118–1198 A. D. But there are varying views. One of his pupils **अक्षोभ्यतीर्थ** is said to have defeated **विद्यारण्य** in polemical discussions. If this be correct, then **आनन्दतीर्थ** must have flourished about 1250–1300. Dr. Bhandarkar (in Vaiṣṇavism and Śaivism p. 59) accepts 1198 and 1276 A. D. as the years of his birth and death; a. of **कर्मनिर्णय**, **कृष्णामृतमहार्णव**, **जयन्तीनिर्णय**, **संन्यासपद्धति**, **सदाचारस्मृति** or **स्मृतिविवरण**. Vide Bhandarkar's Report for 1882–83, p. 207 for 37 works attributed to him and E. I. vol. VI pp. 261–263 for the age of **आनन्दतीर्थ** and his pupils. **आनन्दतीर्थ** is said to have been the son of **मध्यगेह**.

आनन्दरामयाज्ञिक a. of **संस्कारपद्धति** or **षोडशसंस्कारपद्धति**.

आनन्दराय वाजपेययज्वन्, minister of Tanjore king Shahaji and Sarfoji (first quarter of 18th century); a. of **आश्वलायनगृह्यसूत्रविवृति**.

आनन्दवन, pupil of **मुकुन्दवन**. Earlier than 1650 A. D.; a. of **रामार्चनचन्द्रिका**. If it is this work that is quoted in the **तिथितत्त्व**, then the author is earlier than 1550 A. D.

आनन्दशर्मन्, son of **रामशर्मन्**; a. of **व्यवस्थादर्पण**, **कृत्यदर्पण**.

आनन्दानन्द, a. of **यतिनित्यपद्धति**.

आन्ध्रयति (probably **सरस्वतीतीर्थ** or **नरहरि**) a. of **स्मृतिदर्पण**.

आपदेव, alias **सदाशिवदेव**, son of **श्रीपति**; a. of **सापिण्ड्यकल्पलता** or **–लतिका**. About 1700 A. D. His grandson was a pupil of **नागोजिभट्ट**.

आपदेव a. of **खेटपीठमाला**, **तिथितत्त्वसार**.

आपदेव, son of **अनन्तदेव**, son of **आपदेव**. He was father of **अनन्तदेव** a. of **स्मृतिकौस्तुभ** and so flourished about 1600–1650 A. D.; a. of **स्मृतिचन्द्रिका**, **रुद्रपद्धति**.

आपदेव a. of **आह्निक**.

आपदेव a. of **गोत्रप्रवरनिर्णय** (Ms No. 1870 of Baroda O. I. dated **शके** 1673).

आपस्तम्ब Vide sec. 7; a. of **गृह्यसूत्र** and **धर्मसूत्र** and **पितृमेधसूत्र**.

आर्याध्वरीन्द्र a. of com. on **अनुयागपद्धति**.

आर्ष्टिषेण a. of a **स्मृति** m. in **नि. सि.**

आशादित्य or **आशार्क** or **आशाधर**, son of **चक्रधर**; a. of com. on **कर्मप्रदीप** and of com. on **छन्दोगपरिशिष्ट**; m. in **आचारसार** of **लक्ष्मण**. So earlier than 1600 A. D.

आशादित्यत्रिपाठिन्, a. of **मन्त्रकोश**.

आशाधरभट्ट a. of **सन्ध्यारत्नप्रदीप**.

आश्वलायन. Vide also **लघ्वाश्वलायन** and **बृहदाश्व०**; a. of **गृह्यसूत्र** and of a **स्मृति** (m. in **मिताक्षरा** and **हेमाद्रि**).

इन्द्रगण्टि सूर्यनारायण see under **सूर्यनारायण**.

इन्द्रदत्त उपाध्याय, a. of **स्मृतिसिद्धान्तसंग्रह**.

इन्द्रपति, son of **रुचिपति** and **रुक्मिणी** and pupil of **गोपालभट्ट**; a. of **मीमांसापल्वल**.

ईशान, elder brother of **हलायुध**. Latter half of 12th century; a. of **द्विजाह्निकपद्धति** (according to **ब्राह्मणसर्वस्व**) m. in **श्राद्धतत्त्व**. An **ईशानन्यायाचार्य** is m. in **उद्वाहतत्त्व** (vol. II. p. 135).

ईशाननाथ a. of **नयज्ञान** (B. O. Mss. Cat. vol. I. No. 240 p. 262).

ईश्वरचन्द्रशर्मन् a. of **व्यवस्थासेतु**.

ईश्वरदास, son of **ज्योतिषराय**; a. of **मुहूर्तरत्न** (also called **मुहूर्तरत्नाकर**).

ईश्वरनाथ or **शुक्लेश्वरनाथ** a. of **स्मृतिकल्पद्रुम**.

उतथ्य a. of **स्मृति**: m. in **स्मृतिचन्द्रिका**.

उत्तरगार्ग्य m. in **नि. सि.**

उत्पल a. of **ज्ञानमाला**.

उदयकर, com. of **मनुस्मृति**; m. in **विवादरत्नाकर** of **चण्डेश्वर** (pp. 455, 583, 590).

उदयंकर a. of **पारस्करश्राद्धसूत्रवृत्त्यर्थसंग्रह**.

उदयसिंह रूपनारायण, son of **शक्तिसिंह** and king of **उत्तरकोसल**. Flourished between 1450–1525 A. D.; (reputed) a. of **रूपनारायणीय पद्धति**.

उद्ग्राहमल्ल m. in the **दायभाग** of **जीमूतवाहन**.

उपकात्यायन m. by **हेमाद्रि** III. 2. 657.

उपमन्यु a. of **स्मृति** m. by **मिताक्षरा** (on **याज्ञ**. III. 260), by **हरदत्त** (on **गौ. ध. सू.** 23. 11).

उपाध्याय– a com. of **मनुस्मृति** m. by **मेधातिथि** (on **मनु** II. 109, IV. 162, V. 43, IX. 141 and 147).

उमानाथ a. of **आशौचनिर्णय**.

उमापति Earlier than 1575 A. D.; a. of प्रतिष्ठाविवेक, शुद्धिनिर्णय, श्राद्धनिर्णय.

उमापति a. of स्मृतिदीपिका (B. O. Mss. Cat. vol. I. p. 516 No. 441.)

उमाशङ्कर a. of com. on दायभाग and of शुद्धिसेतु.

उशनस् Vide sec. 17; a. of work on अर्थशास्त्र and of a धर्मसूत्र.

ऋजु a. of a com. on मनुस्मृति, m. by मेधातिथि (on मनु VIII. 152).

ऋषिपुत्रक- quoted as a writer on अर्थशास्त्र in the com on नीतिवाक्यामृत.

ऋषिबुध or ऋषिभट्ट, son of गङ्गाधर, surnamed शौच; a. of संस्कारभास्कर.

ऋषिभट्ट a. of षोडशकर्मपद्धति.

ऋष्यशृङ्ग a. of a स्मृति; sec. 40.

एक an author m. in आप. ध. सू. I.6. 19. 7.

एकराज (prince Ekoji of Tanjore who ruled from 1676 A. D. to 1684 A. D.) a. of प्रपञ्चामृतसार or प्रपञ्चसारामृत or राजरञ्जनपुराण.

ओझाशङ्कर- vide under शङ्कर.

औदुम्बरर्षि a. of व्रतनिर्णय.

औपकायन a. of स्मृति, m. by अपरार्क (p. 1195), हेमाद्रि (दानखण्ड).

औपजङ्घनि, an author m. in बौ. ध. सू. II. 2. 33.

कण्व m in आप. ध. सू. I. 10. 28. 1. and I. 6. 19. 3. Vide sec 18.

कण्व a. of स्मृति m. in हरदत्त on गौ. ध. सू. 23. 3 and 11.

कनकसभापति a. of गृह्यकारिका (बौधायनीय), बौधायनस्मार्तप्रयोग.

कनकसभापति, son of वैद्यनाथ of मौद्गलगोत्र; a. of कारिकामञ्जरी and com. प्रयोगादर्श. This seems to be the same as the preceding, since in the बौधायनस्मार्तप्रयोग the author refers to कारिकामञ्जरी as his own work. Vide Hultzsch's R. II. no. 972.

कपर्दिन् a. of भाष्य of भारद्वाजगृह्य, of कारिकाs on आपस्तम्बगृह्य, of com. on आपस्तम्बपितृमेधसूत्र and of com. on प्रवरखण्ड and on (आपस्तम्बीय) अपरसूत्र.

कपिपुत्र m. in com. on नीतिवाक्यामृत.

कपिल a. of स्मृति in 10 अध्यायs.

कमण्डलुभट्ट m. by कुल्लूक in श्राद्धसागर.

कमलाकर a. of आचारदीपिका. Probably the same as above.

कमलाकर a. of प्रवरदर्पण.

कमलाकर a. of मन्त्रकमलाकर.

कमलाकर a. of भुक्तिप्रकरण.

कमलाकरभट्ट, son of रामकृष्णभट्ट, son of नारायणभट्ट. Sec. 111. First half of 17th century; a. of कर्मविपाकरत्न, कलिधर्मनिर्णय, कार्तवीर्यपद्धति; गोत्रप्रवरनिर्णय or- दर्पण, दानकमलाकर, तीर्थकमलाकर or सर्वतीर्थविधि, निर्णयसिन्धु, नीतिकमलाकर, पूर्तकमलाकर, प्रायश्चित्तरत्न, बह्वृचाह्निक, भक्तिरत्न, रुद्रपद्धति, विवादताण्डव, व्रतकमलाकर, शान्ति-

कमलाकर or शान्तिरत्न, शूद्रकमलाकर or शूद्रधर्मतत्त्व, संस्कारपद्धति or संस्कारप्रयोगकमलाकर, शास्त्रतत्त्वकौतूहल or तत्त्वकमलाकर Parts of his works (such as parts of the निर्णयसिन्धु and दानकमलाकर) are very frequently entered in the catalogues as separate works.

कमलाकरभट्ट, a resident of कूर्परग्राम (Kopargaon) on the Godāvarī; a. of आचारदीप or -प्रदीप and आह्निकप्रयोग.

कमलाकरभट्ट m. by कुल्लूक in श्राद्धसागर as भाष्यकार.

कम्भाल्लूरनृसिंह a. of आशौचदीपिका. Later than 1400 A. D.

कर्यीटभट्ट m. in श्राद्धसागर of कुल्लूक.

करुणाशङ्कर (probably the same as दयाशङ्कर) a of वास्तुचन्द्रिका, वृद्धिश्राद्धविधि.

करुणाशङ्कर a. of नीतिविवेक.

कर्क m. by त्रिकाण्डमण्डनभास्कर, हेमाद्रि. Earlier than 1100 A. D. a. of com. on आप. गृ. सू and of पारस्करगृह्यसूत्र, on स्नानसूत्र, of कात्यायन and on श्राद्धकल्पसूत्र of कात्यायन.

कलायखञ्ज a. of कर्मप्रकाश.

कल्याण a. of तिथिकल्पद्रुम.

कल्याणभट्ट revised असहाय's भाष्य on नारदस्मृति.

कल्याणवर्मन्, a. prince; a. of com. on विवाहवृन्दावन of केशवार्य and a. of व्यवहारप्रदीप.

कल्याणशर्मन् a. of शिवप्रतिष्ठापद्धति. (at the bidding of king राघवसिंह).

कवष a. of a स्मृति, m. in मस्करि's भाष्य on गौ. ध. सू. and in पराशरमाधवीय.

कविकान्तसरस्वती a. of विश्वादर्श. q. v.; flourished between 1100–1200 A. D.

कविरत्न a. of सरोजकलिका (B O. Mss. Cat. vol. I No. 419 p. 495.) Earlier than 1600 A. D.

कविराजगिरी a. of कविराजकौतुक.

कवीन्द्र a. of शान्तिचन्द्रिका.

कश्यप a. of a धर्मसूत्र and a स्मृति. Vide sec. 19.

कश्यप a. of शूद्रपञ्चसंस्कारविधि.

कस्तूरि, son of नागय; a of कस्तूरिस्मृति or स्मृतिशेखर.

काण्व a. of a धर्मसूत्र and of a स्मृति. Sec. 18; m in आप. ध. सू. I. 6. 19 7.

कात्य an author m. in बौ. ध. सू. 1. 2. 45.

कात्यायन a of वृषोत्सर्गादिपद्धति (Ms. No. 9470 Baroda O. I.).

कात्यायन a. of आतुरसंन्यासविधि.

कात्यायन a. of a स्मृति in verse. Sec. 38; a. of a गृह्यसूत्र, श्राद्धसूत्र, of मूल्याध्याय, स्नानसूत्र or स्नानविधिसूत्र or त्रिकण्डिकासूत्र.

कात्यायन a. of कर्मप्रदीप.

कान्हदेव a. of नित्यस्नानपद्धति.

कामदेव a. of दायभागनिर्णय.

कामदेवदीक्षित. Later than 1500 and earlier than 1660 A. D.; a. of प्रायश्चित्तपद्धति, पारस्करगृह्यपरिशिष्टपद्धति and of कर्मप्रदीपिका (a पद्धति to पारस्करगृह्यसूत्र), of a com. on मूल्याध्याय.

कामदेवमहाराज a. of दानसागर Later than 1200 A. D.

कामन्दक or -कि, a. of कामन्दकीयनीतिसार. Referred to by भवभूति (in the character कामन्दकी in मालतीमाधव) and by वामन in his काव्यालङ्कारसूत्रवृत्ति and in the महाभारत. Earlier than 650 A. D. and probably flourished in 3rd or 4th century A. D.

कामरूपपति a. of गूढार्थप्रकाशिका com. on शारदातिलक.

कामेश्वरयज्वन् a. of com. called हितधर्म on पराशरस्मृति. Mentions माधवाचार्य. So later than 1400 A. D.

कार्ष्णाजिनि a. of a स्मृति quoted in कालविवेक of जीमूतवाहन, मिताक्षरा (on याज्ञ. III. 265).

कालिदास a of उत्तरकालामृत.

कालिदास a. of शुद्धिचन्द्रिका.

कालिदास, son of बलभद्र; a. of कुण्डप्रबन्ध (D. C. Ms. No. 42 of A 1882-83). The work was composed in शके 1554 i. e. 1632 A. D. (शाकेऽब्देऽब्धिमितेथ भूततिथयो मासे मधूसंज्ञके).

कालिदासचयनिन्, m. in the plural in कालसार of गदाधर.

कालीचरण a. of दुर्गार्चामुकुर.

कालीचरणन्यायालङ्कार a. of स्मृतिमञ्जरी (composed in 1834 A.D.).

कालेसि महामहोपाध्याय, a. of दशकर्मपद्धति

काशीदीक्षित, son of सदाशिवदीक्षित a. of प्रयोगरत्न, रुद्रानुष्ठानपद्धति (or महारुद्रपद्धति or रुद्रपद्धति), सप्तविधानपद्धति and श्राद्धप्रयोगपद्धति or श्राद्धदीपिका, आह्निकप्रयोग, प्रयोगरत्न.

काशीनाथ तर्कालङ्कार a. of com. on तिथितत्त्व and प्रायश्चित्ततत्त्व of रघुनन्दन (N. I p. 105) and प्रायश्चित्तकदम्बसारसंग्रह.

काशीनाथ भट्ट a. of आपस्तम्बाह्निक ऋग्वेदाह्निकचन्द्रिका.

काशीनाथ a. of मुहूर्तमुक्तावली.
,, a. of com. on शारदातिलक.
,, a. of श्राद्धकल्प.

काशीनाथ उपाध्याय (or पाध्ये), son of अनन्त, son of काश्युपाध्याय. Sec. 117; a. of धर्मसिन्धु (or -सार composed in 1791 A. D.), प्रायश्चित्तेन्दुशेखर, विठ्ठलऋङ्मन्त्रसारभाष्य, कुण्डदिक्पाल with com.

काशीनाथ, son of जयराम (surnamed जडे); a. of शिवपूजातरङ्गिणी:

काशीनाथभट्ट (also called शिवानन्दनाथ); son of जयरामभट्ट, son of शिवरामभट्ट; a. of कालनिर्णयदीपिका, तिथिदीपिका, पुरश्चरणदीपिका, गायत्रीपुरश्चरणचन्द्रिका, चण्डिकार्चनदीपिका, त्रिस्थलीसेतु.

काशीराम वाचस्पतिभट्टाचार्य, son of राधावल्लभ, son of रामकृष्ण; a. of commentaries on the various

parts of the स्मृतितत्त्व of रघुनन्दन (such as उद्वाहतत्त्व, एकादशीतत्त्व, तिथितत्त्व, दायतत्त्व, प्रायश्चित्त°, मलमास°, शुद्धितत्त्व, छन्दोगश्राद्धतत्त्व). He is different from काशीनाथतर्कालङ्कार, who also commented on तिथितत्त्व (compare N. I. p. 150 with N. II. p. 84).

काश्यप a. of स्मृति. Vide sec. 19.

काह्नदेव a. of नित्यस्नानपद्धति (B. O. Ms. Cat. vol. I. No. 244 p. 267).

कुणिक m. in आप. ध. सू. I. 6. 19. 7.

कुत्स m. in आप. ध. सू. I. 6. 19. 7.

कुथुमि a. of स्मृति m. by अपरार्क (p. 548), कालविवेक of जीमूतवाहन, हेमाद्रि. Also कौथुमि.

कुबेरानन्द a. of दानभागवत (vide D. C. Ms. No. 265 of 1887-91 and 496 of 1886-92), a huge work composed under संग्रामसिंह.

कुबेरोपाध्याय m. in श्राद्धतत्त्व (Jivananda vol. I. p. 298) of रघुनन्दन.

कुबेरोपाध्याय (reputed) a. of दत्तकचन्द्रिका. Said to have been composed by a pandit of Colebrooke, about 1800.

कुमार a. of स्मृति m. by मिताक्षरा (on याज्ञ. III. 253), अपरार्क (p. 1070), स्मृतिसार of हरिनाथ, शूलपाणि's प्रायश्चित्तविवेक (p. 550)

कुमारस्वामिन् a. of आश्वलायनगृह्यकारिका. Later than 1000 A. D.

कुमारस्वामिविष्णु a. of प्रयोगसारपीयूष.

कुलनिधि a. of नित्यधर्मप्रकाशिका.

कुलमणिशुक्ल a. of com. on अङ्गिरःस्मृति, com. on गौतमधर्मसूत्र, com. on याज्ञवल्क्यस्मृति and of आह्निकचन्द्रिका, of रामार्चनचन्द्रिका.

कुलमुनि a. of नीतिप्रकाश and of शान्तिचिन्तामणि.

कुलार्क m. by the सरस्वतीविलास (p. 281) in the same breath with विज्ञानेश्वर and स्मृतिचन्द्रिका. Before 1500 A. D.

कुल्लूकभट्ट, son of भट्टदिवाकर Sec. 89. About 1250 A. D.; a. of मन्वर्थमुक्तावली; com. on मनुस्मृति and of श्राद्धसागर, आचारसागर and विवादसागर.

कृपाराम pupil of जयराम ; 2nd half of 18th century; a. of नव्यधर्मप्रदीप.

कृपाराम a. of com. on मुहूर्ततत्त्व and of वास्तुचन्द्रिका.

कृपाराम (a Gauḍa prince), son of यादवराज. First half of 17th century ; (reputed) a. of रामप्रकाश.

कृष्ण, son of गोविन्द, son of राघव of the भारद्वाजगोत्र ; a. of वर्णाश्रमधर्मदीप or- दीपिका.

कृष्ण, author of लघुपद्धति. Between 1350 and 1500 A. D.; Ms. (Baroda O. I. No. 1422) dated संवत् 1592 and the author names चन्द्रिका, स्मृतिसार and स्मृत्यर्थसार ; flourished between 1350 and 1500 A. D.

कृष्ण of शेष family, son of नृसिंह or नरसिंह ; about 1500 A. D.; a. of

शूद्राचारशिरोमणि (where he claims गोविन्दार्णव as his own work), श्लोकचतुर्दशी.

कृष्ण of the होसिंग family, a. of शास्त्रसारोद्धार. Later than 1450 A. D.

कृष्ण आचार्य a. of कुण्डार्क.

कृष्ण आचार्य, son of कुमारनृसिंहभट्ट; a. of स्मृतिमुक्तावली.

कृष्ण आचार्य a. of प्रभा, a com. on शुद्धिदीपिका.

कृष्णकान्तशर्मन् a. of com. on दायभाग.

कृष्णगोविन्दपण्डित a. of जातिविवेक (part of वर्णाश्रमधर्मदीपिका).

कृष्णचन्द्र a. of व्रतविवेकभास्कर.

कृष्णतर्कालङ्कार - vide under श्रीकृष्णतर्का०.

कृष्णतात a. of सन्मार्गकण्टकोद्धार.

कृष्णताताचार्य a. of धर्मनिर्णय, वैष्णवलक्षण.

कृष्णदत्त, son of आवसथिक ब्रह्मदत्त; a. of कर्मकौमुदी.

कृष्णदत्तमिश्र, alias वनमालिमिश्र, son of महेशमिश्र and pupil of भट्टोजि; a. of कुरुक्षेत्रप्रदीप. About 1650 A. D.

कृष्णदास a. of भक्तिरसार्णव.

कृष्णदीक्षित, son of यज्ञेश्वर; a. of और्ध्वदेहिकप्रयोग.

कृष्णदेव, son of रामाचार्य; a. of वैष्णव धर्मानुष्ठानपद्धति, नृसिंहपरिचर्या and विष्णुमूर्तिप्रतिष्ठाविधि.

कृष्णदेवस्मार्तवागीश, son of नारायण; a. of कृत्यतत्त्व *alias* प्रयोगसार, प्रायश्चित्तकौमुदी or -विवेक, शुद्धिप्रदीपिका and प्रायश्चित्तसंग्रह.

कृष्णद्वैपायन a. of स्मृति, m. in मिताक्षरा.

कृष्णनाथ a. of com. on अत्रिस्मृति, of com. on दक्षस्मृति, of com. on मनुस्मृति and व्यासस्मृति, of com. on संस्कारतत्त्व of रघु०, of com. on स्नानसूत्रदीपिका of गोपीनाथ, of स्मृतिकौमुदीटीका, स्मृतिसारटीका.

कृष्णपण्डित a. of धर्मागमानुबन्धिश्लोक.

कृष्णपण्डित, son of राघवदैवज्ञ; a. of सन्ध्याभाष्य.

कृष्णपण्डित, son of रामभद्र and लक्ष्मी; a. of सन्ध्यावन्दनभाष्य and सन्ध्यानिर्णयकल्पवल्ली.

कृष्णपण्डित महापात्र, grandson of गदाधर, author of कालसार, a. of नीतिरत्नाकर. About of 1450 A.D.

कृष्णभट्ट, son of पुरुषोत्तम, son of रघुनाथ; a. of कर्मतत्त्वप्रदीपिका alias लघुपद्धति, कालनिर्णयदीपिका. Between 1300-1500 A. D.

कृष्णभट्ट, son of नारायण; a. of गायत्रीपुरश्चरणप्रयोग (composed in 1759 A. D.).

कृष्णभट्ट a. of श्राद्धदीधिति.

कृष्णभट्ट a. of स्मृतिसारसंग्रह.

कृष्णभट्ट a. of कविरहस्य.

कृष्णभट्ट a. of जीवत्पितृककर्तव्यसंचय.

कृष्णभट्ट a. of समयमयूख.

कृष्णभट्ट आर्डे (or आरड), son of रघुनाथ of Benares; a. of रत्नमाला alias दीपिका on निर्णयसिन्धु of कमलाकरभट्ट.

कृष्णभट्ट मौनिन्, son of रघुनाथभट्ट, son of गोवर्धन; a. of कालचन्द्रिका, शुद्धिचन्द्रिका and सरोजसुन्दर (vide N. I. p. 14 for शुद्धिचन्द्रिका).

कृष्णमिश्र, son of विष्णुमिश्र, son of अतिसुख, son of नित्यानन्द; a. of श्राद्धकाशिका, a com. on श्राद्धसूत्र of कात्यायन. Composed in संवत् 1505 (1448-49 A. D.).

कृष्णमित्राचार्य, son of रामसेवक, son of देवीदत्त; a. of कालमार्तण्ड, तिथिनिर्णयमार्तण्ड and कृत्यप्रदीप, प्रेतप्रदीप, श्राद्धप्रदीप and of com. on त्रिंशच्छ्लोकी.

कृष्णमिश्र of the कौत्सगोत्र, a. of कालसर्वस्व.

कृष्णराज, a king who ruled over महाराष्ट्र on the गोदावरी; a. of वर्णाश्रमधर्मदीप, a large work.

कृष्णराज a. of स्मृतिमहाराज, Mentions मदनरत्न.

कृष्णराम a. of कर्मकालप्रकाशिका or -प्रकाश, उत्सर्गनिर्णय, दानोद्द्योत, प्रायश्चित्तकुतूहल.

कृष्णराम (of काश्मीर), a. of महाशिवरात्रिनिर्णय.

कृष्णविप्र a. of com. on श्राद्धविवेक of शूलपाणि.

कृष्णशर्मन्, son of नरसिंह, a. of शुद्धिप्रकाश (composed at the bidding of छोटाराय).

कृष्णशैव a. of प्रवरदीपिका. Later than 1250 A. D.

कृष्णसरस्वती a. of हरिभक्तिकल्पलतिका.

कृष्णाचार्य a. of com. प्रभा on शुद्धिदीपिका of श्रीनिवास.

कृष्णाचार्य, son of कुमारनृसिंहभट्ट; a. of स्मृतिमुक्तावली.

कृष्णानन्द a. of ज्ञानानन्दतरङ्गिणी.

कृष्णानन्द वागीश्वरभट्टाचार्य a. of षट्कर्मदीपिका.

कृष्णानन्दसरस्वती a. of अनुयागपद्धति.

केदार, m. in स्मृत्यर्थसार. Earlier than 1150 A. D.

केदारनाथदत्त a. of दत्तककौस्तुभ.

केशव a. of सन्तानदीपिका.

केशव a of केशवार्णव.

केशव son of सोमेश्वर; a. of कौशिकगृह्यसूत्रपद्धति.

केशवकवीन्द्र a. of संख्यापरिणामसंग्रह. He was the chief pandit of the परिषत् of a king of Tirhut.

केशवजीवानन्दशर्मन् a. of श्राद्धकारिका.

केशवतर्कपञ्चानन a. of ज्योतिषरत्न.

केशवदास, son of जीवनराम. About 1770-1790 A. D.; a. of अहल्याकामधेनु and रामार्चनरत्नाकर.

केशवदीक्षित, son of सदाशिव; a. of प्रयोगरत्न.

केशवदैवज्ञ of नन्दिग्राम. About 1500 A. D.; a. of गोत्रप्रवरनिर्णय or -मञ्जरी.

केशवदैवज्ञ, son of कमलाकर of नन्दिग्राम; a. of मुहूर्ततत्त्व and कायस्थादिधर्मपद्धति. About 1500 A. D. He is probably the same as the preceding.

केशवभट्ट a. of अन्त्येष्टिप्रयोग हिरण्यकेशीय (from his प्रयोगमणि), प्रयोगमणि.

केशवभट्ट, son of **अनन्त** of **पुण्यस्तम्भ** (Puntambe) on the **गोदावरी**; a. of **अन्त्येष्टिपद्धति**. Later than 1450 A. D.

केशवभट्ट a. of **आचारप्रदीप** (probably same as that m. in **श्राद्धतत्त्व** of **रघु॰**), **कृत्यप्रदीप**, **प्रायश्चित्तप्रदीप** and **शुद्धिप्रदीप**.

केशवभट्ट a. of **जातकर्मपद्धति**.

केशवभट्ट, son of **गोपालदीक्षित**; a. of **कुण्डमण्डपविधि**.

केशवभट्ट, son of **नारायण अभयंकर**; a. of **प्रयोगमणि**.

केशवभट्टगोस्वामी a. of com. on **क्रमदीपिका**.

केशवमिश्र a. of **छन्दोगपरिशिष्ट**.

केशवमिश्र a. of **द्वैतनिर्णयपरिशिष्ट**. **वाचस्पतिमिश्र** was his **परमगुरु**. So about 1540 A. D.

केशवराय, son of **गोविन्दराय**, son of **रामराय** of **भारद्वाजगोत्र**; a. of **धर्मचन्द्र**. Mentions **स्मृत्यर्थसार** and **पारिजात**. Ms. dated **संवत्** 1810 (Baroda O. I. No. 5860).

केशवशर्मन् a. of **स्मृतिसार**.

केशवस्वामिन् a. of **बौधायनगृह्यपद्धति**; m. in **त्रिकाण्डमण्डन**. Before 1100 A. D.

केशवाचार्य or **केशवभट्ट काश्मीरिक** a. of **क्रमदीपिका**. (pr. Ch. S. Series). About 1500 A. D.

C. **विवरण** by **गोविन्दभट्ट** (pr. Ch. S. Series.

केशवादित्यभट्ट a. of **स्मृतिचन्द्रिका**.

केशवार्य, son of **राणिग**; a. of **विवाहवृन्दावन**. (Ms. dated 1398-99 A. D.). The com. is by **गणेश**, son of **केशवदैवज्ञ**.

केशवीकार m. in **निर्णयसिन्धु** and **भाविप्रकाशितप्रायश्चित्त** (probably **केशव**, the author of the **जातकपद्धति** or **केशवी**).

केशवेन्द्रस्वामिन् a. of **साधनचन्द्रिका**.

कैलासयति a. of **त्रैवर्णिकसंन्यास**.

कोकिल a. of **मात्रादिश्राद्धनिर्णय** (No. 641 of Viśrāmbāg collection I and D. C. No. 104 of 1895-1902). He mentions **कर्कोपाध्याय**, **चिन्तामणि**, **कामधेनु**, **स्मृतिप्रदीप**, **मञ्जरी**, **चन्द्रिकादिनिबन्ध**, **विज्ञानेश्वर**. Later than 1400 A. D.

कोकिल (reputed) a. of **स्मृति** (D. C. No. 223 of 1879-80 is a different work on **श्राद्ध** from above).

कोण्डभट्ट a. of **व्रतराज**.

कोनेरिभट्ट a. of **तत्त्वसंग्रह**.

कोनेरिभट्ट, son of **केशव**; a. of **स्मृतिभूषण**.

कोलाप्पाचार्य a. of **दत्तकचन्द्रिका**.

कोशीधर a. of **शुद्धिप्रदीपिका** (B. O. Mss. Cat. vol. I. No. 380 p. 435).

कौण्डिन्य m. in **व्यवहारमातृका** of **जीमूतवाहन** (prose passage on limitation for recovering a debt) and in **श्राद्धमयूख**.

कौत्स m. in **आप. ध. सू.** I. 6. 19. 4 and 7 and I. 10. 28. 1 and in **कालविवेक** of **जीमूतवाहन** (p. 304).

कौथुमि m. in **हेमाद्रि**, **कालमाधव** (p. 76).

कौशिक a. of स्मृति; m. in स्मृतिचन्द्रिका and हेमाद्रि.

कौशिक आदित्य Vide under आदित्याचार्य.

क्रतु a. of स्मृति; m. in मिताक्षरा (on याज्ञ. III. 28), अपरार्क (pp. 487, 1086, 1187), स्मृतिचन्द्रिका.

क्षेमङ्कर a. of विवाहरत्नसंक्षेप.

क्षेमङ्कर a. of निर्णयसार.

क्षेमराज a. of रामपूजापद्धति.

क्षेमराम, son of श्रीभवनन्द, son of बाबू called द्विपञ्चाशद्ग्रन्थिन्; a. of प्रेतमुक्तिदा, रामनिबन्ध (composed in 1720 A. D.). Vide Ulwar Cat. No. 1431.

क्षेमराम, son of कुलमणि, son of लोकमणि, son of दीक्षित बाबू लक्ष्मीकान्त (who is styled पञ्चाशद्ग्रन्थिसोमयाजि) of Kanoj; colophon of श्राद्धपद्धति gives this pedigree, but the verse before it says that the parents of क्षेमराम were श्रीभवमण्डन and पद्मिनी. So this man may be the same as above.

क्षेमराम a. of आह्निकपद्धति for sāmavedins (vide B. O. Mss. Cat. vol. I. No. 33 p. 32).

क्षेमराम a. of मुहूर्तसंचय

क्षेमवर्मन् a. of क्षेमप्रकाश composed in 1512 A. D. when he was a governor of वीरसिंहपुर. Aufrecht (II. pp. 26–27) is wrong in saying that he composed the work in 1612.

क्षेमेन्द्र 2nd and 3rd quarter of 11th century; a. of नीतिकल्पतरु and नीतिलता, चारुचर्या, लोकप्रकाश.

क्षेमेन्द्र a. of दानपारिजात.

खण्डभट्ट, son of मयूरेश्वर, surnamed अयाचित; a. of संस्कारभास्कर, रुद्रानुष्ठानप्रयोग.

खण्डेराय, son of नारायणपण्डित. Between 1400–1600 A. D.; a. of परशुरामप्रकाश, first part of which is आचारोल्लास.

खण्डेराय, son of हरिभट्ट, son of नारायण, who belonged to महोपाध्यायवंश honoured by the king of विदर्भ; a. of कृत्यरत्न or कृत्यरत्नाकर. Mentions हेमाद्रि, माधव, रत्नाकर. So later than 1400 A. D. Also wrote संस्काररत्न.

खादिर a. of द्राह्यायणगृह्य.

गङ्गादत्त a. of चातुर्वर्ण्यविचार.

गङ्गादास द्विवेदिन् a. of तिथिप्रकाश.

गङ्गादित्य or गङ्गाधर, son of गोपीनाथ मिश्र; a. of स्मृतिचिन्तामणि. About 1450–1500 A. D.

गङ्गाधर a. of आचारतिलक or आह्निक (The D. C. Ms. No. 135 of 1886–92 though described as आचारतिलक appears to be a different work. It quotes आचारतिलक (folio 6a) and explains sacrificial terms like प्रणीता, प्रोक्षणी and sacrificial materials like कुश.

गङ्गाधर a. of पाकयज्ञपद्धति, प्रयोगपद्धति (बौधायनीय).

गङ्गाधर a. of आह्निक, काठकाह्निक.

गङ्गाधर a. of कायस्थोत्पत्ति, चातुर्वर्ण्य-विवरण.

गङ्गाधर a. of आशौचगङ्गाधरी, संस्कार-गङ्गाधरी.

गङ्गाधर a. of तिथिनिर्णय, दायभागटीका.

गङ्गाधर a. of निर्णयमञ्जरी.

गङ्गाधर a. of उत्सवनिर्णयमञ्जरी (composed in 1632 A. D.).

गङ्गाधर a. of प्रतिष्ठाचिन्तामणि and प्रतिष्ठानिर्णय.

गङ्गाधर a. of विधिरत्न.

गङ्गाधर a. of षोडशकर्मपद्धति.

गङ्गाधर a. of तीर्थकाशिका.

गङ्गाधर, son of नारायण. About 1600 A. D.; a. of मनोरमा, a com. on कुण्डमण्डपदर्पण of his father.

गङ्गाधर, son of भैरव दैवज्ञ; a. of मुहूर्तभैरव, मुहूर्तालङ्कार (composed in 1633 A. D.).

गङ्गाधर, son of अग्निहोत्रिराम, a. of संस्कारपद्धति.

गङ्गाधर, son of रामचन्द्र; a. of प्रवासकृत्य (composed at Khambayat or Cambay in 1606-07 A. D.).

गङ्गाधर, son of सदाशिव महाडकर; a. of प्रपञ्चसारविवेक or भवसारविवेक (Ms. dated 1784 A. D.).

गङ्गाधर चक्रवर्तिन् a. of com. भावार्थदीपिका on श्राद्धतत्त्व of रघुनन्दन.

गङ्गाधर दीक्षित a. of संस्कारगङ्गाधरी; probably same as preseding.

गङ्गाधरसरस्वती, pupil of रामचन्द्रसरस्वती; a. of प्रकाश, com. on प्रणवकल्प.

गङ्गाभट्ट a. of धर्मप्रदीप.

गङ्गाभट्ट a. of आपस्तम्बप्रयोगसार.

गङ्गाराम, son of सदाशिव महाडकर; probably the same as गङ्गाधर महाडकर above; a. of आरामादि-प्रतिष्ठापद्धति.

गङ्गाराम a. of com. on दायभाग.

गङ्गाराम a. of निबन्धसिद्धान्तबोध.

गङ्गाराम a. of युद्धजयोत्सव.

गङ्गाविष्णु, patronised by त्रिविक्रम; a. of आचारदीपक. Earlier than 1750 A. D.).

गङ्गेश्वर m. in श्राद्धसागर of कुल्लूक.

गजानन a. of चाणक्यनीतिदर्पण.

गणपति, son of धीरेश्वर (वीरेश्वर ?); a. of गङ्गाभक्तितरङ्गिणी; says his grand father was patronised by king नान्य of मिथिला. If नान्य is identical with the कार्णाट king of मिथिला of that name, then गणपति flourished about 1350 A. D. Vide B. O. Mss. Cat. No. 86 p. 88.

गणपति, son of हरिशङ्कर रावल; a. of पर्वनिर्णय (composed in 1685-86 A. D.), मुहूर्तगणपति, शान्तिगणपति and संबन्धगणपति, ग्रहशान्तिपद्धति, दशकर्मपद्धति.

गणपति a. of com. on राजमार्तण्ड of भोज.

गणेश m. in नृसिंहप्रसाद. Earlier than 1500 A. D.

गणेश, son of ज्ञानेश्वर, son of महादेव, son of लालभट्ट; a. of तिथिमञ्जरी.

गणेश a. of हरिभक्तिदीपिका.

गणेशदत्त a. of ऐन्द्रत्रमासनिर्णय, क्षयाधिकमासविवृति.

गणेशदैवज्ञ, son of केशव, of नन्दिग्राम; about 1520 (in which year he composed his ग्रहलाघव); a. of मङ्गलनिर्णय, of a com. on मुहूर्ततत्त्व and on विवाहवृन्दावन.

गणेश पाठक a. of प्रयोगकौस्तुभ.

गणेशभट्ट a. of उद्वाहविवेक.

गणेशभट्ट a. of स्मृतिचन्द्रोदय.

गणेशभट्ट a. of दायभागव्यवस्थासंक्षेप (part of व्यवस्थासंक्षेप) or दायसंक्षेप.

गणेशमिश्र महामहोपाध्याय a. of प्रायश्चित्तपारिजात (N. vol V. p. 222).

गणेशाचार्य a. of निर्णयदर्पण.

गणेश्वर मन्त्रिन्, son of देवादित्य (who was father of वीरेश्वर) and uncle of चण्डेश्वर; m. in हरिनाथ's स्मृतिसार, श्रीदत्त's आचारादर्श; about 1300–1325 A. D.; a. of सुगतिसोपान and गङ्गापत्तलक (B. O. Mss. Cat. No. 84 p. 85).

गणेश्वर (महामहोपाध्याय महत्तक) a. of आह्निकोद्धार for वाजसनेयशाखा. B. O. Mss. Cat. vol. I. No. 38, p. 36. Probably same as the preceding.

गद, surnamed द्विवेदिन्; a. of संप्रदायप्रदीप composed in संवत् 1610 (1553-54 A. D.) in वृन्दावन, while गिरिधर and other grandsons of वल्लभाचार्य were living.

गदाधर a. of रायसिंहप्रकाश.

गदाधर a. of सत्संप्रदायप्रदीपिका.

गदाधर a. of कृत्यकल्पद्रुम; m. by वाचस्पति. Earlier than 1509 A.D.

गदाधर, son of वामन; later than 1550 A. D ; a. of com. on श्राद्धकल्पसूत्र or नवकण्डिकाश्राद्धसूत्र, of com. on पारस्करगृह्यसूत्र, of com. on आश्वलायनगृह्यसूत्र; mentions कर्क, जयरामभाष्य, मदनपारिजात, रामवाजपेयिन्, हरिहर.

गदाधर, son of राघवेन्द्र; a. of तन्त्रप्रदीप a com. on शारदातिलक; about 1450 A. D.

गदाधर, son of नीलाम्बर. About 1450–1500 A. D.; a. of कालसार (pr. in B. I. Series), आचारसार, व्रतसार, शुद्धिसार.

गदाधर a. of ग्रहयागपद्धति (B. O. Mss. Cat. vol. I. p. 113).

गदाधर a. of वासिष्ठीशान्ति.

गदाधर a. of com. लघुदीपिका on रामार्चनचन्द्रिका by आनन्दवन.

गदाधर दीक्षित a. of व्रतार्क.

गद्यदेवल, m. in प्रायश्चित्तमयूख.

गद्यविष्णु, m. in नि. सि.

गद्यव्यास, m. in कालविवेक of जीमूतवाहन, by हलायुध in ब्राह्मणसर्वस्व.

गभस्ति a. of a स्मृति; m. by अपरार्क (p. 549), स्मृतिचन्द्रिका, हेमाद्रि (III. 2. 50).

गर्ग a. on politics; m. in com. on नीतिवाक्यामृत.

गर्ग a. of a स्मृति; m. in अपरार्क (pp. 124, 196, 368), in स्मृतिचन्द्रिका.

गर्ग a. of गर्गपद्धति on पारस्करगृह्यसूत्र.

गर्ग, a. of एकनक्षत्रजननशान्ति.

गागाभट्ट-Vide under विश्वेश्वरभट्ट.

गार्ग्य a. of a स्मृति ; sec. 20.

गालव a. of a स्मृति ; m. by हेमाद्रि.

गिरिभट्ट, son of यल्लंभट्ट; a. of संस्कारकौमुदी.

गीर्वाणयोगीन्द्र a. of com. on प्रपञ्चसार.

गीर्वाणेन्द्र सरस्वती, pupil of विश्वेश्वरसरस्वती; a. of गायत्रीपुरश्चरणविधि.

गुणविष्णु, son of दामुक; a. of छान्दोग्यमन्त्रभाष्य; m. by रघुनन्दन in उद्वाहतत्त्व, श्राद्धतत्त्व, मठप्रतिष्ठातत्त्व.

गुरुनाथ vide पञ्चाक्षर गुरुनाथ.

गुरुप्रसादशर्मन् a. of मलमासार्थसंग्रह.

गुरुप्रसाद न्यायभूषणभट्टाचार्य a. of com. on शुद्धितत्त्व.

गूदडमल्ल a. of विवाहपद्धति.

गोकुलचन्द्रवर्मन् a. of आह्निकचन्द्रिका.

गोकुलजित्, son of हरिजित्; a. of संक्षेपतिथिनिर्णयसार (composed in 1632-33 A. D.).

गोकुलदेव, son of अनन्तदेव; a. of तीर्थकल्पलता, गयाश्राद्धविधि.

गोकुलनाथ महामहोपाध्याय, son of विद्यानिधि; a. of कुण्डकादम्बरी and कुण्डकादम्बरीसारोद्धार (B. O. Mss. Cat. vol. I Nos. 65-66 pp. 59-60), of प्रदीप or कादम्बरी a com. on द्वैतनिर्णय of वाचस्पति and of मासमीमांसा (B. O. Mss. Cat. vol. I No. 54 p. 50 gives कादम्बरीप्रदीप as the name of the com.).

गोण्डिमिश्र, son of हरपति under king वासुदेव, son of रविकर (of मिथिला); a. of शूद्राचारविवेकपद्धति; Ms. copied in ल. सं. 592 (1611 A. D.).

गोपाल a. of आश्वलायनगृह्यकारिकावली.

गोपाल, a. of कामधेनु. Vide pp. 617-18 above.

गोपाल m. in श्राद्धकल्पतरु of श्रीदत्त; probably the same as the author of the कामधेनु.

गोपाल a. of गोपालपद्धति.

गोपाल a. of सत्क्रियासारदीपिका; between 1500-1565 A. D.

गोपाल a. of कुण्डमृदङ्ग.

गोपाल a. of मूल्यनिरूपण, a. of com. on मूल्याध्याय of कात्यायन.

गोपाल a. of आचारनिर्णय, आशौचनिर्णय (composed in 1613 A. D.), तिथिनिर्णय, शुद्धिनिर्णय, विवादनिर्णय.

गोपाल a. of आचारकौमुदी.

गोपाल a. of चातुर्मास्यकारिका.

गोपाल, son of हरिवंशभट्ट a द्राविड; a. of कालकौमुदी.

गोपाल a. of प्रायश्चित्तकारिका or प्रायश्चित्तशतद्वयीकारिका.

गोपाल a. of रत्नाकर.

गोपालजित् a. of com. on मूल्याध्याय of कात्यायन.

गोपालदेशिकाचार्य, son of आत्रेय कृष्णार्य. Later than 1620 A. D.; a. of आह्निक and जयन्तीनिर्णय, नृसिंहजयन्तीनिर्णय, रामनवमीनिर्णय, श्रवणद्वादशीनिर्णय.

गोपालन्यायपञ्चानन a. of सदाचारसंग्रह (according to रामानुज).

गोपालन्यायपञ्चानन About 1570-1620; composed com. on the

तत्त्वs of रघुनन्दन called निर्णय viz. आचारनिर्णय, उद्वाहनिर्णय, कालनिर्णय, तिथिनिर्णय, दायनि॰, दुर्गोत्सवनि॰, प्रायश्चित्तनि॰, विचारनिर्णय, विवादनि॰, शुद्धिनि॰, श्राद्धनि॰, संक्रान्तिनि॰, संबन्धनि॰, and प्रायश्चित्तकर्मनि॰.

गोपालपण्डित a. of गृह्यभाष्य.

गोपालभट्ट, son of कृष्णभट्ट, surnamed उदास; a. of शूद्रपद्धति (Vide Baroda O. I. Ms. No. 8975). He quotes शुद्धितत्त्व and मयूख. Later than 1650 A. D.

गोपालभट्ट pupil of प्रबोधनानन्द; a. of हरिभक्तिविलास. (B. O. Mss. Cat. vol I. No. 454 p. 534) and a. of भगवद्भक्तिविलास. About 1560 A. D.

गोपालभट्ट a. of सत्क्रियासारदीपिका.

गोपालयज्वन् (गार्ग्य) a. of पितृमेधसार, पितृमेधव्याख्या or -भाष्य.

गोपालव्यास a. of नवरात्रनिर्णय.

गोपालसिद्धान्त m. in आचाररत्न of लक्ष्मण. Earlier than 1640 A.D.; a. of आशौचमाला.

गोपालसिद्धान्तवागीश a. of व्यवहारालोक, विवादव्यवहार.

गोपालाचार्य a. of पितृपद्धति. Later than 1450 A. D.

गोपालानन्द a. of नित्याचारपद्धति.

गोपीनाथ a. of गोत्रप्रवरनिर्णय.

गोपीनाथ, son of महादेव; a. of दीपिका com. on स्नानसूत्र of कात्यायन.

गोपीनाथ a. of तिथ्यादिनिर्णय.

गोपीनाथ a. of उद्वाहादिकालनिर्णय.

गोपीनाथ, son of शार्ङ्गधर, son of विश्वनाथव्यास of वासिष्ठगोत्र who was one of the four sons of सामराज and resident of प्रत्यण्डपुर; a. of जातिविवेक. Earlier than 1600 A. D. Ulwar Cat. No. 1323 and I. O. Cat. p. 518 cause confusion and make it appear that there were two writers of जातिविवेक of the same name.

गोपीनाथ अग्निहोत्रिन् a. of संन्यासदीपिका.

गोपीनाथदीक्षित a. of श्रावणीकर्म (हिरण्यकेशीय).

गोपीनाथपाठक, son of अग्निहोत्रिपाठक, son of काशीपाठक; a. of प्रवणोपासनविधि.

गोपीनाथभट्ट a. of निर्णयरत्नाकर.

गोपीनाथभट्ट a. of आह्निकचन्द्रिका, तुलापुरुषमहादानपद्धति, प्रेतदीपिका, मासिकश्राद्धपद्धति, संस्काररत्नमाला.

गोपीनाथमिश्र a. of कृत्यकौमुदी.

गोपीनारायण, son of लक्ष्मण; a. of निर्णयामृत (written at the bidding of prince सूर्यसेन). Probably there is some confusion. The author of निर्णयामृत was अल्लाडनाथसूरि who wrote under सूर्यसेन.

गोभिल a. of गृह्यसूत्र and of a स्मृति (also called कर्मप्रदीप of कात्यायन). Vide pp. 502–504 above).

गोभिल (reputed) a. of उपनयनतन्त्र.

गोभिलपुत्र a. of गृह्यासंग्रह.

गोवर्धन उपाध्याय a. of उद्वाहचन्द्रिका.

गोवर्धन कविमण्डन a. of आपस्तम्बाह्निक.

गोवर्धनदीक्षित, son of वेणीदास; a. of छन्दोगाह्निक.

गोवर्धन पाठक a. of पुराणसर्वस्व (compiled in शके 1396 under Bengal Zamindar श्रीसत्य).

गोविन्द, son of नृहर्याचार्य, son of वासुदेव; a. of आशौचनिर्णय.

गोविन्द, son of सदाशिवमिश्र; a. of संग्रहरत्नाकर.

गोविन्द a. of पूजाप्रदीप m. in दीक्षातत्त्व. Probably the same as the next.

गोविन्द a. of प्रायश्चित्तश्लोकपद्धति.

गोविन्द, son of केशव. Earlier than 1550 A. D.; a of पूजाप्रदीप m. in the दीक्षातत्त्व of रघुनन्दन. He wrote पूजाप्रदीप at the bidding of भवानन्दराय (B. O. Mss. Cat. No. 264 p. 287 dated ल सं. 432 i. e. 1551 A. D.).

गोविन्द a. of स्मार्ताधानपद्धति.

गोविन्द, son of पुरुषोत्तम; a. of लक्षहोमपद्धति.

गोविन्द, son of नीलकण्ठ; a. of पीयूषधारा com. on मुहूर्तचिन्तामणि of राम who was his uncle; com. composed in शके 1550.

गोविन्द उपाध्याय m. in हेमाद्रि.

गोविन्ददत्त, son of गणेश्वरमन्त्रिन्, who was younger brother of वीरेश्वर and son of देवादित्य who was minister of king हरसिंह; a. of मानसोल्लास (?). A work called गोविन्दमानसोल्लास is mentioned in मलमासतत्त्व (p. 822) and एकादशीतत्त्व (p. 12) of रघुनन्दन. (Vide B. O. Mss. Cat. vol. I. pp. 107-109). About 1300-1370 A. D.

गोविन्द दैवज्ञ, son of गदाधर of the माध्यन्दिनशाखा and गौतमगोत्र; a. of कुण्डमार्तण्ड (composed at Junnar in 1691-92 A. D.).

गोविन्दपण्डित, son of रामपण्डित; a. of श्राद्धपद्धति.

गोविन्दपण्डित a. of श्राद्धदीपिका. Earlier than 1560 A.D.; m. in श्राद्धकल्पलता of नन्दपण्डित.

गोविन्दभट्ट a. of com. on क्रमदीपिका.

गोविन्दभट्ट, m. in श्राद्धसागर of कुल्लूकभट्ट (on श्राद्ध). Earlier than 1250.

गोविन्दभट्ट m. in मलमासतत्त्व (p. 787) by रघुनन्दन as भाष्यकार of पराशर. Earlier than 1500 A. D.

गोविन्दभट्ट a. of दर्शश्राद्धप्रयोग.

गोविन्दभट्ट बुद्धिल a. of तिथिनिर्णय.

गोविन्दराज, son of माधव; a. of com. on मनुस्मृति and of स्मृतिमञ्जरी. Sec 77. सहगमनविधि is ascribed to him.

गोविन्दराय a. of परभूप्रकरण (composed between 1740-49 A. D.).

गोविन्द वासुदेवभट्ट a. of दत्तपुत्रविचार.

गोविन्दस्वामिन् a. of com. on बौधायनधर्मसूत्र.

गोविन्दानन्द कविकङ्कणाचार्य, son of गणपतिभट्ट. Sec 106. Flourished between 1500-1540 A. D.; a. of दानकौमुदी, वर्षक्रियाकौमुदी, शुद्धिकौमुदी, श्राद्धकौमुदी and of अर्थ-

कौमुदी com on शुद्धिदीपिका of श्रीनिवास and तत्त्वार्थकौमुदी (com. on शूलपाणि's प्रायश्चित्तविवेक).

गोविन्दोपाध्याय a. of मलमासे निषेधविचार (B. O. Mss. Cat. No. 292 p. 332)

गोस्वामिन् a. of निर्णयसार.

गौतम a. of धर्मसूत्र (sec. 5) and quoted as a writer on politics in the com. to नीतिवाक्यामृत.

गौतम a. of आह्निकसूत्र, पितृमेधसूत्र.

गौतम a. of दानचन्द्रिका.

गौरीकान्त (and others) a. of विवादार्णवभञ्जन.

गौरीदत्त, son of रामभद्र; a. of वाग्वती तीर्थयात्राप्रकाश.

गौरीनाथचक्रवर्तिन् a. of कालभाष्यनिर्णय, नवान्नभाष्यनिर्णय.

गौरीपति, son of दामोदर; a of com. on आचारादर्श of श्रीदत्त. Composed at Benares in 1640 A. D.

गौरीशभट्ट, son of दामोदर, son of नायकपण्डित. दामोदर was born in महाराष्ट्र on the banks of a holy river in Yajñabhūmi, but studied at Benares and was honoured at the court of Akbar. गौरीशभट्ट wrote अनुमरणप्रदीप. He composed it after 67 years of Akbar's era (अकब्बरमहीन्द्रस्य गतैर्मुन्यर्तुवत्सरैः । पूरितः कार्तिकेष्टम्यां काश्यां गौरीशशर्मणा), i. e. 1609 A. D. He mentions वालोक (बालक ?), जिकन, शूलपाणि, मदनपारिजात, अनुमरणविवेक and several other works. He mentions also विट्ठलविलास of his father. Vide D. C. Ms. 76 of 1892-95.

गौरीशङ्कर a. of विवाहपद्धति.

ग्रहेश्वरमिश्र m. as a jurist in विवादरत्नाकर of चण्डेश्वर (pp. 46, 483) and in वर्धमान's दण्डविवेक where his work seems to be called व्यवहारतरङ्ग. Earlier than 1300 A. D.

घटकर्पर (reputed) a. of नीतिसार.

चक्रधर a. of पैतृकतिथिनिर्णय.

चक्रपाणिपाठक a. of com. on तिथिप्रकाश of गङ्गादास. Ms. (in B. O. Mss. Cat. vol. I. No. 163 p. 178) is datad शके 1700.

चक्रपाणिमिश्र a. of व्यवहारादर्श.

चण्डमारुतस्वामिन् a. of हरिदिनतिलक.

चण्डीदास, son of दुर्गादत्त ; a. of संक्षिप्ताह्निकपद्धति (composed at the desire of रणवीरसिंह of काश्मीर).

चण्डूक a. of स्मार्तकर्मानुष्ठानविवरण or चण्डूनिबन्ध (vide Baroda O. I. Ms. No. 296 dated संवत् 1593, ज्येष्ठ शु. 13 शुक्रे). He is styled महामात्य and सम्राट्.

चण्डेश्वर ठक्कुर, son of वीरेश्वर. Sec. 91; a. of स्मृतिरत्नाकर (divided into seven parts on कृत्य, गृहस्थ, दान, पूजा, विवाद, व्यवहार and शुद्धि) and of कृत्यचिन्तामणि, राजनीतिरत्नाकर, दानवाक्यावलि and शिववाक्यावलि, शैवमानसोल्लास.

चतुर्भुज a. of रामनित्यार्चनपद्धति.

चतुर्भुज a. of विवाहपद्धति.

चतुर्भुज a. of अद्भुतसागरसार and of अष्टादशसंस्काराः.

चतुर्भुज a. of कृष्णपद्धति.

चतुर्भुज भट्टाचार्य m. in शुद्धितत्त्व (p. 243) by रघुनन्दन.

चतुर्भुज भट्टाचार्य a. of आशौचप्रकाश and आशौचसंग्रह (both works are probably identical). He is probably the same as the चतुर्भुज m. by रघुनन्दन.

चतुर्भुजाचार्य a. of गङ्गाभक्तितरङ्गिणी.

चन्द्र a. of स्मृति, m. in निर्णयदीपक.

चन्द्रचूडभट्ट or चन्द्रशेखरशर्मन्, son of उमापति (alias उमणभट्ट), son of धर्मेश्वर or धर्मभट्ट पौराणिक. Between 1575-1650 A. D.; a. of कालदिवाकर, कालसिद्धान्तनिर्णय, गृहवास्तुनिर्णय, पाकयज्ञनिर्णय, पिण्डपितृयज्ञप्रयोग, श्राद्धनिर्णय, संस्कारनिर्णय alias चन्द्रचूडीय.

चन्द्रमौलि a. of आचारसार or आचाररत्न.

चन्द्रशेखर a. of धर्मविवेक.

चन्द्रशेखर a. of पुरश्चरणदीपिका.

चन्द्रशेखर महामहोपाध्याय a. of स्मृतिप्रदीप.

चन्द्रशेखर वाचस्पति, son of विद्याभूषण; a. of द्वैतनिर्णय or -निर्णयसंग्रह, धर्मदीपिका or स्मृतिप्रदीपिका, स्मृतिसारसंग्रह.

चन्द्रशेखरशर्मन् a. of दुर्गभञ्जन or स्मृतिदुर्गभञ्जन or सङ्कल्पस्मृतिदुर्गभञ्जन.

चरुकूरितिम्मयज्वन्, son of लक्ष्मणभट्ट; a. of षट्कर्मचन्द्रिका.

चाक्षुष m. as a writer on राजनीति by मल्लिनाथ on रघु० V. 50.

चाणक्य a. of राजनीतिशास्त्र in verse (various recensions) pr. in Dr. N. Law's Calcutta Oriental Series; and of the कौटिलीय. Hultzsch's R. II. No. 993 (and p. 85 extract) is a चाणक्यसप्तति the last verse of which is 'श्लोकानामिति सप्तत्या नीतिसारसमुच्चयम्। चन्द्रगुप्ताय चाणक्यः संक्षेपेणोपदिष्टवान्'. Vide under चाणक्यनीति and similar works.

चारायण m. in the com. on the नीतिवाक्यामृत.

चारायण a. of गृह्यसूत्र.

चित्रपति, son of नन्दीपति, son of मधुसूदन, a Pandit of Colebrooke; a. of व्यवहारसिद्धान्तपीयूष (composed in 1803 A. D.; vide B. O. Mss. Cat vol. I No. 356).

चिदम्बरेश्वर a. of स्मृतिमुक्ताफलसंग्रह.

चिदानन्दनाथ, pupil of स्वयंप्रकाशानन्दनाथ; a. of ललितार्चनपद्धति.

चिद्घनानन्दनाथ, a. of कर्मपद्धति.

चिन्तामणि न्यायवागीशभट्टाचार्य, a गौड; a. of स्मृतिव्यवस्था (divided into parts on उद्वाह, तिथि, दाय, प्रायश्चित्त, शुद्धि and श्राद्ध). Earlier than 1680 A. D.

चूडामणि, son of राघवेन्द्रभट्ट; a. of ज्ञानाङ्कुर.

चूहडमल्ल (sometimes said to be) a. of कीर्तिचन्द्रोदय composed by दामोदरपण्डित in the 2nd half of 16th century in Akbar's reign.

चैतन्यगिरि a. of महाविष्णुपूजापद्धति and दत्तात्रेयपद्धति, देवीपूजनपद्धति.

चौण्डपार्य, son of **चिन्नयार्य** and **कामाम्बा** and pupil of **भारतीतीर्थ**; a. of **सन्ध्याभाष्य** (**आश्वलायन**), composed at request of **चामुण्डि**, son of **भानु**. Bows to **भारतीतीर्थ** and **विद्यातीर्थ** as **भाष्यकार**s and describes them as **त्रयीमयमहार्णवौ**. Probably flourished about 1350–1375 A. D. Vide Tri. Cat. Madras Govt. Mss. for 1919–22 p. 4214.

च्यवन Sec. 21; a. of a **धर्मसूत्र**.

छलारिनारायण a. of **स्मृतिसंग्रह**.

छलारि or **छल्लारि नृसिंह** (or **नरसिंह**) son of **नारायण**; a. of **स्मृत्यर्थसागर** (of which **कालतरङ्ग** is first part) and **आह्निक** for **माध्व**s. Later than 1675 A. D.

छाग याज्ञिकचक्रचूडाचिन्तामणि a. of com. on **स्नानसूत्र**.

छागल or **छागलेय** a. of **स्मृति** m. in **मिताक्षरा** (on **याज्ञ**. III. 290, 326), **कल्पतरु**, **स्मृतिच**°, **अपरार्क** pp. 442, 533, 932.

जगदानन्द a. of **कृत्यकौमुदी**.

जगदीश a. of **भावार्थदीप** com. on **शूलपाणि**'s **श्राद्धविवेक**.

जगन्नाथ a. of **अनुभोगकल्पतरु**.

जगन्नाथ a. of **विवाहपद्धति**.

जगन्नाथ तर्कपञ्चानन. Sec. 118; a. of **विवादभङ्गार्णव**.

जगन्नाथ याज्ञिक, son of **शङ्करशुक्ल**; a. of **संस्कारकल्पद्रुम**.

जगन्नाथसूरि a. of **समुदायप्रकरण**.

जनमेजय (reputed) a. of **नीतिप्रकाशिका** (which is said to have been imparted to him by **वैशम्पायन**).

जमदग्नि a. of a **स्मृति** m. by **मिताक्षरा** (on **याज्ञ**. I. 256 in prose), by **हरदत्त**, **कल्पतरु**, **अपरार्क** (pp. 267 468, 501, 880, 1064) and **स्मृतिचन्द्रिका**.

जम्बूनाथ सभाधीश, son of **हेमाद्रि**; a. of **प्रायश्चित्तपद्धति**.

जयकृष्ण a. of **गङ्गास्नानसङ्कल्पवाक्यदीप** (B. O. Mss. Cat. vol. No. 90 p. 91).

जयकृष्ण or **श्रीकृष्ण तर्कालङ्कार** a. of **दीप** com. on **दायभाग** and of **दायाधिकारक्रमसंग्रह**.

जयकृष्ण तर्कवागीश a. of **श्राद्धदर्पण** alias **श्राद्धदीप**.

जयतीर्थ, pupil of **आनन्दतीर्थ**; a. of com. on **कर्मनिर्णय** of **आनन्दतीर्थ**, of **पूजापद्धति**. For latter vide Ms. No. 8685 of Baroda O. I.

जयतुङ्ग (Is he an author ?) m. in **टोडरानन्द** and **निर्णयसिन्धु**.

जयनारायण तर्कपञ्चानन a. of **नीराजनप्रकाश** (composed for **शिवनारायण घोष**), **सुरसंक्रान्तिदीपिका**.

जयन्त or **जयन्तस्वामिन्**, son of **कान्त**, son of **कल्याणस्वामिन्**. He was father of **अभिनन्द**. End of eighth century; a. of **आश्वलायनीय गृह्यकारिका** and **विमलोदयमाला** com. on **आश्वलायनगृह्यसूत्र**. **हेमाद्रि** (III. 1. 1339) says that **हरिहर** refuted the view of **जयन्तस्वामिन्** on the verse **अग्न्यभावे तु विप्रस्य**. He is m. by **गदाधर** in his **भाष्य** on **पारस्करगृह्य**, in **श्राद्धकाशिका**

of रघुनाथ and प्रयोगरत्न of नारायणभट्ट. For विमलोदय (com. on आश्वलायनगृह्य Vide D. C. Ms. No. 45 of 1899-1915).

जयराम a. of शतचण्डीविधानपद्धति.

जयराम a. of com. on कामन्दकीयनीतिसार.

जयराम a. of दानचन्द्रिका (abstract of हेमाद्रि's work).

जयराम a. of मुहूर्तालङ्कार.

जयराम, son of बलभद्र, son of दामोदर of भारद्वाजगोत्र. Between 1200-1400 A. D.; a. of सज्जनवल्लभा (a com. on पारस्करगृह्यसूत्र). In Ulwar Cat. extract No. 39 the date (of composition probably ?) is संवत् 1611 (1554-55 A. D.).

जयशर्मन् m. in तीर्थचिन्तामणि of वाचस्पति.

जयसिंहदेव, king of गोरक्षपुर. Earlier than 1750 A. D; (reputed) a. of जयमाधवमानसोल्लास.

जयस्वामिन् m. in मलमासतत्त्व (p. 782) of रघुनन्दन.

जयानन्द a. of मुहूर्तदीप.

जातूकर्ण्य—vide sec. 22.

जानकीरामसार्वभौम a. of सत्स्मृतिसार.

जाबाल or-लि a. of a स्मृति m in मिताक्षरा (on याज्ञ. III. 24, 260, 263-64, 315, 322, 326), अपरार्क p. 736.

जिकन Earlier than 1250 A. D.; m. in श्राद्धसागर of कुल्लूकभट्ट, in शूलपाणि's दुर्गोत्सवविवेक and प्रायश्चित्तविवेक by रघुनन्दन in शुद्धितत्त्व (p. 237 Vol. II. refers to his अन्त्येष्टिविधि and अनुमरणविवेक) and in मलमासतत्त्व (vol. I. p. 774).

जितामित्र Earlier 1250 A. D. m. in एकादशीतत्त्व (vol. II. p. 46) of रघुनन्दन as referred to by श्रीदत्त.

जितेन्द्रिय Sec. 67; flourished about 1000-1500 A. D.

जीमूतवाहन Sec. 79; a. of कालविवेक, व्यवहारमातृका, दायभाग.

जीव a of दुर्गसङ्गमनी a com. of भक्तिरसामृतसिन्धु.

जीवदेव, son of आपदेव and younger brother of अनन्तदेव; latter half of 17th century; he names निर्णयसिन्धु and मयूख; a. of आशौचनिर्णय and गोत्रप्रवरनिर्णय (extracted in संस्कारकौस्तुभ).

जीवनाथ दैवज्ञ a. of वास्तुरत्नावली.

जीवराम a. of स्वस्तिवाचनपद्धति.

जैत्रसिंह a. of भैरवार्चापारिजात.

जैमिनि a. of स्मृति m. in मिता० (on याज्ञ. III. 20), कालमाधव (p. 259), एकादशीतत्त्व, नि. सि.

जैमिनि a. of स्मृतिमीमांसा (m. by अपरार्क).

जैमिनि a. of गृह्यसूत्र (pr. in Punjab Oriental Series).

जोरेश्वर महामहोपाध्याय a. of द्वैतनिर्णय (B. O. Mss. Cat. vol. I. No. 225 p 237).

जोग्लोक— vide योग्लोक.

ज्ञानभास्कर a. of आह्निकसंक्षेप and आह्निक.

ज्ञानस्वरूप a. of com. on प्रपञ्चसार.

ज्योतिर्गर्ग m. in निर्णयसिन्धु.

ज्योतिर्गार्ग्य m. in स्मृतिचन्द्रिका.

ज्योतिर्नाथ a. of शैवरत्नाकर.

ज्योतिर्नारद m. in निर्णयसिन्धु.

ज्योतिर्नृसिंह m. by भट्टोजि in चतुर्विंशतिमतव्याख्यान.

ज्योतिर्बृहस्पति m. by हेमाद्रि (III. 2. 472), in निर्णयदीपक.

ज्योतिर्वसिष्ठ m. in संस्कारकौस्तुभ.

ज्योतिष्पराशर m. in कालविवेक of जीमूतवाहन, कालमाधव (p. 91), in एकादशीतत्त्व of रघुनन्दन.

ज्योतिष्पितामह m. in कालमाधव (p. 91).

ज्वालानाथमिश्र a. of सुकृत्यप्रकाश and उदक्याशुद्धिप्रकाश.

झिङ्गय्य कोविद (or शिङ्गय्य), son of पेअल्ल मञ्चनाचार्य ; a. of प्रयोगपद्धति (for आपस्तम्बीयs, also called शिङ्गाभट्टीय).

टीकाराम a. of दायमुक्तावली.

टीकाकारशर्मन् a. of पिष्टपशुखण्डन (Ms. No. 5436 of Baroda O. I.) He was of गार्ग्यगोत्र and followed परानन्दद्वैतवेदान्त.

टोडरमल्ल Sec. 109 ; (reputed) a. of टोडरानन्द (several parts of which are separately noted as कालनिर्णयसौख्य &c.).

डाण्डू (or मिश्रश्रिढोण्डू); a. of श्राद्धविधि for माध्यन्दिनीयs Mentions कर्क, कल्पतरु, श्रीकण्ठ, हलायुध (BBRAS Cat. p. 236 No.736).

ढुण्ढि a. of मांसनिर्णय and मासादिनिर्णय.

ढुण्ढिराज, son of पुरुषोत्तम and pupil of रामपण्डित father of नन्दपण्डित. About 1600 A. D. ; a. of कुण्डकल्पलता.

ढुण्ढु (or ढुण्ठु) Earlier than 1555 A. D. ; a. of पद्धति m. in अन्त्येष्टिपद्धति of नारायणभट्ट and in श्राद्धतत्त्व.

ढोण्डू a. of श्राद्धविधि (माध्यन्दिनीय). Same as डाण्डू above. Between 1200-1500 A. D.

ढोडूमिश्र son of प्राणकृष्ण ; a. of श्राद्धविवेक.

तकनलाल Later than 1686 A. D. ; a. of com. on अत्रिस्मृति, of com. on आचारार्क, of com. on दक्षस्मृति, com. on दत्तकचन्द्रिका, com. on हारीतस्मृति.

तर्कतिलक vide under मोहनमिश्र.

तातयार्य a. of स्मृतिरत्नाकर.

तातादास a. of प्रपन्नगतिदीपिका.

तात्याशास्त्रिन् a. of दत्तकनिर्णय.

तानपाठक a. of संस्कारमुक्तावली.

ताम्रपर्णाचार्य a. of स्मृतिरत्नाकर.

तालवृन्तनिवासिन् a. of आपस्तम्बगृह्यप्रयोगवृत्ति ; follows देवस्वामिन्, कपर्दिन्, कुमारसिद्धान्तिन्.

तिगलाभट्ट a. of श्रीस्थलप्रकाश.

तिप्पाभट्ट, son of रामभट्ट, son of बालकृभट्ट surnamed गह्वर ; a. of स्मार्तप्रायश्चित्त, संस्कारनिर्णय ; wrote संग्रहदीपिका in 1776 A. D.

तिम्मणभट्ट a. of स्मृतिकोशदीपिका.

तिम्मयज्वन् चरुकूरि a. of षट्कर्मचन्द्रिका.

तिरुमलकवि of पराशरगोत्र a. of श्राद्धनिर्णयदीपिका.

तिरुमलयज्वन a. of संध्यावन्दनभाष्य.

तिरुमलसोमयाजिन्, son of तिरुमलयज्वन्; a. of आश्वलायनप्रयोगदीपिका

तिर्पिलिसूरि a. of प्रयोगमुक्तावली.

तिर्मल of पराशरगोत्र a. of धर्मसेतु.

तुरगवदनपण्डित a. of शालग्रामलक्षण.

तुलजाराम a. of उत्सवनिर्णय.

तुलाजिराम Tanjore king (1765-1788 A. D.); (reputed) a. of आदिधर्मसारसंग्रह, राजधर्मसारसंग्रह. He is said to have composed सङ्गीतसारामृत also.

तोटकाचार्य a. of कालनिर्णय.

तोळप्पर, son of श्रीनिवासाचार्य; a. of दत्तकचन्द्रिका.

त्रिकाण्डमण्डन (भास्कर) Between 1100 and 1250 A. D.; a. of आपस्तम्बसूत्रध्वनितार्थकारिका (pr. in B. I. Series) m. by हेमाद्रि, मदनपारिजात and he worte प्रवरनिर्णय. Mentions कर्क, केशवसिद्धान्त, दामोदर, भवभाष्य, रुद्रदत्त, वामन.

त्रिलोचनमिश्र earlier than 1450 A. D.; a. of धर्मकोश.

त्रिलोचनशिव a. of प्रायश्चित्तसमुच्चय.

त्रिविक्रम Earlier than 1550 A. D.; a. of त्रिविक्रमपद्धति or त्रैविक्रमी or प्रतिष्ठापद्धति (on the consecration of idols &c.) m. in टोडरानन्द and निर्णयसिन्धु.

त्रिविक्रम a. of न्यासपद्धति.

त्रिविक्रमयज्वन्, pupil of श्रीरामभारती; a. of गूढार्थदीपिका (or सुगू°) com. on शारदातिलक.

त्रिविक्रमसूरि, son of रघुसूरि; a. of आचारचन्द्रिका; m. in टोडरानन्द. Probably the same as above.

त्रैविद्यवृद्ध a. of आश्वलायनसूत्रप्रयोग.

त्र्यम्बक, pupil of यज्ञेश; a. of गार्हस्थ्यदीपिका.

त्र्यम्बक a. of तत्त्वदीप.

त्र्यम्बक a. of स्त्रीधर्मपद्धति.

त्र्यम्बक, son of नारायण, surnamed माटे; a. of आचारेन्दु (composed in 1838 A. D.), प्रतिष्ठेन्दु.

त्र्यम्बक, son of राम, surnamed ओक; a. of आचारभूषण (composed in 1819 A. D.).

त्र्यम्बक पण्डित, son of नारायण of the आङ्गिरसमुद्गलगोत्र; about 1760 A. D.; a. of आशौचनिर्णय.

त्र्यम्बकभट्ट मोल्ह, son of कृष्णभट्ट; a. of जातिविवेक, प्रायश्चित्तसार, प्रायश्चित्तप्रयोग.

दक्ष sec 43; a. of स्मृति.

दत्त vide गौरीदत्त.

दत्तपण्डित a. of चूडाकर्म.

दत्तात्रेय m. in स्मृतिचन्द्रिका, अपरार्क (p. 971), मदनपारिजात, निर्णयसिन्धु.

दयाराम a. of दानप्रदीप, पदचन्द्रिका, स्मृतिसंग्रह.

दयाशङ्कर, son of धरणीधर; a. of उपाकर्मविधि, और्ध्वदेहिकपद्धति, तिथिनिर्णय, दर्शश्राद्धप्रयोग, दानप्रदीप, नीतिविवेक, प्रयोगदीप, (or-रत्नाकर), शाङ्खायनगृह्य, शुद्धिरत्न, श्राद्धपद्धति, श्राद्धप्रयोग.

दलपतिराज, son of वल्लभ; sec. 103; a. of नृसिंहप्रसाद (several parts of which are separately noted in

the catalogues, such as आह्निकसार, कालनिर्णयसार).

दशपुत्र (probably this is only the surname) a. of मलमासनिर्णय.

दादा, son of माधव, son of नृसिंह, surnamed Karajgi. He was a माध्व and of वसिष्ठगोत्र and resided at Nasik; mentions मयूख and कौस्तुभ; a. of दत्तार्क (composed in शके 1691 शशिग्रहरसभुयुक्शाककेन्द्रे). Aufrecht is wrong in giving the date as 1661.

दामोदर a. of इष्टिकाल.
दामोदर a. of लघुकालनिर्णय.
दामोदर a. of जातकर्मपद्धति.
दामोदर a. of श्राद्धपद्धति.
दामोदर a. of मांसविवेक.

दामोदर, son of शङ्करभट्ट and eldest brother of नीलकण्ठ. About 1610 A. D.; a. of कलिवर्ज्यनिर्णय, द्वैतनिर्णयपरिशिष्ट.

दामोदर गार्ग्य a. of प्रयोगपद्धति (alias संस्कारपद्धति) following पारस्करगृह्य. Names कर्क, गङ्गाधर and हरिहर.

दामोदर ठक्कुर Earlier than 1575 A. D. a. of दिव्यनिर्णय (compiled under संग्रामसिंह) and विवेकदीपक; N. vol. V. p. 282 speaks of दिव्यदीपिका (compiled under श्रीमत्संग्रामशाहभूपाल), while N. vol. VI p. 40 says that दिव्यनिर्णय was compiled under संग्रामसाह; but the works appear to be the same.

दामोदर ठक्कुर a. of प्रायश्चित्तनिर्णय (B. O. Mss. Cat. vol. I No. 276 p. 313).

दामोदरपण्डित Latter half of 16th century; a. of कीर्तिचन्द्रोदय (under the patronage of चूहडमल्ल).

दामोदरीय m. in शुद्धिमयूख and निर्णयदीपक.

दारिल a. of com. on कौशिकगृह्यसूत्र.

दाल्भ्य a. of धर्मशास्त्र (D. C. Ms. No. 267 of 1887–91) in verse (with a few prose passages about प्रयोग) on प्रेतक्रिया, एकादशाहश्राद्ध, नवकश्राद्ध, सपिण्डीकरण, वृषोत्सर्ग (मैत्रेय asks दाल्भ्य) and of a पद्धति.

दाल्भ्य a. of नारायणबलिपद्धति.

दिनकर, son of नृसिंह from the दशार्ण country. Earlier than 1600 A. D.; a. of गोपालपद्धति.

दिनकर a. of प्रायश्चित्तरहस्य.

दिनकर alias दिवाकर, son of रामकृष्णभट्ट; a. of कर्मविपाकसार, प्रायश्चित्तसार, शान्तिसार, दिनकरोद्द्योत (completed by his son विश्वेश्वर alias गागाभट्ट). Between 1575–1640 A. D.

दिवाकर, son of महादेव, son of बालकृष्ण of the भारद्वाजगोत्र. His maternal grand-father was नीलकण्ठ author of the twelve मयूखs; a. of धर्मशास्त्रसुधानिधि of which अन्त्येष्टिप्रकाश, आचारार्क (composed in 1686 A. D.), दानहीरावलिप्रकाश, श्राद्धचन्द्रिका, तिथ्यर्क, प्रायश्चित्तमुक्तावली, सूर्यादिपञ्चायतनप्रतिष्ठापद्धति and others were parts. Aufrecht (part I. p. 253)

confounded this with the next, but corrected himself (part II. p. 54).

दिवाकर, son of **महादेव**, son of **रामेश्वर**, surnamed **काल** (काळे in Marathi). He was daughter's son of **रामकृष्णभट्ट**, father of **कमलाकर**. About 1620-1670 A.D.; a. of **दानचन्द्रिका** (or **दानसंक्षेपचन्द्रिका**), **आह्निकचन्द्रिका** or **संक्षेपाह्निकचन्द्रिका**, **कालनिर्णयचन्द्रिका**, **स्मार्तप्रायश्चित्तोद्धार**, **पतितत्यागविधि**, **पुनरुपनयनप्रयोग**.

दिवाकर, son of **दिनकर** ; a. of **दानदिनकर**.

दिवाकरभट्ट a. of **त्रिवेणीपद्धति**.

दिवोदास Earlier than 1550 A.D.; a. of **दिवोदासप्रकाश** ; m. by **कालनिर्णयचन्द्रिका** of **दिवाकर** and seems to be the same as **दिवोदासीय** m. by **निर्णयसिन्धु**, **विधानपारिजात**, **शुद्धिमयूख**.

दिव्यसिंह महापात्र a. of **कालदीप** (or **-प्रदीप**), **श्राद्धदीप** and of **दिव्यसिंहकारिका** (which summarises the two preceding).

दीक्षित About 1050-1100 A. D.; m. by **दायभाग** (on daughter's succession) and **कालविवेक** (pp. 92, 102, 237, 264, 541). Earlier than 1100 A. D.

दीनदयालु पाठक a. of **मुहूर्तभैरव**.

दीर्घतमस् m. in **मिताक्षरा** (on **याज्ञ**. III. 260) and by **मस्करिन्** (on **गौतमधर्मसूत्र**).

दुःखभञ्जन a. of **मुहूर्तकल्पाकर**, **युद्धजयप्रकाश**.

दुर्गादत्त a. of **शुद्धदीपिका**.

दुर्गेश, son of **वासुदेव** ; a. of. com. on **दायदशश्लोकी** or **दायसंग्रहश्लोकदशक**.

दुर्गासहाय a. of **मुहूर्तरचना**.

दूलाल a. of **दूलालीय**.

देवकीनन्दन a. of **एकादशीव्रतनिर्णय**.

देवजानि (?) a. of **देवजानीयभाष्य** on **निर्णयदीपक**.

देवण्णभट्ट, son of **केशवभट्ट**. Sec. 86; a. of **स्मृतिचन्द्रिका**.

देवदासमिश्र, son of **नामदेव**, son of **अर्जुन** of the **गौतमगोत्र** and honoured by **मालव** king: between 1250-1500 A. D.; mentions **कल्पतरु**, **कर्क**, **अर्णव** (**महार्णव**); **मिताक्षरा**, **स्मृतिसार**, **विश्वादर्श**; a. of **देवदासप्रकाश** or **सद्ग्रन्थचूडामणि**, **तिथिनिर्णय**. **निर्णयामृत** and **विधानपारिजात** mention a **देवदासीय** which is probably the **देवदासप्रकाश**.

देवनाथ ठकुर. Earlier than 1620 A. D.; a. of **स्मृतिकौमुदी**, **दिव्यतन्त्र** or **तन्त्रकौमुदी**. B. O. Mss. Cat. vol. I No. 60 p. 54 is a **कालकौमुदी** of **देवनाथ**, which is probably a part of the **स्मृतिकौमुदी**.

देवपाल, son of **हरिपाल** ; a. of **भाष्य** on **काठकगृह्यसूत्र**.

देवबोध a. of com. on **याज्ञवल्क्यस्मृति**, m. by **रघुनन्दन** in **शुद्धितत्त्व** (p. 236).

देवभद्र a. of **पार्वणश्राद्धप्रयोग** (for **वाजसनेय**s).

देवभद्र पाठक a. of **दशमुखकोटिहोमप्रयोग**.

देवभद्र पाठक, son of बलभद्र; a. of प्रयोगसार (कात्यायनीय).

देवयाज्ञिक vide याज्ञिकदेव.

देवयाज्ञिक a. of सूतकसिद्धान्त.

देवयाज्ञिक a. of a पद्धति (यजुर्वेदीय); pr. in Kashi S. Series.

देवराज a. of com on नीतिमञ्जरी of द्याद्विवेदिन्.

देवराज a. of प्रायश्चित्तसंग्रह (compiled under orders of prince चेतसिंह of Benares, 1770–1781 A. D.).

देवराज a. of मुहूर्तपरीक्षा.

देवराज a. of श्राद्धशौचीयदर्पण.

देवरात a. of a work on धर्मशास्त्र (probably a निबन्ध) m. in स्मृतिचन्द्रिका for the view that दुहितरः in याज्ञवल्क्य's verses on inheritance means पुत्रिका. The सरस्वतीविलास (p. 414, Mysore ed.) attributes the same view to him along with धारेश्वर, देवस्वामिन् and श्रीकर.

देवराम a. of आह्निकचन्द्रिका.

देवराम a. of मुहूर्तमुक्तावली.

देवल vide sec. 23.

देवस्वामिन्. Vide sec 66 About 1000–1050 A. D.; a. of भाष्य on आश्वलायनगृह्य and of a निबन्ध on धर्मशास्त्र.

देवीदास a. of राजनीति.

देवीदासपण्डित a. of कर्मविपाकचिकित्सामृतसागर.

देवेन्द्राश्रम, pupil of विबुधेन्द्राश्रम. Earlier than 1696 A. D.; a. of पुरश्चरणचन्द्रिका (D. C. Ms. No. 33 of 1898–99 is dated संवत् 1753).

द्यादुमिश्र a. of प्रेतमञ्जरी.

द्याद्विवेदिन्, son of लक्ष्मीधर, son of अत्रि, son of मुकुन्द of आनन्दपुर; a. of नीतिमञ्जरी and com. thereon (composed in 1494 A. D.). Aufrecht (I. p. 263) said that द्याद्विवेदिन् composed in 1054 but corrected himself later (II. p. 56).

द्रविड m. as an author in the स्मृत्यर्थसार of श्रीधर.

द्राह्यायण a. of द्राह्यायणगृह्यसूत्र (attributed to खादिर).

द्रोण Earlier than 1100 A. D.; a. of रत्नकरण्डिका.

द्वारकानाथयज्वन्, son of टीकाभट्ट; a. of उपाकर्मप्रयोग.

द्वैपायन (reputed) a. of दत्तकदर्पण.

द्वैपायनाचार्य a. of स्मार्तपदार्थानुक्रमणिका.

धनञ्जय Earlier than 1500 A. D.; a. of धर्मप्रदीप and सम्बन्धविवेकपरिशिष्ट, m. in संस्कारतत्त्व (vol. I p. 891 of रघुनन्दन). In उद्वाहतत्त्व (vol. II, p. 145) we have only सम्बन्धविवेक of धनञ्जय.

धनपति, son of रुचिपति, son of विश्वनाथ, son of रतिधर of खौजालवंश; a. of श्राद्धदर्पण. The author resided at वैजोलि and is later than 1500 A. D.

धनराम, son of गोवर्धन; a. of श्राद्धप्रदीप. Earlier than 1750 A. D.

धनिराम a of सिद्धान्तज्योत्स्ना.

धरणीधर Earlier than 1250 A. D.; a. of com. on मनुस्मृति m. by कुल्लूक.

धरणीधर, son of रेवाधर; a. of सापिण्ड्यतत्त्वप्रकाश (probably same as next).

धरणीधर, son of मुरारि; a. of एकादशीनिर्णयसार composed in शके 1408 (1486 A. D.); Ms No. 12052 (Baroda O. I.) was copied in संवत् 1620 मार्गशीर्ष (Dec. 1563 A. D.). It recites that the work was composed during the reign of king वीसलदेव and mentions विज्ञानेश्वर, अनन्तभट्ट, विश्वरूप and बोपदेवपण्डित.

धरणीधर पन्थ a. of com. on कालनिर्णय (of माधव), of चातुर्वर्ण्यविवेचन, of चातुर्वर्ण्यव्यवस्था

धर्म a. of भाष्य m. in स्मृतिचन्द्रिका and हेमाद्रि (III. 2. 747).

धर्मकरोपाध्याय a. of तडागादिप्रतिष्ठापद्धति, पुष्करिणीपत्तलक (B. O. Mss. Cat. vol. I. No. 263 p. 286). Both works are probably the same.

धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र; a. of दत्तरत्नाकर. Later than 1650 A. D.

धर्मेश्वर, son of रामचन्द्र; a. of मुहूर्तशिरोमणि.

धर्मेश्वर a. of com. on याज्ञवल्क्यस्मृति; m. in शूलपाणि's प्रायश्चित्तविवेक (p. 529).

धर्मेश्वर a. of com. on चमत्कारचिन्तामणि of नारायणभट्ट.

धवल Earlier than 1050 A. D.; m. in कालविवेक of जीमूतवाहन (pp. 134, 264 and 543).

धवल a. of a निबन्ध; धवलनिबन्ध is m. in the अन्त्येष्टिपद्धति of नारायणभट्ट, in निर्णयामृत. Probably the same as the preceding.

धारेश्वर Vide sec. 65.

धीरमति (queen of नरसिंहदेव of मिथिला) reputed author of दानवाक्यावली (real author being विद्यापति) and दानार्णव. About first half of 15th century.

धीरेन्द्रपञ्चीभूषण, son of धर्मेश्वर; a. of नित्यकर्मलता.

धौम्य a. of a स्मृति; m. in मिताक्षरा (on याज्ञ. III. 290).

नन्द, son of देवशर्मन्; a. of ज्योतिःसारसमुच्चय, स्मार्तसमुच्चय.

नन्दन a. of श्राद्धचन्द्रिका.

नन्दन, younger brother of लक्ष्मण; a. of नन्दिनी, com. on the मानवधर्मशास्त्र.

नन्दनमिश्र a. of रुद्रविलासनिबन्ध.

नन्दपण्डित *alias* विनायकपण्डित, son of रामपण्डित धर्माधिकारिन्. Sec. 110; a. of काशीप्रकाश, तत्त्वमुक्तावली, तीर्थकल्पलता, दत्तकमीमांसा, नवरात्रप्रदीप, प्रमिताक्षरा (com. on मिताक्षरा), विद्वन्मनोहरा (com. on पराशरस्मृति), वैजयन्ती alias केशववैजयन्ती (com. on विष्णुधर्मसूत्र), शुद्धिचन्द्रिका (com. on षडशीति of कौशिकादित्य), श्राद्धकल्पलता, स्मृतिसिन्धु (of which संस्कारनिर्णय is a part), हरिवंशविलास (of which

कालनिर्णयकौतुक is a part). He probably composed ज्योतिःसार-समुच्चय and स्मार्तसमुच्चय.

नन्दभट्ट a. of विवाहनिरूपण.

नन्दरामामिश्र, son of दीपचन्द्रमिश्र; a. of निर्णयसार (composed in 1780 A. D.).

नरराज Vide under नवराज.

नरसिंह a. of ब्रह्मयज्ञशिरोरत्न.

नरसिंह a. of आपस्तम्बगृह्यसूत्रकारिका-वृत्ति; composed in 1614 A D.

नरसिंह Vide छलारि नृसिंह.

नरसिंह a. of तुलसीकाष्ठमालाधारण-निषेध.

नरसिंह or नृसिंह ठक्कुर About 1300-1325 A. D.; a. of प्रमाणपल्लव (vide B. O. Mss. Cat. vol. I. No. 270 p. 209).

नरसिंहदेव (reputed) a. of दुर्गाभक्ति-तरङ्गिणी or दुर्गापद्धति. About 1425-50 A. D.

नरसिंहभट्ट a. of धनुर्वेदचिन्तामणि.

नरसिंह वाजपेयिन्, son of मुरारि of कौत्सवंश. Later than 1400 A.D.; a. of नित्याचारप्रदीप. Pr. in B. I. Series.

नरसिंह सोमयाजिन्, son of माधवाचार्य; a. of विष्णुप्रतिष्ठाविधिदर्पण.

नरहरि a. of विवाहपद्धति.

नरहरि a. of संस्कारनृसिंह.

नरहरि उपाध्याय a. of द्वैतनिर्णय (B. O. Mss. Cat. vol. I No. 223 p. 236).

नरहरिभट्ट सप्तर्षि a. of मण्डपकुण्डमण्डन and com प्रकाशिका thereon and of a work on सापिण्ड्य; m. in com. on सापिण्ड्यकल्पलतिका.

नरोत्तम a. of स्मृतिसंक्षेप.

नरोत्तमदास a. of प्रातःपूजाविधि (for followers of चैतन्य).

नरोत्तमदेव a. of श्राद्धप्रकरण.

नवरसौन्दर्यभट्ट a. of शूद्राचारसंग्रह of सच्छूद्राचार.

नवराज, son of देवसिंह of the द्रोण family; a. of दानपञ्जी and व्रत-पञ्जी and दानवाक्यावलि. The real author was सूर्यकर. Often read as नरराज in the catalogues; vide Peterson's 5th Report p. 177 extract and B. O. Mss. Cat. vol. I No. 195, p. 210 where we have both नरराज and सूर्यकर.

नागदेव flourished before 1435 A. D.; a. of आचारदीप or -प्रदीप (Ms. No. 3858 Baroda O. I. copied in 1491 शके माघे) and निर्णयतत्त्व; m. in आचारमयूख and शूद्रकमलाकर.

नागदेव a. of मुहूर्तसिद्धि and मुहूर्त-दीपक.

नागदेव, son of शिव. Later than 1612 A. D.; a. of तिथिनिर्णय based on निर्णयसिन्धु.

नागदैवज्ञ, son of शिव; a. of निर्णय-तत्त्व (which is an abstract of निर्णयसिन्धु), आचारप्रदीप, प्रश्नित-तिथिनिर्णय. Most probably the same as the preceding.

नागेश, son of वेङ्कटेश of Haldipur in North Canara; about 1741-1782 A. D.; a. of आगमग्रन्थ, तान्त्रिकमुक्तावलि, स्मृत्यर्थमुक्तावलि.

नागेशभ or नागोजिभट्ट, son of शिव-भट्ट and सती. Sec. 115; a. of आचा-

रेन्दुशेखर, आशौचनिर्णय, आशौचेन्दुशेखर, कुण्डपद्धति, तिथीन्दुशेखर, तिथिनिर्णय, त्रिस्थलीसेतु or- सारसंग्रह, गोत्रप्रवरनिर्णय, चण्डीप्रयोग, तीर्थेन्दुशेखर, प्रायश्चित्तेन्दुशेखर, प्रायश्चित्तसारसंग्रह, श्राद्धेन्दुशेखर, संस्काररत्नमाला, सापिण्डीमञ्जरी, or सापिण्ड्यदीपिका, सापिण्ड्यनिर्णय (probably same as preceding).

नाडीजङ्घ m. as a स्मृतिकार in नित्याचारप्रदीप (p. 20).

नारद Sec. 36.

नारद (reputed) a. of मयूरचित्रक or मेघमाला.

नारायण a. of स्मृति m. in अपरार्क pp. 135, 146, 500, 508. In the Mad. Govt. Oriental Library there is a नारायणस्मृति in 9 chapters, where नारायण asks दुर्वासस् about sins.

नारायण m. in श्राद्धसागर of कुल्लूकभट्ट.

नारायण, son of अनन्त, son of हरि; a. of कुण्डमण्डपदर्पण (composed in 1578 A. D.) and of मुहूर्तमार्तण्ड and its com. मार्तण्डवल्लभा (composed in 1572 A. D.).

नारायण a. of a पद्धति; m. in ज्योतिस्तत्त्व (p. 616) and मलमासतत्त्व (p. 746) of रघुनन्दन.

नारायण, son of कृष्णजीद्विवेदिन्, son of श्रीपति. Probably earlier than 1570 A. D. He was from श्रीपाटलपुरी in गुर्जरदेश; a. of com. गृह्यप्रदीपक on शाङ्खायनगृह्यसूत्र and of a गृह्यपद्धति also.

नारायण a. of प्रदीपभाष्य of पार्वणश्राद्ध.

नारायण Earlier than 1600 A. D.; a. of चमत्कारचिन्तामणि.

नारायण Earlier than 1450 A. D.; a. of com. अपेक्षितार्थद्योतिनी; m. in मदनरत्नप्रदीप (शान्ति portion).

नारायण, son of महाबल. Earlier than 1500 A. D.; a. of भाष्य on गोभिलगृह्य; m. in श्राद्धतत्त्व and छन्दोगवृषोत्सर्गतत्त्व of रघुनन्दन.

नारायण, son of लक्ष्मीधरभट्ट, surnamed आरड; a. of गृह्याग्निसागर or प्रयोगसार and श्राद्धसागर, श्राद्धपद्धति. Later than 1650 A. D.

नारायण, son of दिवाकर of the नैध्रुवगोत्र; a. of com. on आश्वलायनगृह्य. It is probably this नारायण that is m. in पराशरमाधवीय.

नारायण a. of आश्वलायनसूत्रपद्धति.

नारायण a. of चलार्चापद्धति. Later than 1450 A. D.

नारायण a. of दिनत्रयमीमांसा (for माध्व followers).

नारायण a. of सुबोधिनी.

नारायण a. of स्मृतिसर्वस्व. Before 1675 A. D.

नारायण a. of मातृगोत्रनिर्णय.

नारायण a. of दक्षिणद्वारनिर्णय.

नारायण a. of com. on शारदातिलक.

नारायण, pupil of विज्ञानेश्वर; a. of व्यवहारशिरोमणि. About 1100 A. D.

नारायण a. of नीतिमाला.

नारायण (छलारि) a. of स्मृतिसंग्रह and स्मृतिसार.

नारायण उपाध्याय, m. in एकादशीतत्त्व (p. 30), ज्योतिस्तत्त्व (p. 708 where his explanation of the last सूत्र of आपस्तम्बधर्मसूत्र is given), in श्राद्धसागर of कुल्लूक, in श्राद्धक्रियाकौमुदी of गोविन्दानन्द.

नारायण उपाध्याय, son of गोण; a. of परिशिष्टप्रकाश com. on कर्मप्रदीप.

नारायणचक्रवर्तिन् a. of शान्तिकतत्त्वामृत.

नारायणठक्कुर a of ब्रह्मसंस्कारमञ्जरी or संस्कारमञ्जरी.

नारायणतर्काचार्य a. of दोलायात्रामृत.

नारायणदीक्षित, son of चायम्भट्ट. Later than 1400 A. D.; a. of प्रयोगदर्पण.

नारायणदीक्षित a. of स्मार्तस्फुटपद्धति.

नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव. He was a pupil of नागेश. About 1750-80 A. D.; a. of com. on सापिण्ड्यकल्पलतिका of his grandfather.

नारायणपण्डित, son of विश्वनाथपण्डित, pupil of भट्टनीलकण्ठ. Earlier than 1720 A. D.; a. of पिष्टपशुखण्डनमीमांसा (Ms. No. 8831 of Baroda O. I. is पिष्टपशुमीमांसा of नारायण, son of विश्वनाथ), पिष्टपशुमीमांसाकारिका.

नारायणपण्डित, son of विश्वनाथसूरि (acc. to Stein's Cat. p. 107) and son of हितार्थसूरि (acc. to Bik. Cat. p. 449); a. of सदाचारस्मृतिटीका.

नारायणपण्डित a. of संध्यावन्दनभाष्य.

नारायणभट्ट, son of रामेश्वरभट्ट. Sec. 108; a. of अन्त्येष्टिपद्धति, अयननिर्णय, आरामोत्सर्गपद्धति, आतुरसंन्यासविधि, जीवच्छ्राद्धप्रयोग, त्रिस्थलीसेतु, प्रयोगरत्न, आहिताग्निमरणदाहादिपद्धति, महारुद्रपद्धति, or रुद्रपद्धति, काशीमरणमुक्तिविवेक, गोत्रप्रवरनिर्णय, तिथिनिर्णय, तुलापुरुषदानप्रयोग, दिव्यानुष्ठानपद्धति, मांसमीमांसा, कालनिर्णयकारिकाव्याख्या, वृषोत्सर्गपद्धति, लक्षहोमपद्धति, विष्णुश्राद्धपद्धति. Portions of his प्रयोगरत्न and other works are separately entered in the catalogues as distinct works.

नारायणभट्ट a. of दशकर्मपद्धति.

नारायणभट्ट between 1400-1600 A. D.; a. of धर्मप्रवृत्ति.

नारायणभट्ट a. of जातिविवेक (Ms. No. 11147 of Baroda O. I.).

नारायणभट्ट a. of प्रायश्चित्तसंग्रह.

नारायणभट्ट a. of विधानरत्न.

नारायणभट्ट, son of राम, son of नारायण; a. of काशीरहस्यप्रकाश (composed by order of कामदेव).

नारायणयज्वन् a. of आपस्तम्बप्रयोगरत्न.

नारायणवन्द्योपाध्याय a. of शुद्धिकारिका.

नारायणशर्मन् a. of धर्मसंग्रह.

नारायणशर्मन a. of व्यवस्थासार (a different work from व्यवस्थासारसंग्रह).

नारायणशर्मसिद्धान्तवागीशभट्टाचार्य a. of व्यवस्थासारसंग्रह.

नारायणसर्वज्ञ a. of मन्वर्थविवृति com. on मनुस्मृति, of कामधेनुदीपिका, of शुद्धिदीपिका. As रायमुकुट (1431 A. D.) mentions him, he is earlier than 1400 A. D. Vide Bhandarkar's Report for 1883-84 p. 62.

नारायणानन्दनाथ a. of शिवार्चनशिरोमणि.

नारायणार्य a. of com. on गोत्रप्रवरनिर्णय of अभिनवमाधवाचार्य.

नारोजिपण्डित, son of विश्वनाथ; a. of लक्षणशतक and com. लक्षणरत्नमालिका thereon.

निजानन्द a. of प्रयोगसार.

नित्यानन्द a. of क्रमदीपिका.

नित्यानन्द a. of षट्कर्मव्याख्यानचिन्तामणि.

निधिराम a. of आचारमाला.

निबन्धनकार m. in सरस्वतीविलास (pp. 51, 349).

निम्बार्कशिष्य a. of संन्यासपद्धति.

निरवद्यविद्योद्द्योत m. in the दायभाग of जीमूतवाहन.

निर्दूरिबसवोपाध्याय a. of व्याख्यानदीपिका com. on मिताक्षरा of विज्ञानेश्वर.

निर्भयरामभट्ट a. of व्रतोपवाससंग्रह and संवत्सरोत्सवकालनिर्णय.

नीलकण्ठ or श्रीपति; a. of दैवज्ञवल्लभ.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of कुण्डमण्डपसिद्धि or -विधान.

नीलकण्ठ, son of शङ्करभट्ट; a. of कुण्डमण्डपनिर्णय.

नीलकण्ठ a. of com. on दायभाग.

नीलकण्ठ a. of प्रतिमाप्रतिष्ठा.

नीलकण्ठ a. of com. on श्राद्धविवेक of शूलपाणि.

नीलकण्ठ a. of निर्णयभास्कर.

नीलकण्ठ, son of अनन्त, son of चिन्तामणि. About 1600 A. D.; a. of तिथिरत्नमाला and com. on मुहूर्तचिन्तामणि.

नीलकण्ठ, son of शङ्करभट्ट. Sec. 112; a. of भगवन्तभास्कर (divided into 12 मयूखs), व्यवहारतत्त्व, कुण्डोद्द्योत.

नीलकण्ठ, son of भास्कर; a. of दानदीधिति.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of दानचन्द्रिका.

नीलकण्ठ a. of दानपरिभाषा.

नीलकण्ठ a. of कुण्डमण्डपविधान and कुण्डमण्डपसिद्धि.

नीलकण्ठदीक्षित, son of अप्पयदीक्षित अद्वैताचार्य of the भारद्वाजगोत्र; a. of अघविवेक.

नीलकण्ठ यतीन्द्र a. of यतिधर्मप्रबोधिनी.

नीलकण्ठसूरि a. of परभूप्रकरण.

नीलकण्ठाचार्य a. of स्मृत्यर्थसार.

नीलकमल (लाहाडी) a. of काल्यर्चनचन्द्रिका.

नीलाम्बरभट्ट, son of गदाधर (author of कालसार). Before 1500 A. D. a. of कालकौमुदी; m. in शुद्धिकौमुदी (p. 275) of गोविन्दानन्द. He is probably the same as नीलाम्बर m. as भाष्यकार of कात्यायन in the यजुर्वेदिश्राद्धतत्त्व of रघुनन्दन (vol. II. p. 496).

नीलासुर (?) son of सङ्कर्षण; a. of com. on श्राद्धकल्पसूत्र or नवकण्डिकासूत्र of कात्यायन. It is probable that नीलासुर is a misreading of नीलाम्बर meaning हलायुध.

नृसिंह (कम्भालूर). Later than 1400 A. D.; a. of आशौचदीपिका and तिथिप्रदीपिका.

नृसिंह a. of निबन्धशिरोमणि.

नृसिंह, of the कौण्डिन्यगोत्र, son of रामचन्द्राचार्य Between 1360-1435 A. D.; a. of प्रयोगपारिजात.

नृसिंह of अत्रिगोत्र, resided on the वसुमती near चन्दनगिरि in वैराटदेश. Earlier than 1565 A.D. and later than 1300 A. D.; a. of विधानमाला. He mentions चतुर्वर्गचिन्तामणि.

नृसिंह a. of श्रौतस्मार्तकर्मप्रयोग.

नृसिंह, son of माधवाचार्य वाजपेययाजिन्; a. of com. on वैखानसधर्मप्रश्न and वैखानससूत्रदर्पण.

नृसिंह, son of रामचन्द्राचार्य surnamed शेष. 1400-1450 A. D.; a. of कालनिर्णयदीपिकाविवरण, and of com. on तिथिनिर्णयसंग्रह (of रामचन्द्र), तिथिप्रदीपिका, गोविन्दार्णव or धर्मतत्त्वावलोक. Ms. 10410 (Baroda O. I.) gives date of composition (?) as शशाङ्कानलविश्वसंमिते विरोधिवर्षे (i. e. 1330 शके).

नृसिंहठक्कुर a. of प्रमाणपल्लव.

नृसिंहपण्डित a. of गोत्रामृत.

नृसिंहभट्ट, son of सिद्धभट्ट of कण्वशाखा; a. of संस्काररत्नावलि.

नृसिंहभट्ट a. of दत्तकपुत्रविधान.

नृसिंहभट्ट, son of सोमभट्ट; a. of विष्णुधर्ममीमांसा.

नृसिंहभट्ट (मीमांसक) a. of स्मृतिनिबन्ध.

नृसिंहभट्ट, son of नारायणभट्ट. Between 1500-1600 A. D.; a. of प्रयोगरत्न.

नृसिंहवाजपेयिन् a. of श्रुतिमीमांसा.

नृसिंहारण्य or नृसिंहाचार्य. Earlier than 1440 A.D. Vide Bhandarkar's Report 1183-84 p. 76; a. of विष्णुभक्तिचन्द्रोदय.

नृहरि a. of शास्त्रप्रदीप alias निबन्धसार. Before 1607 A. D.

नृहरि, surnamed पण्ढरपुर; a. of प्रासादप्रतिष्ठा.

नृहरि, pupil of मध्व; a. of सदाचारस्मृतिटीका.

नृहरि आग्निहोत्रिन् a. of शास्त्रदीप.

न्यायपञ्चानन (probably गोपाल) a. of दुर्गोत्सवनिर्णय.

पक्षधरमिश्र, son of महामहोपाध्याय वटेश्वर. Earlier than 1600 A.D.; a. of तत्त्वनिर्णय (N. vol. V. p. 155).

पक्षधरमिश्र a. of तिथिनिर्णय. Probably he is identical with the preceding.

पक्षधरमिश्र a. of तिथिचन्द्रिका; Ms. of विष्णुपुराण was copied in 1464 A. D. by him.; probably the same as above (B. O. Mss. Cat. vol. I. No. 145 p. 146).

पञ्चाक्षर गुरुनाथ a. of कर्मप्रकाशिका.

पञ्चानन m. in कालसार of गदाधर.

पञ्चाननसिंह m. in जटमल्लविलास.

पञ्चिकाकारमिश्र m. in कालविवेक (p. 63) of जीमूतवाहन.

पण्डितपरितोषकार m. by हेमाद्रि (III. 2. 481) as refuting गोविन्दराज's view. Between 1075-1225 A.D.

पद्मनाभ a. of माध्यन्दिनीयाचारसंग्रहदीपिका.

पद्मनाभ, son of **बलभद्र**. Between 1460–1550 A. D.; a. of **दुर्गावती-प्रकाश** or **समयालोक** (under **दुर्गावती**, queen of **दलपति**, king on the **नर्मदा**).

पद्मनाभ a. of **गोत्रप्रवरनिर्णय**.

पद्मनाभ Earlier than 1700 A. D. ; a. of **तिथ्यादिनिर्णय**.

पद्मनाभ a. of **संन्यासरत्नावली** (according to **मध्वमत**).

पद्मनाभदत्त, son of **दामोदरदत्त**, son of **श्रीदत्त**. Between 1340–1400 A. D. ; as he composed his **सुपद्मव्याकरण** in 1367 A. D.; a. of **आचारचन्द्रिका**.

पद्मनाभदीक्षित, son of **गोपाल**, son of **नारायण**, residing on the banks of the **प्रवरा** at **निवासपुर**, a. of **प्रतिष्ठादर्पण** and **प्रयोगदर्पण**. (Vide Bhandarkar's Report 1883-84 p. 355 for both).

पद्मनाभमिश्र a. of **व्यवहारप्रदीप**.

पन्तोजीभट्ट, son of **लक्ष्मणभट्ट** ; a. of **समयकल्पतरु**.

परमसुख, son of **सीताराम**. Later than 1685 A. D. ; a. of com. on **मुहूर्तगणपति**.

परमाचार्य a. of **वास्तुपूजनपद्धति**.

परमानन्दशर्मन् a. of **दुर्गार्चाकौमुदी**.

परमानन्द a. of **व्यवहारनिर्णय** (on **मत्स्यादिभक्षणाभक्षण**).

परमानन्दघन, pupil of **चिदानन्दब्रह्मेन्द्रसरस्वती** ; a. of **स्मृतिमहोदधि** and **प्रयोगरत्नावली**.

परमेश्वरपरिव्राजक a. of **अमल** a com. on **बौधायनधर्मसूत्र**.

परशुराम a. of **द्विजकल्पलता** or **संध्यात्रयभाष्य**.

परशुराम a. of **भूपालवल्लभ**.

परशुराम, son of **कर्ण**, an **उदीच्यब्राह्मण**; a. of **महारुद्रपद्धति** composed in 1458 A. D.

परशुराममिश्र Later than 1685A.D. a. of com. on **मुहूर्तगणपति**.

पराशर Sec. 35; a. of **स्मृति**.

पराशर a. of **जातिविवेक**.

पराशर or **पाराशर** m. as an author on politics in com. on **नीतिवाक्यामृत**.

पशुपति, minister of **लक्ष्मणसेन** and son of **धनञ्जय**. About 1160–1200 A. D.; a. of **प्रवराध्याय**, **दशकर्मदीपिका** or **दशकर्मपद्धति**, **श्राद्धपद्धति** and **पाकयज्ञपद्धति**.

पाण्डुरङ्ग, son of **चिन्तामणि**, surnamed **टकले** ; a. of **प्रतिष्ठासारदीपिका** (composed in 1780A.D.) at **पञ्चवटी** near Nasik and **यजुःशाखाभेदतत्त्वनिर्णय**.

पाण्डुरङ्ग मोरेश्वर भट्ट a. of **कालचन्द्रिका**.

पारस्कर a. of **गृह्यसूत्र**.

पाराशर्य m. in the **प्रायश्चित्तमयूख**.

पालकि m. as a writer on politics in com. on **नीतिवाक्यामृत**.

पितामह. Sec. 44; a. of a **स्मृति**.

पीताम्बर, son of **काश्यपाचार्य**. Between 1500–1675 A. D. ; a. of **धर्मार्णव** and **स्मार्ताधानप्रयोग**.

पीताम्बर a. of **दानवाक्यावली**. (B. O. Mss. Cat. vol I. No. 193 p. 208).

पीताम्बरसिद्धान्तवागीश a. of दायकौमुदी and विवादकौमुदी. About 1600 A. D.

पुरुषोत्तम a. of पुण्याहवाचनप्रयोग.

पुरुषोत्तम a. of पुराणसर्वस्व.

पुरुषोत्तम a. of उत्सवप्रतान, संवत्सरनिर्णयप्रतान.

पुरुषोत्तम a. of संवत्सरोत्सवकालनिर्णय (D. C. Ms. No. 177 of 1884-86 is dated संवत् 1816 i. e. 1759 A. D.). It deals with उत्सवs from भाद्रपद to श्रावण for the followers of वल्लभाचार्य. Based upon व्रजराज's work.

पुरुषोत्तम, son of पीताम्बर. Born संवत् 1724 (1668 A. D.) and died संवत् 1781 (1725 A. D.); a. of शङ्खचक्रधारणवाद, द्रव्यशुद्धिदीपिका, संन्यासनिर्णयविवरण. He was 7th from the great Vallabhācārya.

पुरुषोत्तम a. of ऊर्ध्वपुण्ड्रनिर्णय.

पुरुषोत्तम a. of संन्यासनिर्णय.

पुरुषोत्तम a. of कर्मसिद्धान्त or कर्मसिद्धिसिद्धान्त (Ms. No. 8361 Baroda O. I.).

पुरुषोत्तम, son of देवराजार्य; a. of प्रयोगपारिजात.

पुरुषोत्तम a. of धर्मसार. Earlier than 1675 A. D.

पुरुषोत्तम, prince of गजपति dynasty; (reputed) a. of मुक्तिचिन्तामणि. About 1500 A.D.

पुरुषोत्तमपण्डित Earlier than 1450 A. D.; a. of गोत्रप्रवरमञ्जरी or प्रवरमञ्जरी and महाप्रवरभाष्य.

पुरुषोत्तम विद्यावागीश a of प्रयोगरत्नमाला.

पुरुषोत्तमानन्दसरस्वती, pupil of पूर्णानन्द; a. of यतिधर्म, यतिपत्नीधर्मनिरूपण, स्मृतिसारसंग्रह.

पुलस्त्य Sec. 45; a. of a स्मृति.

पुलह a. of a स्मृति; m. in स्मृतिचन्द्रिका.

पुष्कर m. in संस्कारमयूख.

पुष्करसादि m. in आप. ध. सू. I. 6. 19. 7. and I. 10. 28. 1.

पृथिवीधरमिश्राचार्य m. in शुद्धितत्त्व (p. 314) by रघुनन्दन.

पृथ्वीचन्द्र, son of नागमल्ल; a. of आशौचप्रकाश (part of धर्मतत्त्वकलानिधि

पृथ्वीधर a. of दशकर्मपद्धति.

पृथ्वीमल्लराज a. of महार्णव. Probably the same as the महार्णव attributed to मान्धातृ who was a brother of पृथ्वीमल्ल and son of मदनपाल.

पैङ्ग्य a of स्मृति; m. in मिताक्षरा (on याज्ञ. III. 18, a prose passage), स्मृतिचन्द्रिका (on आशौच, Mysore ed. p. 14).

पैठीनसि Sec. 24.

प्रचेतस् Sec. 47.

प्रजापति Sec. 48.

प्रतापरुद्रदेव Sec. 104; (reputed) a. of प्रतापमार्तण्ड or प्रौढप्रतापमार्तण्ड, सरस्वतीविलास and निर्णयसंग्रह. His कौतुकचिन्तामणि

(vide D. C. Ms. No. 981 of 1887–91) is not a work on **धर्मशास्त्र**, but on erotics and poetic fantasies like **चित्रबन्ध**, **प्रहेलिका** and magician's tricks &c.

प्रतिहस्त a. of a **पद्धति**; m. in **कृत्यनिर्णय** of **वर्धमान**.

प्रदीपकार m. in **सरस्वतीविलास** p. 361. Vide sec. 81.

प्रद्युम्नशर्मन्, son of **श्रीधरशर्मन्**; a. of **श्राद्धप्रदीप**. Earlier than 1525 A. D.

प्रद्योतनभट्टाचार्य, son of **बलभद्र**. Latter half of 16th century. He wrote **शारदागम** or **चन्द्रालोकप्रकाश** by order of **वीरभद्रदेव**, a Bundella chief; a. of **प्रायश्चित्तप्रकाश**.

प्रभाकर a. of **काशीतत्त्वदीपिका** and **काशीखण्डकथाकेलि** and **गयापद्धतिदीपिका**.

प्रभाकर दैवज्ञ a. of **वाक्पुष्पमाला** a com. on the **गोत्रनिर्णय** of **केशवदैवज्ञ**.

प्रभाकर Earlier than 1600 A. D.; a. of **धर्मसार**.

प्रभाकरभट्ट a. of **प्रभाकराह्निक**.

प्रह्लादभट्ट a. of **नवरत्नमाला**.

प्रेमनिधि a. of **प्रयोगरत्नसंस्कार**.

प्रेमनिधि a. of **नैमित्तिकप्रयोगरत्नाकर**.

प्रेमनिधि ठक्कुर, son of **इन्द्रपति**, son of **रुचिपति**. A **रुचिपति** lived under **भैरव**'s reign in **मिथिला**; a. of **धर्माधर्मप्रबोधिनी** (completed in 1410, of what era is rather doubtful; probably **संवत्**). Vide under **धर्माधर्मप्रबोधिनी**.

प्रेमनिधि पन्थ (or **पन्त**), son of **उमापति** of the **भारद्वाजगोत्र**; a. of **घृतदानपद्धति**, **घृतप्रदानरत्न**, **प्रयोगरत्न**, **प्रायश्चित्तप्रदीप** (composed in **शके** 1675), **शब्दार्थचिन्तामणि** com. on **शारदातिलक**, **पृथ्वीप्रेमोदय** (D. C. Ms. No. 126 of 1884–86 says it was composed in **शके** 1659).

फकीरचन्द्र a. of **धर्मशास्त्रनिबन्ध**.

बछिय Vide under **वचिय** or **वछिय**.

बभ्रु a. of **स्मृति**.

बलदेव a. of **बलदेवाह्निक**.

बलभद्र a. of **नित्यानुष्ठानपद्धति**.

बलभद्र m. in **शुद्धिकौमुदी** (p. 33) of **गोविन्दानन्द** and in **ज्योतिस्तत्त्व** pp. 690 and 686 (where we have **कृत्यचिन्तामणौ बलभद्रः**). Earlier than 1500 A. D. He is probably the same as the author of **आशौचसार**.

बलभद्र a. of **आशौचसार**.

बलभद्र a. of **आह्निक**

बलभद्र a. of **महारुद्रपद्धति**, **महारुद्रन्यासपद्धति**.

बलभद्रतर्कवागीशभट्टाचार्य a. of **दायभागसिद्धान्त**.

बलभद्रशुक्ल, son of **स्थावर** of the **वत्सगोत्र**. He came from **स्तम्भतीर्थ** (modern Cambay); a. of **कुण्डतत्त्वप्रदीप** (composed in 1623 A. D.) and com. composed in **विक्रम** 1699 i. e. 1643 A.D. (vide D. C. Ms. No. 204 of 1884–87) and of **चातुर्मास्यकौमुदी**.

बलभद्रसूरि a. of कुण्डार्कमणिदीपिका.

बल्लालसेन Sec. 84; a. of अद्भुतसागर, आचारसागर, दानसागर, and प्रतिष्ठासागर.

बसप्पनायक a. of शिवतत्त्वरत्नाकर.

बसवोपाध्याय Vide under निर्दूरि.

बाणेश्वर (and others); a. of विवादार्णवसेतु (compiled in 1773 A. D.).

बादरायण a. of स्मृति (m. in प्रायश्चित्तमयूख) and as a writer on politics in the com. on the नीतिवाक्यामृत.

बादरायण a. of मुहूर्तदीपिका

बापुभट्ट a. of मूल्याध्याय or मूल्यसंग्रह (N. vol. X. p. 238). Mentions गोपालभाष्य.

बापूभट्ट alias अनन्तभट्ट; a. of प्रतिष्ठापद्धति.

बापूभट्ट, son of महादेव, surnamed केलकर (modern Kelakara); a. उत्सर्जनोपाकर्मप्रयोग, प्रायश्चित्तमञ्जरी (composed in 1814 A. D.) and श्राद्धमञ्जरी (composed in 1810 A. D.). Vide N. vol. IX p. 302 for the first.

बापूभट्ट, son of महादेव, surnamed केलकर of the चित्तपावन caste; a. of कृत्यमञ्जरी (composed in खवेदरसभूशाके i. e. śake 1640) at सप्तर्षिक्षेत्र on southern bank of the river कृष्णा. Vide N. vol. X. pp. 217-219. Therefore either this date is wrong or there were two बापूभट्ट केलकर, whose fathers' names also were the same. कृत्यमञ्जरी further says that बापूभट्ट was originally an inhabitant of फणशीग्राम (in the Ratnagiri District). Baroda O. I. No. 8442 gives the date as खवेदस्वरभूशाके (i. e. 1740) and seems to be the correct date. This would show that he is the same as the above. In the कृत्यमञ्जरी he refers to श्राद्धमञ्जरी as his work.

बाप्पणभट्ट or **बोप्पणभट्ट** a. of स्मार्तप्रयोग and of बोपण्णभट्टीय, जातकर्म (आपस्तम्बीय).

बाबदेवभट्ट, surnamed आठले (modern Āṭhlye). About 1740 A. D.; a. of परभूप्रकरण.

बाबा alias काशीनाथ पाध्ये. Sec. 117. Vide under काशीनाथ पाध्ये above.

बाबूदीक्षित, surnamed जडे; a. of कुण्डमण्डपविधि or– सिद्धि.

बाबादेव a. of शालग्रामदानपद्धति.

बालक Sec. 68.

बालकृष्ण a. of होमविधान.

बालकृष्ण, a. दाक्षिणात्य residing in गोकुलग्राम; a. of प्रयोगसार.

बालकृष्ण a. of पुनर्विवाहमीमांसा.

बालकृष्ण a. of बालभूषा, com. on तत्त्वमुक्तावलि of नन्दपण्डित.

बालकृष्ण, son of देवभद्र, surnamed फळनिटकर; a. of दत्तसिद्धान्तमञ्जरी.

बालकृष्ण a. of श्रौतस्मार्तविधि.

बालकृष्ण, son of महादेव; a. of सप्तसंस्थाप्रयोग.

बालकृष्ण त्रिपाठिन्, son of काशीराम of the महारङ्ग family; a. of गुणमञ्जरी (on प्रायश्चित्त).

बालकृष्णदीक्षित a. of निर्णयार्णव.

बालकृष्णभट्ट, son of रङ्गोजिभट्ट; a. of जीवत्पितृककर्तव्यनिर्णय. Earlier than 1725 A. D.

बालकृष्ण भारद्वाज a. of तिथिनिर्णय.

बालदीक्षित a. of उपाकर्मप्रमाण.

बालम्भट्ट a. of गोत्रनिर्णय.

बालम्भट्ट, son of विश्वनाथभट्ट, surnamed दातार; a. of आह्निकसारमञ्जरी.

बालम्भट्ट or **बालकृष्ण**, son of वैद्यनाथ, surnamed पायगुण्ड. Sec. 116; a. उपाकृतितत्त्व, बालम्भट्टी (com. on मिताक्षरा of विज्ञानेश्वर), धर्मशास्त्रसंग्रह, जीवत्पितृककर्तव्यनिर्णय.

बालरूप. Sec. 69.

बालशास्त्रिन् कागलकर, son of शेषभट्ट, son of नारायण; a. of प्रायश्चित्तप्रयोग or सर्वप्राय°.

बालसूरि, son of शेषभट्ट; a. of कुण्डरचनारीति.

बालसूरि a. of हेमाद्रिसर्वप्रायश्चित्त.

बालाग्निहोत्रिन् a. of द्राह्यायणगृह्यसूत्रकारिका.

बाष्कल m. by मिताक्षरा (on याज्ञ. III. 58) and in धर्मप्रदीप of भोज.

बुक्कण a. of निर्णयबिन्दु.

बुद्धिकरशुक्ल a. of द्विविधजलाशयोत्सर्गप्रमाणदर्शन (B. O. Mss. Cat. vol. I. No. 222 p. 235).

बुध Sec. 25; m. by कालविवेक of जीमूतवाहन.

बृहच्छङ्ख.

बृहच्छातातप m. in मिताक्षरा (on याज्ञ. III. 290).

बृहच्छौनक.

बृहत्कात्यायन m. by व्यवहारमातृका of जीमूतवाहन.

बृहत्कौण्डिन्य.

बृहत्पराशर, Vide sec. 35, pp. 465–66 above.

बृहत्प्रचेतस् m. in मिताक्षरा, by हरदत्त on गौ. ध. सू. 22. 18, अपरार्क (pp. 910, 1125, 1171), श्राद्धमयूख.

बृहत्संवर्त m. in मिता° (on याज्ञ. III. 256, 265) and in प्रायश्चित्तमयूख.

बृहदङ्गिरस m. in the मिताक्षरा (on याज्ञ. III 277).

बृहदाश्वलायन.

बृहद्गर्ग m. in स्मृतिचन्द्रिका.

बृहद्गार्ग्य.

बृहद्यम m. in ब्राह्मणसर्वस्व of हलायुध, by हरदत्त on गौ. ध. सू. 23. 12, अपरार्क p. 1074, मिता° (on याज्ञ. III. 255).

बृहद्याज्ञवल्क्य m. in मिताक्षरा (on याज्ञ. III. 290), कालमाधव (p. 140).

बृहद्योग्लोक m. by कालविवेक of जीमूतवाहन.

बृहद्वारीत m. in मिता. (on याज्ञ. III. 254, 261).

बृहन्नारद m. by रघुनन्दन, in निर्णयसिन्धु.

बृहन्मनु m. by मिताक्षरा (on याज्ञ. III. 20), कालविवेक of जीमूतवाहन, संस्कारमयूख, शान्तिमयूख.

बृहद्वसिष्ठ m. in मिताक्षरा, कालविवेक (p. 386) of जीमूतवाहन, आचारमयूख, कालमाधव (p. 114).

बृहद्विष्णु m. in मिताक्षरा (on याज्ञ. II. 135 and III. 20), सरस्वतीविलास, प्रायश्चित्तमयूख, अपरार्क pp. 909, 1070, 1243.

बृहद्व्यास m. in मिताक्षरा (on याज्ञ. III. 290), प्रायश्चित्तमयूख.

बृहस्पति a. of ग्रहपूजापद्धति composed at the bidding of king हरिसिंह. (B. O. Mss. Cat. vol. I. p. 111)

बृहस्पति a. of मुहुर्तस्कन्ध.

बृहस्पति Sec. 26, 37.

बृहस्पति, son of भवदेव; a. of मलमासरहस्य composed in 1681 A. D. and मलमासनिर्णय (probably the same as the preceding).

बैजवाप a. of a गृह्यसूत्र; m. in the तन्त्रवार्त्तिक of कुमारिलभट्ट.

बैजवाप m. in अपरार्क pp. 27, 51, 229, 533, हारलता, स्मृतिचन्द्रिका.

बोपदेव— vide under वोपदेव; a. of आचारदर्पण; m. in पूर्तकमलाकर.

बोपदेवपण्डित a. of श्राद्धकाण्डदीपिका or श्राद्धदीपकलिका (com. on परशुरामप्रताप), of गोत्रप्रवरनिर्णय com. on तत्त्वकौस्तुभ, चतुर्विंशतिमत, चतुर्दशश्लोकी.

बौधायन a. of गृह्यसूत्र and of a धर्मसूत्र; sec. 6; a. of a स्मृति; a. of नागप्रतिष्ठा; a. of नक्षत्रशान्ति.

ब्रह्मगर्भ a. of स्मृति; m. by मिताक्षरा (on याज्ञ. III. 262, 268), अपरार्क (pp. 447, 536, 880), स्मृतिचन्द्रिका.

ब्रह्मदत्त. Earlier than 1100 A. D.; a. of भाष्य on शाङ्खायनगृह्य; m. by रघुनन्दन in शुद्धितत्त्व (p. 312) as referred to by कल्पतरु.

ब्रह्मविद्यातीर्थ a. of गृह्यप्रयोग.

ब्रह्माण्डानन्दनाथ a. of नृसिंहार्चनपद्धति.

ब्रह्मानन्दनाथ a. of शिवार्चनशिरोमणि.

ब्रह्मानन्दभारती, pupil of रामराजसरस्वती; between 1420-1554 A. D.; a. of पुरुषार्थप्रबोध.

ब्रह्मानन्दिन् a. of संन्यासपद्धति.

ब्रह्मार्क, son of मोक्षेश्वर; a. of प्रश्नज्ञानदोषपृच्छाप्रकरण.

ब्राह्मणबल, son of माधवाध्वर्यु; a. of com on काठकगृह्यसूत्र.

ब्राह्मवध m. in मिता० (on याज्ञ. III. 257).

भजीभट्ट a. of हेमाद्रिसंक्षेप (कालनिर्णय, Stein's Cat. p. 110).

भट्टगुरु a. of मयूराचित्रक.

भट्टस्वामिन् a. of com. प्रतिपदपञ्चिका on कौटिलीय.

भट्टाचार्य. Earlier than 1520 A. D.; Ms. No. 3883 (Baroda O. I.) is dated संवत् 1579 (1522 A.D.); a. of com. on त्रिंशच्छ्लोकी and com. on आशौचसंग्रह or शौचसंग्रहविवृति (same as the preceding work).

भट्टारिभट्ट a. of com. on कौशिकगृह्यसूत्र.

भट्टोजिदीक्षित, son of लक्ष्मीधर and brother of रङ्गोजिदीक्षित. About 1575-1650 A.D; a.of आचारप्रदीप, of com. on त्रिंशच्छ्लोकी, आशौचनिर्णय, आह्निक, कालनिर्णय (संक्षिप्त)

तिथिनिर्णय or तिथिनिर्णयसंक्षेप, तिथिप्रदीपक, त्रिस्थलीसेतुसारसंग्रह, of com. on दशश्लोकी, of धर्मशास्त्रसर्वस्व, प्रायश्चित्तविनिर्णय, मासनिर्णय, सर्वसारसंग्रह, प्रयोगरत्न, सापिण्ड्यनिर्णय, सूतकनिर्णय, हेमाद्रिकालनिर्णयसंक्षेप.

भरत, son of सूर्यदास and brother of रामचन्द्र; a. of com. on समरसार by his brother रामचन्द्र.

भरत (reputed), a. of कर्मविपाक.

भरद्वाज. Sec. 27 a. of गृह्यसूत्र and of a work on politics.

भरद्वाज a. of पितृमेधसूत्र.

भर्तृयज्ञ Sec. 60 ; a. of श्राद्धकल्प and of com. on पारस्करगृह्य.

भल्ल m. in निर्णयदीपक.

भवदेव styled बालवलभीभुजङ्ग, which may (apart from what is said on pp. 644-47 above) also mean a young gallant of बालवलभी (possibly the village where भवदेव lived) Sec. 74 ; a. of कर्मानुष्ठानपद्धति or दशकर्मपद्धति, दत्तकतिलक (part of व्यवहारतिलक), प्रायश्चित्तनिरूपण, व्यवहारतिलक, सम्बन्धविवेक.

भवदेवभट्ट, son of कृष्णदेवस्मार्तमिश्र मैथिल. Earlier than 1635 A. D. a. of दानधर्मप्रक्रिया or दानप्रक्रिया (composed at bidding of रुद्रदासश्रेष्ठिन्, son of दामोदर) B.O. Mss. Cat. vol. 1 No. 189 p. 203

भवदेवशर्मन् न्यायालङ्कार, son of हरिहर ; a. of स्मृतिचन्द्र (composed in 1720-22 A. D.); its parts being called कला such as श्राद्धकला.

भवनाथ a. of com. on आशौचत्रिंशच्छ्लोकी (B. O. Mss. Cat. vol. I. No. 175 p. 186). This is probably a misreading for भट्टाचार्य. Baroda O. I. Ms. No. 765 by भट्टाचार्य has the same opening verses and opening words.

भवशर्मन् of the खौपालवंश. First half of 14th century; a. of षोडशमहादानपद्धति (written at the bidding of रामदत्त, minister of king नृसिंह of मिथिला of the कार्णाटवंश) I. O. Cat. p. 549. It is probably he who is referred to in the सुगतिसोपान as गणेश्वर's contemporary.

भवानन्दशर्मन् a. of प्रायश्चित्तवारिधि.

भवानीप्रसाद a. of पूजनमालिका.

भवानीशङ्कर a. of स्मृतिचरण.

भागुणीमिश्र a. of जलाशयप्रतिष्ठा and प्रासादप्रतिष्ठा.

भागुरि m. in कालविवेक (p. 14) of जीमूतवाहन and त्रि. र. (p. 104), where he appears to be regarded as earlier than कल्पतरु and even मेधातिथि.

भानुचन्द्रगणि a. of com. on वसन्तराजीय or शकुनार्णव. Between 1550-1600 A. D.

भानुजिदीक्षित, son of भट्टोजिदीक्षित. About 1650 A. D ; a. of दानविवेक.

भानुदत्त a. of मुहूर्तसार.

भानुदत्त a. of पारिजात (B. O. Mss. Cat. vol. I. No. 257 p. 278).

भानुनाथ दैवज्ञ, son of चन्दनानन्द of the भौआलवंश. He was a मैथिल; a. of व्यवहाररत्न (astrology in relation to religious rites, foundation of houses &c.) N. vol. V. p. 191.

भानुभट्ट, son of नीलकण्ठभट्ट, son of शङ्करभट्ट. 1620–1680 A. D. a. of एकवस्त्रस्नानविधि, द्वैतनिर्णय-सिद्धान्तसंग्रह and होमनिर्णय.

भारतीतीर्थ a. of व्रतकालनिर्णय.

भारद्वाज Sec. 27 ; a. of गृह्यसूत्र, of a work on अर्थशास्त्र and of a स्मृति (in verse on व्यवहार). Possibly these are the compositions of three different authors.

भारुचि. Sec. 62

भार्गव m. in स्मृतिचन्द्रिका and श्राद्ध-मयूख and in the com. of नीतिवाक्यामृत. In some cases भार्गव probably stands for शुक्र's work on politics.

भार्गवराम a. of वर्णसङ्करजातिमाला or पराशरपद्धति.

भालुक (?) भट्ट m. in शुद्धिचन्द्रिका (p. 31) of नन्दपण्डित.

भावघन m. in कालविवेक of जीमूत-वाहन.

भास्कर a. of com. on गोत्रप्रवर.

भास्कर of the लौगाक्षिगोत्र ; a. of मातृगोत्रनिर्णय, तिथ्यादितत्त्वनिर्णय. Later than 1400 and earlier than 1680 A D.

भास्कर a. of प्रायश्चित्तदीपिका, प्राय-श्चित्तविधि, प्रायश्चित्तशतद्वयी or प्रदीपिका, प्रायश्चित्तसमुच्चय.

भास्कर a. of मुहूर्तमुक्तावली.

भास्कर, son of आपाजि or आयाजिभट्ट, son of हरिभट्ट of काश्यपगोत्र ; a. of आचारप्रकाश, मुक्तिक्षेत्रप्रकाश, शुद्धिप्रकाश (composed in 1695–96 A. D., यशवन्तभास्कर (under the patronage of यशवन्तदेव, king of Bundelkhand) स्मृति-प्रकाश, संवत्सरकृत्यप्रकाश (part of यशवन्तभास्कर).

भास्करदीक्षित a. of तप्तमुद्राविवरण.

भास्करदीक्षित pupil of राघवेन्द्रारण्य ; a. of पारस्करगृह्यपद्धति and com. on पारस्करगृह्य.

भास्करदीक्षित, son of रामकृष्ण; a. of रुद्रपद्धति (शाङ्खायनीय).

भास्करभट्ट पण्डित a. of दत्तसिद्धान्त-मञ्जरी.

भास्करमिश्र त्रिकाण्डमण्डन, son of कुमारस्वामिन्. Between 1000–1200 A. D.; a. of आपस्तम्बसूत्र-ध्वनितार्थकारिका and प्रवरनिर्णय.

भास्कराम, son of गम्भीररामदीक्षित; a. of सहस्रभोजनसूत्रव्याख्या.

भास्वत्कविरत्न a. of सरोजकलिका.

भीमनाथ m. by रघुनन्दन in शुद्धितत्त्व.

भीममहामहोपाध्याय of काञ्जिविल्लीय-कुल (in राढा); a. of शुद्धिमुक्तावली, श्राद्धदीपिका.

भीमसेनकवि a. of दत्तसंग्रह.

भीमाशङ्करशर्मन् a. of संन्यासग्रहणरत्न-माला.

भुजबलभीम said to be a. of अतीचार-निर्णय.

भूपतिमिश्र a. of **तिथिनिर्णय**. Mentions **हेमाद्रि** and **भोज**. (B. O. Mss. Cat. vol. I. No. 157 p. 171).

भूपाल or **राजा** refers to **भोजदेव**. Vide under **भोज**; m. in **समयप्रदीप** of **श्रीदत्त**, **दानरत्नाकर**, **कृत्यरत्नाकर** (as a. of **कृत्यसमुच्चय**).

भुवनेश्वर, son of **भीमानन्द**; a. of **हरिभक्तिभास्कर**. About 1827 A. D.

भूवाक, son of **विशाखभट्ट**; a. of **गृह्यकारिका** (**सामवेदीय**).

भूषण m. in **आह्निकतत्त्व** (p. 417).

भूषणभट्ट a. of **गायत्रीपद्धति**.

भृगु sometimes treated as the promulgator of **मनुस्मृति**. In many works verses are quoted as **भृगु**'s which are not found in the **मनुस्मृति**; (reputed) a. of **कर्मविपाक**.

भृगुदेव a. of **प्रवराध्याय**.

भैय्याभट्ट, son of **भट्टारकभट्ट**; a. of **धर्मरत्न**; Ms. No. 12524 (Baroda O. I.) is **आह्निकदीधिति** from it.

भैरवभट्ट a. of **संहिताहोमपद्धति**.

भैरवेन्द्र (reputed) a. of **महादाननिर्णय** or **महादानप्रयोगपद्धति** (the real author being **वाचस्पतिमिश्र**) and of **विष्णुपूजाकल्पलता** (vide B. O. Mss. Cat. vol. I. No. 340 p. 383). About 1440–1460 A.D.

भोज a. of **विविधविद्याविचारचतुरा** (Ms. dated 1490 A. D.).

भोजदेव Sec. 65 ; a. of **भूपालपद्धति**, **भूपालसमुच्चय** or **भूपालकृत्यसमुच्चय**, **भुजबलभीम**, **चारुचर्या**, **युक्तिकल्पतरु**, **राजनीति**, **राजमार्तण्ड**, **शिवतत्त्वप्रकाशिका**.

भोजदेव, son of **भारमल्ल**, king of **कच्छ**. Between 1400–1600 A.D. a. of **धर्मप्रदीप**. Vide p. 591 above.

भोलानाथ a. of **वैष्णवामृत**.

मञ्जनाचार्य a. of **आश्वलायनसूत्रप्रयोगदीपिका**.

मञ्जरदास a. of **धर्मपरीक्षा**.

मणिराम a. of **अन्त्यक्रियाविधि**. Probably the same as the author of **अनूपविलास**.

मणिराम a. of **धर्मसिन्धु** or **सिन्धुसार**. Probably the same as the author of **धर्माम्भोधि** above.

मणिराम दीक्षित, son of **गङ्गाराम**, son of **शिवदत्त**. About 1630–1660 A. D.; a. of **अनूपविलास** or **धर्माम्भोधि**, **आचाररत्न** (a part of **अनूपविलास**), **शुद्धिरत्न** and **समयरत्न**, **सुखबोधिनी**, com. on **मानवधर्मशास्त्र** (Stein's Cat. pp. 98, 313).

मणिराम दीक्षित a. of **कृतिवत्सर**.

मणिरामदीक्षित a. of **कुण्डनिर्माणश्लोकदीपिका**. Later than 1640 A. D.

मणिरामदीक्षित a. of **गयायात्राप्रयोग**.

मणेश्वर a. of com. on **दायभाग**.

मथुरानाथ चक्रवर्तिन् a. of **शुद्धिरत्नाङ्कुर**.

मथुरानाथतर्कवागीशभट्टाचार्य a. of **पाणिग्रहणादिकृत्यविवेक**.

मथुरानाथशुक्ल a. of **अघपञ्चविवेचन**, **अघपञ्चषष्टि**, **आचारमञ्जरी**, **आचारार्क**, **आचारोल्लास**, **आशौचनिर्णयटीका**, **कालमाधवचन्द्रिका** (com. on **कालमाधव**), **कृत्यसार**, **क्रियाकौमुदी**, **तिथि**-

निर्णय, दिव्यतत्त्वलघुटीका, दुर्गार्चनामृतरहस्य, मलमासतत्त्वटीका, मिताक्षरा (com. on याज्ञवल्क्यस्मृति), युद्धजयोत्सवटिप्पनी, शारदातिलकप्रकाश (com. on शारदातिलक).

मथुरानाथशर्मन् a. of शुद्धिदीपिकावृत्ति.

मथुरानाथशर्मन् a. of छन्दोगाह्निक written to please prince माधवसिंह (B. O. Mss. Cat. vol. I p. 126).

मथुरेश a. of ज्योतिःसागरसार.

मदनपाल Sec. 94 ; (reputed) a. of मदनपारिजात, स्मृतिकौमुदी (or शूद्रधर्मबोधिनी), महार्णवकर्मविपाक, तिथिनिर्णयसार.

मदनमनोहर or **मदनमोहन**, son of मधुसूदन पण्डितराज, son of रामभद्र. Both names occur in Mss. (vide B. O. Mss. Cat. vol. I No 252 p. 274 and No. 253 p. 275) ; a. of पल्पीयूषलता and श्राद्धप्रदीप. One ms. of पल्पीयूषलता is dated शके 1694 (B. O. Mss Cat No. 253 A p. 275).

मदनसिंह, son of शक्तिसिंह. Sec. 95 ; (reputed) a. of मदनरत्न alias मदनरत्नप्रदीप, the several parts of which such as आचारविवेक are separately entered in the catalogues.

मधुपतिठक्कुर a. of श्राद्धविधि (composed at the bidding of his mother's sister's son हृदयनाथ and based on श्राद्धरत्न and पितृभक्तितरङ्गिणी). Later than 1600 A. D.

मधुमिश्र or **मधुशर्ममिश्र** m. in चतुर्वर्गचिन्तामणि (III. 1. 1134 and 1343).

मधुसूदन a. of. नीतिसारसंग्रह.

मधुसूदन a. of श्राद्धदर्पण.

मधुसूदनगोस्वामी, son of व्रजराज ; a. of गोदानविधिसंग्रह, जीवत्पितृकविभागव्यवस्था and व्यवस्थासारसंग्रह and तडागादिप्रतिष्ठाविधि, निर्णयसंग्रह, मिताक्षरासार (com. on मिताक्षरा), व्यवहारसारोद्धार or व्यवहारार्थसार. Ulwar Cat. extract No. 306 gives for जीवत्पितृकसंग्रह the date संवत् 1812.

मधुसूदन गोस्वामी a. of न्यासपद्धति.

मधुसूदनगोस्वामी a. of पञ्चकशान्तिविधि, मूलशान्तिविधि.

मधुसूदन दीक्षित, son of महेश्वर ; a. of स्मृतिरत्नावली.

मधुसूदनमिश्र a. of मुहूर्तसिन्धु.

मधुसूदनमिश्र ठक्कुर. Later than 1500 A. D. and earlier than 1624 A. D. ; a. of द्वैतनिर्णयप्रकाश or द्वैतनिर्णयजीर्णोद्धार and जीर्णोद्धार com. on समयप्रदीप of श्रीदत्त.

मधुसूदनवाचस्पति भट्टाचार्य a. of अशौचसंग्रह.

मधुसूदन वाचस्पति of the चट्ट family ; a. of आशौचसंक्षेप.

मधुसूदन वाचस्पति a. of दुर्गार्चाकालनिष्कर्ष, श्राद्धकालनिरूपण, व्रतकालनिष्कर्ष.

मधुसूदनसरस्वती a. of भगवद्भक्तिरसायन.

मधुसूदनानन्द a. of यतिक्षौरविधि.

मध्यमाङ्गिरस् m. by मिताक्षरा (on याज्ञ. III. 243, 247, 257, 260).

मध्व Vide under **आनन्दतीर्थ**.

मनु Vide sec. 31.

मनोहरभट्ट, son of **महादेव**; a. of **आह्निकप्रयोग** (**हिरण्यकेशीय**).

मय a. of **वास्तुशास्त्र**.

मयाराममिश्र गौड. First half of 18th century; a. of **व्यवहारनिर्णय** (under orders of **जयसिंह**), **व्यवहारसार**, **मिताक्षरासार**, **व्यवहाराङ्गस्मृतिसर्वस्व**.

मरीचि Sec. 49.

मल्लारिदीक्षित मौनिन् a. of **मासिकश्राद्धमानोपन्यास**.

मस्करिन् a. of **भाष्य** on **गौतमधर्मसूत्र**.

महादेव a. of **सन्तानदीपिका**.

महादेव, son of **मतिनाथ** and nephew and pupil of **गोविन्द**; a. of **पितृभक्तिचर्या** com. on **पितृभक्ति** of **श्रीदत्त**.

महादेव a. of **तिथिरत्न**.

महादेव, son of **श्रीपति**; a. of **निबन्धसर्वस्व** (3rd chap. of which is on **प्रायश्चित्त**).

महादेव, son of **विश्वनाथ** of the **अगस्त्यगोत्र**; a. of **आशौचतत्त्व**.

महादेव a. of **सुबोधिनी**.

महादेव a. of **धर्मतत्त्वसंग्रह**.

महादेव दैवज्ञ a. of **गोत्रनिर्णय** and **तिथिनिर्णय**.

महादेव द्विवेदिन् a. of com. on **स्नानसूत्र** or **त्रिकण्डिकासूत्र** of **कात्यायन**.

महादेवभट्ट a. of **सूर्यार्घ्यदानपद्धति**.

महादेव राजगुरु, son of **काह्नजिद्राडव**, who was the guru of **हैबतराज** (Haibatrao, some Maratha chief); a. of **कुण्डप्रदीप** and com. thereon, **मुहूर्तदीपक** (composed in 1661 A. D.) and com. thereon, and of **मुहूर्तसिद्धि**.

महादेववित्, son of **कालजित्** (which is probably a misreading for **काह्नजित्**); a. of **कालनिर्णयसिद्धान्त** (composed in 1652–53 A. D.) and com. thereon. He was honoured by the chief of Girnar and composed the com. at **भुजपुर**. From these details it appears that he is the same as the next.

महादेव सोमयाजिन् Earlier than 1650 A. D.; a. of com. **प्रयोगवैजयन्ती** on **हिरण्यकेशिगृह्य** and of a com. on **हिरण्यकेशिधर्मसूत्र**. Vide pp. 93–94 above and BBRAS. Cat. vol. II. p. 189.

महानन्द, son of **विश्वनाथ**; a. of **वासिष्ठीशान्ति**. Bik. Cat. p. 490 shows that he only 'revised' or 'restored' the **वासिष्ठीशान्ति** (**खलैर्या दूषिता शान्तिर्वासिष्ठी सा प्रशोधिता**).

महायशस् a. of **भाष्य** on **गोभिलीयश्राद्धकल्प**; m. in **श्राद्धतत्त्व** (vol. I. p. 213) by **रघुनन्दन**.

महार्णवप्रकाशकार m. in **श्राद्धसागर** of **कुल्लूकभट्ट** and in **हेमाद्रि** (III. 1. 1440).

महार्णवोपाध्याय m. in **श्राद्धसागर** of **कुल्लूकभट्ट**. Probably same as the preceding.

महाशर्मन् a. of **आचारपञ्चाशिका**.

महीधर a. of **अद्भुतविवेक**.

महेश a. of अतीचारनिर्णय.

महेश, son of सारस्वत दुर्ग; a. of आचारचन्द्रोदय or माधवप्रकाश.

महेश a. of व्यवस्थासारसंग्रह or व्यवस्थासंग्रह and स्मृतिसार.

महेश, son of महादेव, surnamed वैशम्पायन; a. of प्रयोगरत्न or स्मार्तप्रयोगरत्न.

महेशठक्कुर a. of तिथितत्त्वचिन्तामणि (B. O. Mss. Cat. vol. I. No. 149 p. 153).

महेशठक्कुर महामहोपाध्याय a. of दायसार (B. O. Mss. Cat. vol. I. No. 206 p. 221) and शुद्धितत्त्व (ibid. No. 372 p. 423). Later than 1500 A. D.

महेशठक्कुर महामहोपाध्याय a. of हरिभक्तिदीपिका (Ms in B. O. Mss. Cat. vol. I p. 532 No. 451 is dated ल. सं. 546 i. e. 1665-66 A. D.). Probably the same as above.

महेशपञ्चानन a. of स्मृतिसंग्रहसार.

महेशभट्ट, surnamed हर्ष; a. of अन्त्येष्टिपद्धति and प्रतिष्ठापद्धति.

महेश्वर, son of मनोरथ; a. of वृत्तशतक. About 1100-50 A. D.

महेश्वर Later than 1550 A. D.; a. of com. on दायभाग.

महेश्वर a. of com. on चतुर्दशश्लोकी (of भट्टोजि ?). Baroda O. I. Ms. No. 1488. He mentions आचाररत्न. So later than 1650 A. D. महेश्वर simply says that some noble soul composed these 14 verses.

महेश्वर a. of शुद्धिकौमुदी.

महेश्वरमिश्र a. of श्राद्धादर्श.

माग्निदेव a. of मठोत्सर्ग.

माणिक्यदेव a. of शुद्धिवचोमुक्तागुच्छक.

माण्डव्य m. in कालविवेक of जीमूतवाहन. Probably an astronomer.

माण्डव्य a. of work in 12 अध्यायs on the Ganges (vide Tri. Cat. Madras Govt. Mss. 1919-22 p. 5161).

मातृदत्त a. of com. on हिरण्यकेशिगृह्यसूत्र.

माधव, son of खातर and pupil of गोपाल; a. of दिव्यदीपिका (B. O. Mss. Cat. vol. I p. 225 No. 208 and No. 209 p. 226, which is dated लक्ष्मणसंवत् 508). Mentions मिताक्षरा and रत्नाकर. Between 1350-1600 A. D.

माधव a. of दुर्गाभक्तितरङ्गिणी.

माधव. Later than 1500 A. D.; a. of धर्मप्रकाश.

माधव a. of होमपद्धति. Later than 1500 A. D.

माधव, son of कृष्णाचार्य of भारद्वाजगोत्र; a. of ग्रहमखतिलक of which होमपद्धति is a part.

माधव a. of com. on शारदातिलक.

माधव a. of माधवीशान्ति.

माधवपण्डित a. of दत्तादर्श.

माधवपाठक a. of पुरश्चरणचन्द्रिका.

माधवभट्ट, son of रामेश्वर. About 1520-70 A. D.; a. of आशौचनिर्णय, सूर्यार्घ्यदानपद्धति.

माधवभट्ट a. of com. on मुहूर्तदर्पण.

माधव महामहोपाध्याय, son of विष्णुशर्मन्; a. of दानप्रदीप.

माधवमुनि a. of com. बोपण्णभट्टीय.

माधवयज्वन् a. of com. नयचन्द्रिका on अर्थशास्त्र.

माधवशर्मन्, son of रघुनाथ, of the बुधबाण family; a. of अद्भुतदर्पण. Later than 1200 A. D.

माधवशुक्ल, son of कूक, son of व्यासनारायण, an औदीच्य ब्राह्मण of काश्यपगोत्र; a. of कुण्डकल्पद्रुम (composed in 1656 A. D.) and com. thereon.

माधवस्वामिन् m. in the गृहस्थरत्नाकर of चण्डेश्वर as explaining a सूत्र of शङ्खलिखित.

माधवाचार्य a. of कुरुक्षेत्रप्रदीप or -माहात्म्य.

माधवाचार्य, son of मायण and सुकीर्ति. Sec. 93; several works are attributed to him, but their authenticity is doubtful; a. of पराशरमाधवीय and कालनिर्णय, दत्तकमीमांसा, गोत्रप्रवरनिर्णय, पुरुषार्थसुधानिधि, मुहूर्तमाधवीय, स्मृतिसंग्रह, व्रात्यस्तोमपद्धति.

माधवाचार्य (अभिनव); a. of गोत्रप्रवरनिर्णय, अभिनवमाधवीय.

माधवाचार्य a. of सर्वदेवप्रतिष्ठाप्रयोग.

माधवाचार्य a. of कर्मविपाक.

मानसिंह a. of आचारविवेक and मानसागरीपद्धति.

मानेश्वरशर्मन् a. of वर्षकृत्यप्रयोगमतमाला or प्रयोगमाला; Ms. dated 1477 A. D. (ल. सं. 358).

मान्धातृ, son of मदनपाल; (reputed in some Mss. as) a. of महार्णवकर्मविपाक.

मार्कण्डेय m. in मिताक्षरा (on याज्ञ. III. 19).

मार्तण्डमिश्र a. of प्रायश्चित्तमार्तण्ड. Earlier than 1620 A. D.

मार्तण्डसोमयाजिन् a. of संस्कारमार्तण्ड.

मालजी alias वेदाङ्गराय; a. of महारुद्रपद्धति. About 1627-1655 A.D.

मित्रमिश्र, son of परशुराममिश्र, son of हंसपण्डित. Sec. 113; a. or वीरमित्रोदय (com. on याज्ञवल्क्य) and वीरमित्रोदय (a digest).

मिभिसूरि (?) तिर्पिलि a. of प्रयोगमुक्तावलि. Later than 1650 A. D.

मिसरुमिश्र a. of विवादचन्द्र (composed by order of लछिमादेवी, wife of prince चन्द्रसिंह of मिथिला). Sec. 100.

मुकुन्द, son of माधवाचार्य वज्र; a. of पुरश्चरणकौमुदी.

मुकुन्दलाल a. of तीर्थमञ्जरी, प्रणवार्चनचन्द्रिका, प्रायश्चित्तकुतूहल, प्रायश्चित्तचन्द्रिका, मार्तण्डार्चनचन्द्रिका, of com. on मिताक्षरा, समयप्रकाश, श्राद्धमञ्जरी, स्मृतिसार, स्मृत्यर्थसार.

मुकुन्दलाल a. of षट्कर्मदीपिका.

मुदाकरसूरि a. of कृत्यरत्नाकर. Earlier than 1700 A. D.; as it is mentioned in रामनिबन्ध of क्षेमराम.

मुद्गल, son of विश्वामित्र ; a. of स्मृतिसंग्रह. Baroda O. I. Ms. No. 11950 (in Telugu characters).

मुरारि a. of पर्वनिर्णय.

मुरारि, son of रुद्रशर्मन्, son of हरिहर who was chief judge of देवसिंह, eldest son of भवेश. So about 1425-1450 A. D.; a. of शुद्धिनिर्णय.

मुरारिमिश्र, son of वेदमिश्र, son of विश्वरूपदीक्षित ; a. of भाष्य on पारस्करगृह्यमन्त्र. Earlier than 1370 A. D.

मुरारिमिश्र, son of कृष्णमिश्र and pupil of रामभद्र and केशवमिश्र. About end of 15th century ; a. of प्रायश्चित्तमनोहर, शुभकर्मनिर्णय, of com. on पितृभक्ति of श्रीदत्त (vide B. O. Mss. Cat. vol. I. No. 262 pp. 285-286).

मूलभट्ट a. of मूलभट्टप्रयोग.

मृत्युञ्जय कोकिल a. of मुहुर्तार्क and com. प्रभा thereon.

मेङ्गनाथ, of the family of सर्वज्ञ ; a. of रुद्रानुष्ठानपद्धति.

मेधातिथि, son of वीरस्वामिन्. Sec. 64; a. of भाष्य on मनुस्मृति and of स्मृतिविवेक.

मैत्रेय a. of a सूत्र ; m. by निर्णयसिन्धु.

मैलुगि or मौलुगि, king. Earlier than 1380 A. D.; a. of कर्मविपाक ; m. in नृसिंहप्रसाद and in सारग्राहकर्मविपाक by the son of काह्नडदेव.

मोहनचन्द्रविद्यावाचस्पति a. of दायभागकारिका, प्रायश्चित्तव्यवस्थासंग्रह, शुद्धिकारिकावली.

मोहनमिश्र a. of सिद्धान्तशिरोमणि.

मोहनमिश्र तर्कतिलक, son of द्वारकादास ; a. of com. on कालनिर्णय of माधव (composed in 1614 A.D).

मौद्गल्य m. in बौ. ध. सू. II. 2. 67.

यज्ञपति m. in सरस्वतीविलास (p. 362).

यज्ञपार्श्व a. of संग्रहकारिका ; m. in गदाधर's भाष्य on पारस्करगृह्यसूत्र, in मदनपारिजात (pp. 543, 576).

यज्ञसूरि, son of विश्वनाथ ; a. of कुण्डमण्डपचान्द्रिका.

यज्ञस्वामिन् a. of com. on वसिष्ठधर्मसूत्र (according to गोविन्दस्वामिन् on बौ. ध. सू. II. 2. 51).

यज्ञेश a. of निर्णयोद्धारखण्डन (Ms. No. 5247 Baroda O. I.). Later than 1550 A. D.

यतीश a. of कामधेनु and वार्तिकसार (composed in विधुयुगवसुक्ष्माब्दमिलिते i. e. 1840 संवत् i. e. 1784 A. D.). He was son of टेकचन्द्र and belonged to लवपुर and was of कल्हणकुल (Stein's Cat. p. 314). Wrote under विजयपाल, son of अमृतपाल.

यदुनन्दनपण्डित a. of मुहूर्तमञ्जरी (composed in 1670 A D.).

यम Sec. 50.

यल्लभट्ट a. of शतश्लोकी, षडशीति.

यल्लाजि, son of यल्लुभट्ट ; a. of यल्लाजीय, पैतृमेधिक.

यशवन्तभट्ट a. of प्रयोगरत्नाकर.

यशोधरभट्ट a. of प्रायश्चित्तविनिर्णय.

यशोधर a. of निबन्धचूडामणि. Earlier than 1500 A. D.

यशोधर a. of com. on गोभिलगृह्य; m. in दानक्रियाकौमुदी (p. 77) and by रघुनन्दन.

याज्ञवल्क्य Sec. 34; a. of स्मृति. Also reputed author of अघप्रदीपिका.

याज्ञिकदेव or देवयाज्ञिक, son of महादेव alias प्रजापति, son of गङ्गाधर. Earlier than 1595 A. D.; a. of स्नानविधिपद्धति, com. on the स्नानविधिसूत्र of कात्यायन, of स्मृतिसार, वास्तुपूजनपद्धति, उत्तरक्रियापद्धति, दाहादिकर्तृपद्धति, श्राद्धक्रम, स्मृतिसारसंग्रह (probably same as स्मृतिसार).

यादवप्रकाश said to have been a disciple of रामानुज; a. of यतिधर्मसमुच्चय.

यादवेन्द्रशर्मन् a. of शूद्राह्निकाचारसार (under orders of रघुदेव prince of गौड.).

यादवेन्द्रभट्ट or यादवविद्याभूषण Earlier than 1600 A. D.; a. of स्मृतिसार.

येलुभट्ट (कर्द्धं) a. of स्मृतिकदम्ब.

योगीन्द्र a. of मुहूर्तमुक्तावली.

योगीश्वर Earlier than 1537 A. D.; a. of दानवाक्यसमुच्चय. D. C. Ms. No. 332 of 1880-81 is dated संवत् 1594 ज्येष्ठ व. 12 Sunday (1537 A. D.).

योगीश्वर (different from याज्ञवल्क्य); m. in कालविवेक of जीमूतवाहन (p. 237), दानरत्नाकर of चण्डेश्वर, कृत्यरत्नाकर (pp. 81 and 114 as explaining a passage of the मत्स्यपुराण), मलमासतत्त्व (vol. I, p. 820).

योगीश्वर a. of दानवाक्यसमुच्चय. Earlier than 1530 A. D. probably same as above.

योग्लोक Sec. 70.

योढ्राज a. of ग्रहशान्तिपद्धति.

योपनभट्ट (?) a. of आपस्तम्बगृह्यसार.

रक्षपाल a. of पिष्टपशुमण्डनव्याख्यार्थदीपिका.

रघु दैवज्ञ a. of com. on पीयूषधारा (which is a com. on मुहूर्तचिन्तामणि).

रघुनन्दन a. of आशौचनिर्णय.

रघुनन्दन a. of विशुद्धिदर्पण, व्यवस्थार्णव (on pre-emption), सङ्कल्पचन्द्रिका.

रघुनन्दनभट्टाचार्य a. of स्वर्गसाधन.

रघुनन्दनभट्टाचार्य, son of हरिहरभट्टाचार्य and pupil of श्रीनाथ-आचार्यचूडामणि. Sec. 107; a. of स्मृतितत्त्व (divided into 28 तत्त्वs, for which see. p. 891*n.* above) com. on दायभाग, तीर्थतत्त्व or तीर्थयात्राविधितत्त्व, द्वादशयात्रातत्त्व, त्रिपुष्करशान्तितत्त्व, गयाश्राद्धपद्धति and रासयात्रापद्धति.

रघुनन्दनमिश्र Latter half of 16th century; a. of टोडरप्रकाश.

रघुनन्दन वैद्य a. of भक्तिप्रकाश.

रघुनाथ a. of जयाभिषेकप्रयोग.

रघुनाथ. Later than 1640 A. D.; a. of तिथिनिर्णय.

रघुनाथ a. of com. on अनुष्ठानपद्धति.

रघुनाथ a. of **जातिविवेक**.

रघुनाथ, surnamed **नवहस्त** (modern Navāthe); a. of **प्रयोगरत्नभूषा**.

रघुनाथ a. of **द्रव्यशुद्धि**.

रघुनाथ a. of **धर्मसेतु**.

रघुनाथ a. of **पूर्तमाला**.

रघुनाथ, son of **गणेशभट्ट** and pupil of **अनन्तदेव**; a. of **प्रायश्चित्तकुतूहल**.

रघुनाथ a. of **मुहूर्तरत्न**.

रघुनाथ, pupil of **विट्ठलेश**; a. of com. on **संन्यासनिर्णय** of **वल्लभाचार्य**.

रघुनाथ a. of **यत्यन्तकर्मपद्धति**.

रघुनाथ, son of **रुद्रभट्ट** surnamed **अयाचित**; a. of **प्रयोगपद्धति**, **मासिकश्राद्धप्रयोग**, **राज्याभिषेकप्रयोग**.

रघुनाथ a. of **गृह्यदर्पण** com. on **शाङ्खायनगृह्य**.

रघुनाथ, son of **अनन्तदेव**; a. of **धर्मामृतमहोदधि**.

रघुनाथ, son of **भानुजि** of **शाण्डिल्यगोत्र**; a. of **प्रयोगतत्त्व** (composed at Benares in 1656 A. D.).

रघुनाथ, son of **विश्वामित्र**; a. of **कार्तवीर्यार्जुनदीपदानपद्धति**.

रघुनाथ, son of **सरस**, of the **चित्तपावन** subscaste and **शाण्डिल्य गोत्र**; a. of **मुहूर्तमाला**.

रघुनाथ, pupil of **रामदयालु**; a. of **काशीतत्त्वकौमुदी** (B. O. Mss. Cat. vol. I. No. 63 p. 57).

रघुनाथदास a. of **काशीमाहात्म्यकौमुदी**.

रघुनाथ दीक्षित a of **आश्वलायनगृह्यकारिका**.

रघुनाथभट्ट, styled **सम्राट्स्थपति**, son of **माधव**, son of **रामेश्वरभट्ट**. Flourished between 1545–1625 A. D.; a. of **आह्निकपद्धति**, **अष्टमहाद्वादशीनिर्णय**, **आह्निकप्रयोग**, **कालतत्त्वविवेचन** (composed in 1620 A. D.), **गयापद्धति**, **गोत्रप्रवरनिर्णय**, **त्रिंशच्छ्लोकीविवरण** or **आशौचनिर्णय**, **दशश्लोकीटीका** (composed in 1578 A. D.), **षण्णवतिश्राद्धपद्धति**, **श्राद्धपद्धति** or **दर्शश्राद्धपद्धति**, **पर्वनिर्णय**, **रविसंक्रान्तिनिर्णय**.

रघुनाथभट्ट a. of **व्यतिषङ्गनिर्णय**.

रघुनाथभट्ट a. of com. on **याज्ञवल्क्यस्मृति**.

रघुनाथभट्ट a. of **स्मृतिरत्न**.

रघुनाथभट्टाचार्य a. of **यतिधर्मसमुच्चय**.

रघुनाथवाजपेयिन् a. of **प्रयोगपारिजात** and com. on **मिताक्षरा** of **विज्ञानेश्वर** (vide Peterson's 6th Report p. 10 for **व्यवहार** portion).

रघुनाथसार्वभौम a. of **स्वत्वव्यवस्थार्णवसेतुबन्ध**.

रघुनाथसार्वभौम, son of **मथुरेश**; a. of **स्मार्तव्यवस्थार्णव** (composed in 1661–62 A. D. at the order of king **रत्नेश्वरराम**).

रघुनाथसूरि a. of **प्रयोगदर्पण**.

रघुनाथेन्द्रशिवयोगिन् a. of **काशीतत्त्वप्रकाशिका** or **काशीसारोद्धार**.

रघुनाथेन्द्रसरस्वती a. of **काशीतत्त्व**.

रघुपति a. of **तडागविधि**.

रघुपति a. of **शुद्धिचन्द्रिका** (composed at the bidding of king **कपर्दिन्** of **पांगादेश**). Vide B. O. Mss. Cat. vol. I. No. 369 p. 419.

रघुमणि, said to be the real name of author of दत्तकचन्द्रिका. About 1800 A. D.

रघुराम a. of सिद्धान्तनिर्णय (probably same as above).

रघुराम, pupil of रघुमणि ; a. of दायभावार्थदीपिका.

रघुरामतीर्थ a. of कर्मदीपिका.

रघुरामभट्ट, son of जयराम, son of वैकुण्ठ; (collected materials of कालनिर्णयसिद्धान्त).

रघुवर a. of सपिण्डीश्राद्ध.

रघुवीरदीक्षित, son of विट्ठल, son of बूब ; a. of मरीचिमाला com. on the कुण्डार्क of शङ्कर and of मुहूर्तसर्वस्व (composed in 1635–36 A. D.).

रघूत्तमतर्कशिरोमणि a. of तिथ्यादिविधिसंग्रह.

रघूत्तमतीर्थ a. of दुर्गाभक्तिलहरी.

रङ्गनाथ a. of पितृमेधविवरण.

रङ्गनाथदेशिक a. of रङ्गनाथदेशिकाह्निक.

रङ्गनाथसूरि, pupil of कृष्णानन्दसरस्वती ; a. of पुरुषार्थरत्नाकर.

रङ्गभट्ट a. of गृह्यप्रयोगवृत्ति on भारद्वाजगृह्यसूत्र.

रजोमिश्र a. of तीर्थसामान्यपद्धति (or rather तीर्थलक्ष्मीवती). Vide B. O. Mss. Cat. vol. I. No. 170 p. 186.

रत्नधरमिश्र a. of स्मृतिमञ्जरी.

रत्ननाथभट्टाचार्य a. of चन्दनधेनूत्सर्गपद्धति.

रत्नपाणि a. of सूतिकाशौचनिर्णय (B. O. Mss. Cat. vol. I. No. 428 p. 505). He mentions हरीश्वर. He was a मैथिल.

रत्नपाणिशर्मन् son of गगोली सञ्जीवेश्वरशर्मन्, patronised by छत्रसिंह of मिथिला. Later than 1550 A. D.; a. of आचारसंग्रह, एकोद्दिष्टसारिणी, कृष्णार्चनचन्द्रिका, क्षयमासादिविवेक, पार्वणचन्द्रिका, प्रायश्चित्तपारिजात, महादानवाक्यावलि, मिथिलेशाह्निक, रामचन्द्रप्रतिमाप्रतिष्ठा, लक्ष्मीप्रतिष्ठा, व्रताचार (probably his last work as it was written for महेश्वरसिंह, grandson of छत्रसिंह), सुबोधिनी (composed for रुद्रसिंह, son of छत्रसिंह). In his रामचन्द्रप्रतिमाप्रतिष्ठा (composed at the bidding of रुद्रसिंह of मिथिला) he says that he follows the प्रतिष्ठातत्त्व of रघुनन्दन. (Vide B. O. Mss. Cat. vol. 1. No. 300 p. 341).

रत्नाकर a. of दानवाक्यावली (based on दानसागर). Vide B O. Mss. Cat. vol. I. No. 196 p. 111. Probably same as above.

रत्नाकर a. of प्रायश्चित्तसारसंग्रह, प्रायश्चित्तरत्नाकर.

रत्नाकर, son of देवभट्ट ; a. of जयसिंहकल्पद्रुम (composed in 1713 A. D.). The work is also called द्रुमोद्द्योत.

रत्नाकरठक्कुर a. of दानपञ्जी.

रत्नाकरभट्ट m. in श्राद्धसागर of कुल्लूक.

रत्नेश्वरमिश्र महामहोपाध्याय. N. vol. VII p. 79 ; a. of आचारचन्द्रिका.

रमाकान्तचक्रवर्तिन्, son of मधुसूदन ; a. of स्मृतिसंक्षेपसार.

रमानाथ a. of com. on नारदस्मृति.

रमानाथविद्यावाचस्पति a. of प्रयोगदर्पण.

रमापति of the भैयालवंश; a. of प्रायश्चित्तचन्द्रिका.

रमापति a. of देवालयप्रतिष्ठाविधि.

रमापति उपाध्यायसन्मिश्र; a. of आचारचन्द्रिका, आचारवारिधि and विवादवारिधि.

रमापति सिद्धान्त a. of तिथिनिर्णय.

रविनाथमिश्र a. of आचारतरङ्गिणी.

राघवभट्ट a. of निर्णयसार. Mentions रामकौतुक, माधव, निर्णयसिन्धु and हेमाद्रि. Later than 1612 and earlier than 1700 A. D.

राघवभट्ट, son of पृथ्वीधर. About 1493-94 A. D.; a. of दुर्गातत्त्व and com. पदार्थादर्श on शारदातिलक m. by रघुनन्दन (in ज्योतिस्तत्त्व p. 580).

राघवभट्ट. Later than 1640 A. D.; a. of तिथिनिर्णय and तिथिनिर्णयोद्धार or लघुतिथिनिर्णय, स्मृतिदर्पण.

राघवभट्ट, pupil of मुकुन्द; a. of com. called दीप on आशौचत्रिंशच्छ्लोकी.

राघवाचार्य a. of com. प्रकाश on शुद्धिदीपिका of श्रीनिवास.

राघवानन्दतीर्थिन् Earlier than 1600 A. D.; m. in आचाररत्न of लक्ष्मण.

राघवानन्दनाथ a. of शिवपूजापद्धति.

राघवानन्दसरस्वती, pupil of अद्वयानन्द. Later than 1350 A. D. a. of मन्वर्थचन्द्रिका com. on मनुस्मृति.

राघवेन्द्र, son of काशीनाथ; a. of रामप्रकाश and of a com. on कालनिर्णयदीपिका also called रामप्रकाश. Flourished in latter half of 17th century.

राघवेन्द्र a. of com. on जयतीर्थ's com. on कर्मनिर्णय and सदाचारस्मृति of आनन्दतीर्थ.

राघवेन्द्र a. of स्त्रीपुनरुद्वाहखण्डनकारिका.

राजकृष्णतर्कवागीशभट्टाचार्य a. of आशौचचन्द्रिका.

राजचूडामणि, son of रत्नखेट श्रीनिवासदीक्षित; a of प्रायश्चित्तप्रदीपिका.

राजनारायण मुखोपाध्याय a. of तुलसीचन्द्रिका.

राजपुत्र a writer on politics; m. in अद्भुतसागर and in com. on नीतिवाक्यामृत.

राजर्षिभट्ट Earlier than 1550 A.D. a. of चमत्कारचिन्तामणि.

राजाराम, son of सोमेश्वर. Earlier than 1725 A. D.; a. of आचारकौमुदी.

राधाकान्तदेव a. of प्रायश्चित्तचन्द्रिका.

राधाकृष्ण a. of प्रतिष्ठापद्धति, शिवालयप्रतिष्ठा.

राधानाथशर्मन् a. of आशौचव्यवस्था (part of व्यवस्थादीपिका).

राधामोहन गोस्वामिभट्टाचार्य. About 1800 A. D; a. of commentaries on एकादशीतत्त्व, दायतत्त्व, प्रायश्चित्ततत्त्व, मलमासतत्त्व, शुद्धितत्त्व and of कृत्यराज, of सिद्धान्तसंग्रह a com. on the मिताक्षरा of विज्ञानेश्वर.

राम a. of अयुतहोमलक्षहोमकोटिहोमाः. About 1660 A. D.

राम a. of com. on कुण्डमण्डपसिद्धि of विठ्ठल.

राम a. of कुण्डसिद्धि·

राम a. of प्रायश्चित्तदीपिका or -प्रदीपिका·

राम, son of चौण्ड or चाउण्ड; a. of बौधायनगृह्यप्रयोगमाला·

राम Later than 1550 A. D.; a. of com. on गोत्रप्रवरमञ्जरी of केशव·

राम a. of com. on प्रवरनिर्णय of भास्करमिश्रत्रिकाण्डमण्डन·

राम आचार्य a. of अन्त्येष्टिपद्धति·

रामकिशोर a. of दीक्षातत्त्वप्रकाशिका·

रामकृष्ण a. of कुण्डमण्डपसंग्रह·

रामकृष्ण, son of नारायणभट्ट· Between 1540–90 A. D.; a. of अनन्तव्रतोद्यापनप्रयोग, उत्सर्जनोपाकर्मप्रयोग, कोटिहोमप्रयोग, जीवत्पितृककर्मनिर्णय or -कर्तव्यसमुच्चय; विभागतत्त्व or -तत्त्वविचार, मासिकश्राद्धनिर्णय, वास्तुशान्तिप्रयोग, रुद्रस्नानपद्धति, शिवलिङ्गप्रतिष्ठाविधि·

रामकृष्ण a. of आश्वलायनगृह्योक्तवास्तुशान्ति·

रामकृष्ण a. of आह्निकदर्पण·

रामकृष्ण a. of विजयविलास·

रामकृष्ण a. of प्रायश्चित्तप्रकरण and श्राद्धप्रभा·

रामकृष्ण a. of श्राद्धाङ्गतर्पणनिर्णय·

रामकृष्ण a. of com. कौमुदी on शूलपाणि's प्रायश्चित्तविवेक·

रामकृष्ण a. of विवेककौमुदी, वृषोत्सर्गकौमुदी, व्रतोद्यापनकौमुदी· Relies on हेमाद्रि·

रामकृष्ण a. of सापिण्ड्यनिर्णय·

रामकृष्ण a. of सङ्कल्पकौमुदी·

रामकृष्ण, son of कोनेर, son of प्रयागभट्ट of भारद्वाजगोत्र· He was patronised by विजयसिंह· Vide I. O. Cat. p. 560 footnote; a. of com. called संस्कारगणपति on पारस्करगृह्य· About 1750 A. D.

रामकृष्ण, son of कोण्डभट्ट, son of प्रयागभट्ट of the भारद्वाजगोत्र residing in चिञ्चमण्डलपत्तन on the वसिष्ठा river. He was a student of काण्वशाखा; a. of श्राद्धगणपति or श्राद्धसंग्रह (composed at Benares in 1751 A. D.). Aufrecht treats the two रामकृष्णs as different, but this seems to be incorrect, as the grandfather of both is given as प्रयागभट्ट and कोण्डभट्ट is another form of कोनेर·

रामकृष्ण, son of योगीश्वर, surnamed शौच (modern शौचे); a. of विनायकपूजा (composed in 1702 A. D.).

रामकृष्ण, son of माधव, son of नारायण of the पराशरगोत्र· Between 1500–1545 A. D.; a. of तीर्थरत्नाकर or रामप्रसाद and प्रतापमार्तण्ड·

रामकृष्ण त्रिपाठिन्, son of दामोदर· About 1616 A. D; a of com. on गृह्यासंग्रह, of छन्दोगाह्निकपद्धति·

रामकृष्णदीक्षित, son of नारायण; a. of माधवीसारोद्धार com. on पराशरस्मृति (composed under लक्ष्मणचन्द्रदेव). About 1575–1600 A. D.

रामकृष्ण न्यायालङ्कारभट्टाचार्य a. of श्राद्धादिविवेककौमुदी (com. on श्राद्धविवेक and other works of शूलपाणि. N. vol. X. pp. 119–

120). Probably same as the preceding.

रामकृष्णपण्डित a. of धर्मनिबन्ध.

रामकृष्णभट्ट a. of प्रयोगदीपिका.

रामकृष्णभट्ट a. of व्यवहारदर्पण.

रामकृष्णभट्टाचार्य a. of स्मृतिकौमुदी, ग्रहयागकौमुदी.

रामकृष्णाचार्य a. of कर्मविपाक.

रामगोविन्दचक्रवर्तिन्, son of रामगोपालचक्रवर्तिन् of the चट्टवंश and resident of वालिचामटग्राम; a. of व्यवस्थासारसंग्रह (N. new series I No. 345).

रामचन्द्र, son of अनन्त of भारद्वाजगोत्र; a. of अघविवेचन.

रामचन्द्र a. of पुरश्चरणदीपिका.

रामचन्द्र a. of कुण्डश्लोकदीपिका.

रामचन्द्र a. of कुण्डोदधि.

रामचन्द्र a. of कुरुक्षेत्रतीर्थनिर्णय or तीर्थनिर्णय.

रामचन्द्र a. of धर्माध्वबोध.

रामचन्द्र Earlier than 1600 A. D.; a. of प्रतिष्ठासार.

रामचन्द्र, son of कृष्ण, son of नृहरि, son of अनन्ताचार्य of the शेष family. About 1400 A. D. Wrote according to his son नृसिंह three works on कालनिर्णय. रामचन्द्र's गुरु was गोपाल परमहंस; a. of कालनिर्णयदीपिका (com. on कालनिर्णय of माधव), तिथिनिर्णयसंग्रह (a summary of the तिथिनिर्णय of अनन्तभट्ट), वैष्णवसिद्धान्तदीपिका

रामचन्द्र a. of कालनिर्णय (vide Baroda O. I. Ms. No. 3871).

रामचन्द्र a. of श्राद्धपद्धति. B. O. Mss. Cat. 399 p. 468.

रामचन्द्र a. of आशौचनिर्णय.

रामचन्द्र a. of निर्णयामृत.

रामचन्द्र a of शारदार्चाप्रयोग.

रामचन्द्र a. of अर्जुनार्चापारिजात, अर्जुनार्चनकल्पलता.

रामचन्द्र, son of सूर्यदास; a. of प्रायश्चित्तपद्धति, समरसार, कुण्डाकृति or कुण्डलक्षण and com.

रामचन्द्र a. of कृत्यपूर्तिमञ्जरी.

रामचन्द्र, son of नारायण; a. of com. on चतुर्विंशतिमतस्मृति.

रामचन्द्र, surnamed जडे; a. of कुण्डरत्नावलि, composed in śake 1790.

रामचन्द्र, son of पाण्डुरङ्ग of the अत्रिगोत्र; a. of com. on शिवपूजासूत्र.

रामचन्द्र, son of विट्ठल, son of बालकृष्ण, surnamed तत्सत्. He was daughter's son of रघुनाथ, author of कालतत्त्वविवेचन. Between 1610-90 A. D.; a. of कुण्डश्लोकदीपिका, कालनिर्णयप्रकाश, कृत्यरत्नावली (composed in 1648-49 A. D.), शाङ्खायनगृह्यसूत्रपद्धति or आधानपद्धति. Ms. of कालनिर्णयप्रकाश (Baroda O. I. No. 8455) is dated śake 1603 Māgha (1682 A. D.).

रामचन्द्र, son of विष्णु; a. of कृच्छ्रादिसुप्रबोधिनीपद्धति.

रामचन्द्र, son of विष्णुभट्ट छजत्रलकर; a. of पूजापद्धति. Earlier than 1810 A. D.

रामचन्द्र a. of विवाहपद्धति.

रामचन्द्र अलुडीवार a. of राजनीतिप्रकाश.

रामचन्द्रचक्रवर्तिन् a. of कृत्यचन्द्रिका.

रामचन्द्रदीक्षित a. of प्रायश्चित्तरत्नमाला.

रामचन्द्रदेवगजपति (reputed) a. of दुर्गोत्सवचन्द्रिका (really composed by भारतीभूषण वर्धमानमहापात्र).

रामचन्द्रपाठक a. of रुद्रजपसिद्धान्तशिरोमणि.

रामचन्द्रबुध a. of स्मृतिसिद्धान्तसुधा com. on अघपञ्चषष्टि.

रामचन्द्रभट्ट a. of आचारार्क, प्रायश्चित्तमुक्तावली, श्राद्धचन्द्रिका.

रामचन्द्रयज्वन् a. of समयप्रकाश.

रामचन्द्रशेखर, son of वेङ्कटनारायण ; a. of आशौचसंग्रह.

रामचरण a. of कुण्डश्लोकप्रकाशिका, तर्पणचन्द्रिका.

रामचरण विद्यावाचस्पति a. of com. on तिथितत्त्व of रघुनन्दन.

रामजय तर्कालङ्कार a. of दत्तककौमुदी, दानकौमुदी.

रामजित् a. of निबन्धनवनीत or नवनीतनिबन्ध and of भागविवेक and com. मितवादिनी. He was son of श्रीनाथ, son of हरिनाथ, son of वेणु, son of यज्ञेश्वर. Later than 1400 and earlier than 1600 A. D. For निबन्धनवनीत vide D. C. Ms. No. 102 of 1882-83 (dated संवत् 1673).

राम ज्योतिर्विद् a. of वीरसिंहमित्रोदय.

रामदत्त a. of मुहूर्तभूषणटीका, युद्धजयोत्सवटीका.

रामदत्त m. in यजुर्वेदिवृषोत्सर्गतत्त्व (p. 640) of रघुनन्दन.

रामदत्तठक्कुर a. of शूद्रश्राद्धपद्धति.

रामदत्तठक्कुर a. of शूद्राचारपद्धति.

रामदत्त मन्त्रिन्, son of गणेश्वरठक्कुर and nephew of वीरेश्वर. First half of 14th century; a. of उपनयनपद्धति or व्रतबन्धपद्धति, दानपद्धति or षोडशमहादानपद्धति, नान्दीश्राद्धपद्धति, विवाहपद्धति or विवाहादिपद्धति, गर्भाधानादिदशसंस्कारपद्धति, यज्ञोपवीतपद्धति, शूद्रश्राद्धपद्धति. He seems to have written a comprehensive पद्धति for Vājasaneyins, parts of which on उपनयन, विवाह and other संस्कारs are separately noticed in the catalogues. Vide B. O. Mss. Cat. vol. I. Nos. 315A, 316, 317 and pp. 353-355.

रामदीक्षित a. of com. on शारदातिलक.

रामदेव, son of शम्भु ; a. of तिथिनिर्णयदीपिका.

रामदेव a. of रामप्रकाश, a com. on कालतत्त्वार्णव.

रामदैवज्ञ a. of आशौचादिनिर्णय, आशौचेन्दुशेखर.

राम दैवज्ञ, son of अनन्त, son of चिन्तामणि ; a. of मुहूर्तचिन्तामणि (composed at Benares in 1600-1601) with com. प्रमिताक्षरा.

रामनन्दिन् a. of com. on प्रवरनिर्णय of भास्कर.

रामनवरत्न a. of एकादशीहोमनिर्णय.

रामनाथ a. of संस्कारपद्धतिरहस्य (a com. on संस्कारपद्धति or कर्मानुष्ठानपद्धति of भवदेव composed in 1622-23 A. D.) and रामनाथपद्धति.

रामनाथ a. of प्रयोगसंग्रह.

रामनाथ a. of व्यवहारसारसंग्रह.

रामनाथविद्यावाचस्पति a. of दायभागविवेक or दायरहस्य (com. on दायभाग) which is part of स्मृतिरत्नावलि (composed in 1657 A. D.). He quotes अच्युत, चूडामणि, हरिनाथ.

रामपण्डित, son of विश्वेश्वर of the वत्सगोत्र. Later than 1400 A.D.; a. of पुत्रस्वीकारनिर्णय.

रामपण्डित शेष a. of com. on धर्मागमानुबन्धिश्लोक or श्लोकचतुर्दशी of कृष्णशेष.

रामपति a. of सदाचारक्रम.

रामप्रसाद a. of तिथिनिर्णय, यज्ञसिद्धान्तसंग्रह and रत्नाकर.

रामप्रसाद देवशर्मन् a. of सारसंग्रहदीपिका.

रामभट्ट a. of com. on त्रिंशच्छ्लोकी

रामभट्ट a. of संक्षिप्तहोमप्रकार.

रामभट्ट, surnamed सिंह; a. of सापिण्ड्यनिर्णय (called अनुकल्पसा॰). Discusses the views of श्रीधर in his सापिण्ड्यदीपिका (D. C. Ms. No. 208 of A 1882-83).

रामभट्ट, son of विश्वनाथ, son of मुद्गल, surnamed होसिङ्ग. About 1675 A. D.; a. of अनूपविवेक, दानरत्नाकर, आहिताग्नेर्दाहादिनिर्णय, ऋजुप्रयोग following तीर्थदर्पण, दर्शश्राद्ध.

रामभट्टाचार्य a. of निर्णयसार.

रामभद्र a. of पुत्रक्रमदीपिका.

रामभद्रन्यायालङ्कार a. of शुद्धिकारिका or शुद्धितत्त्वकारिका (on रघुनन्दन's शुद्धितत्त्व).

रामभद्रन्यायालङ्कार, son of रघुनाथ; a. of उद्वाहव्यवस्था, स्मृतिसंग्रह (of which the first is a part).

रामभद्र न्यायालङ्कारभट्टाचार्य, son of श्रीनाथ आचार्यचूडामणि. About 1525 A. D.; a. of com. on the दायभाग and of स्मृतितत्त्वनिर्णय or व्यवस्थार्णव.

रामभद्रशिष्य a. of मांसपीयूषलता.

रामवाजपेयिन् नैमिषस्थ, son of सूर्यदास, son of शिवदास, son of श्रीधर मालव, of the भारद्वाजगोत्र; a. of कुण्डमण्डपलक्षण or कुण्डनिर्माणश्लोक with com. (कुण्डाहिति composed in 1449-50 A. D.); of समरसार and of com. on शारदातिलक at the bidding of king रामचन्द्र of रत्नपुर.

रामविद्यावाचस्पति a. of com. on तिथितत्त्व.

रामशङ्कर a. of शूद्रविवेक.

रामशर्मन् a. of प्रायश्चित्तप्रदीप.

रामसुब्रह्मण्यशास्त्रिन्, son of रामशङ्कर; a. of दत्ताशौचव्यवस्थापनवाद, धर्मविवेचन. About end of 18th century.

रामसेवक a. of यज्ञसिद्धान्तविग्रह.

रामसेवक, son of लोकमणि or लेखराज; a. of तिथिप्रदीपिका or -प्रदीप.

रामसेवक, son of देवीदत्त ; a. of मुहूर्तदीपक.

रामसेवक त्रिपाठिन् a. of युद्धचिन्तामणि.

रामसेवक त्रिवेदिन् ; a. of मुहूर्तभूषण or मञ्जीर.

रामाचार्य a. of अन्त्येष्टिपद्धति.

रामाचार्य a. of com. on सदाचारस्मृति of श्रीमध्वाचार्य.

रामानन्द a. of रामार्चनपद्धति.

रामानन्दतीर्थ or **रामानन्दयति**; a. of कुण्डतत्त्वप्रकाशिका, राजभूषणी, or नृपभूषणी, संध्याविधिमन्त्रसमूहटीका.

रामानन्द न्यायवागीश a. of वैष्णवचन्द्रिका.

रामानन्दयति a. of दत्तार्चनविधिचन्द्रिका.

रामानन्द वाचस्पति. About 1750 A. D. a. of आह्निकाचारराज.

रामानन्दशर्मन् a. of शूद्रकुलदीपिका

रामानुज a. of रामार्चापद्धति.

रामानुजदीक्षित a. of आशौचनिर्णय com. on आशौचशतक of वेङ्कट of the हारीतगोत्र.

रामानुजयज्वन् a. of दीपिका on अघनिर्णय or आशौचशतक of वेङ्कटेश.

रामानुजाचार्य a. of सच्चरितरक्षा and com.

रामाश्रम, pupil of महादेव ; a. of संध्याभाष्य (composed in 1653 A. D.).

रामेश्वर a. of आशौचशतक.

रामेश्वर a. of गृह्यपद्धति and षोडशसंस्कारसेतु.

रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती ; a. of शिवाष्टमूर्तिप्रकाश.

रामेश्वरभट्ट a. of धर्मरत्नाकर.

रामेश्वरभट्ट. Earlier than 1600 A. D. ; a. of पदार्थादर्श.

रामेश्वर भारती a. of com. on त्रिंशच्छ्लोकी.

रामेश्वरशास्त्रिन् a of सुदर्शनकालप्रभा.

रामेश्वरशुक्ल a. of com. on दत्तकचन्द्रिका of कुबेरपण्डित.

रायमुकुट His com. on the अमरकोश was composed in 1431 A. D. ; a. of a पद्धति m. in श्राद्धतत्त्व (p. 213) and शुद्धितत्त्व (pp. 281, 283) of रघुनन्दन.

रायम्भट्ट a of यतिसंस्कारप्रयोग.

रायसवेङ्कटाद्रि Vide under वेङ्कटाद्रि ; a. of आशौचनिर्णय.

रावणशर्मन् of चम्पहट्टि family, a. of वर्षकृत्य.

रिपुञ्जय a. of पूर्णचन्द्र (on प्रायश्चित्त) प्रायश्चित्तनिरूपण.

रुचिक m. by सरस्वतीविलास p. 307.

रुचिदत्त a. of com. on अघविवेचन.

रुचिदत्त a. of com. on मनुस्मृति.

रुद्र a. of युद्धकौशल.

रुद्रकवीन्द्र a. of मातृगोत्रनिर्णय.

रुद्रदेव a. of कौतुकचिन्तामणि.

रुद्रदेव, son of नारायण, surnamed तोरो, and pupil of अनन्त ; a. of प्रतापनारसिंह (composed in 1710-11 A. D.) Several parts of it such as आपस्तम्बाह्निक, कुण्डप्रकाश, पाकयज्ञप्रकाश, पूर्तप्रकाश, संस्कारप्रकाश are separately entered in the reports.

रुद्रधर, pupil of चण्डेश्वर 1360–1400 A. D.; a. of कृत्यचन्द्रिका, विवादचन्द्रिका and श्राद्धचन्द्रिका.

रुद्रधर a. of पुष्पमाला.

रुद्रधर महामहोपाध्याय, son of महामहोपाध्यायलक्ष्मीधर and younger brother of हलधर, Sec. 99; a. of वर्षकृत्य, व्रतपद्धति, शुद्धिविवेक, श्राद्धविवेक.

रुद्रशर्मन्, son of राघवराय; a. of पुराणसार.

रुद्रस्कन्द, son of नारायण residing at मखवाट; a. of com. on द्राह्यायणगृह्य and खादिरगृह्य (called सामगृह्यवृत्ति).

रूपगोस्वामिन् a. of हरिभक्तिविलास.

रूपनारायण. Between 1420 and 1500 A D.; a. of महादानपद्धति (Ms. copied in 1530 A. D.).

रूपनारायण, son of भवानीदास, son of नाथमल्ल; a. of व्यवहारचमत्कार (composed in 1580 A. D.).

रूपनारायण (उदयसिंह), son of शक्तिसिंह; a. of रूपनारायणीयपद्धति (of which महादानपद्धति seems to be a part); Ms. No. 2393 (Baroda O. I.) is रूपनारायणीयपद्धतिरत्न, wherein लक्ष्मीधर, भोजराज, हेमाद्रि, and चण्डेश्वर are relied upon. So it is later than 1350 A. D.

रेणुकाचार्य, son of महेशसूरि, son of सोमेश्वर of the शाण्डिल्यगोत्र; a. of कारिकाs on पारस्करगृह्य (composed in 1266 A. D.).

रैभ्य m. in the com. on the नीतिवाक्यामृत as a writer on politics.

लक्ष्मणदेशिकेन्द्र a. of कुण्डमण्डपविधि.

लक्ष्मणदेशिकेन्द्र, son of श्रीकृष्ण. Probably 12th century A. D.; a. of कार्तवीर्यार्जुनदीपदानपद्धति, शारदातिलक.

लक्ष्मण श्रीशैलवेदकोटीर a. of यतिखननादिप्रयोग.

लक्ष्मणभट्ट, son of रामकृष्णभट्ट, son of नारायणभट्ट. Between 1585–1630 A. D.; a. of आचाररत्न or आचारसार, गोत्रप्रवररत्न.

लक्ष्मणसेन, son of बल्लालसेन. Sec. 84.; (reputed) a. of दानसागर (which was begun by his father).

लक्ष्मणोपाध्याय m. in the प्रकाश of हलायुध on the श्राद्धकृत्य of कात्यायन.

लक्ष्मीचन्द्रमिश्र a of शैवकल्पद्रुम.

लक्ष्मीदास, son of गोपाल; a. of मुहूर्तमुक्तावली (composed in 1618 A. D.).

लक्ष्मीदेवी, wife of वैद्यनाथ पायगुण्ड. Sec 116; (reputed) a. of बालम्भट्टी (com. on the मिताक्षरा) and of लक्ष्मी com. on कालनिर्णय of माधव.

लक्ष्मीधर, son of भट्टहृदयधर a. of कल्पतरु. Sec. 78.

लक्ष्मीधर, son of मल्लदेव and श्रीदेवी; a. of विरुद्धविधिविध्वंस Earlier than 1525 A. D.

लक्ष्मीधर a. of दैवज्ञमनोहर. Earlier than 1500 A D.

लक्ष्मीधर a. of कृत्यरत्नाकर.

लक्ष्मीधरभट्ट a. of कुण्डकौमुदी.

लक्ष्मीनाथ a. of गोपालार्चनचन्द्रिका.

लक्ष्मीनारायण a. of दायाधिकारिक्रम.

लक्ष्मीनारायण न्यायालङ्कार, son of गदाधर; a. of व्यवस्थारत्नमाला.

लक्ष्मीनारायणपण्डित a. of कायस्थक्षत्रियत्वद्रुमदलनकुठार.

लक्ष्मीनृसिंह a. of अघशोधिनी com. on षडशीति.

लक्ष्मीपति a. of com. on मुहूर्तसंग्रह.

लक्ष्मीपति a. of नीतिगर्भितशास्त्र.

लक्ष्मीपति ठक्कुर, pupil of इन्द्रपति or महीन्द्रपति, a. of श्राद्धरत्न. Relies on श्रीदत्त and वाचस्पति; Ms. No. 401 F (B. O. Mss. Cat. vol. I. p. 472) is dated ल. सं. 525 (1644 A. D.). So he flourished between 1500 and 1640 A. D.

लघुचाणक्य.

लघुनारद m. by निर्णयसिन्धु, संस्कारकौस्तुभ.

लघुपराशर m. in प्रायश्चित्तमयूख.

लघुबृहस्पति.

लघुयम m. by अपरार्क on याज्ञवल्क्य I. 238, by हलायुध in ब्राह्मणसर्वस्व.

लघुविष्णु m. by अपरार्क (pp. 1031, 1080), by हलायुध in ब्राह्मणसर्वस्व.

लघुव्यास (vide Jivananda Sm. part II. pp. 310-320).

लघुशङ्ख.

लघुशातातप (Ānan. Sm. pp. 128-135).

लघुशौनक.

लघुहारीत m. by कालमाधव (p. 88), अपरार्क (pp. 145, 539, 543, 547).

लघ्वङ्गिरस्.

लघ्वत्रि.

लघ्वाश्वलायन.

लम्बोदर a. of होमपद्धति.

ललित m. by नन्दपण्डित in शुद्धिचन्द्रिका.

लल्ल a. of विधानमाला.

लालबहादुर a. of शूद्रकृत्य.

लालमणि, son of जगद्राम, son of गङ्गाराम of अलर्कपुर; a. of मुहूर्तदर्पण.

लालमणि भट्टाचार्य a. of निर्णयसार.

लिखित m. by मिता० (on याज्ञ. III. 290), by अपरार्क pp. 1183, 38, 138.

लोकनाथ a. of कृत्यरत्नाकर.

लोकनाथ, son of वैद्यनाथ; a. of प्रायश्चित्तदीपिका (part of सकलागमसंग्रह).

लोल्लट a. of श्राद्धप्रकरण. Between 900-1100 A D.; m. in स्मृत्यर्थसार, श्राद्धकलिका of नारायण, in षडशीति of नन्दपण्डित, in श्राद्धसागर of कुल्लूक.

लोहित a. of स्मृति.

लौगाक्षि Sec. 51; a. of. काठकगृह्यसूत्र and प्रवराध्याय; m. by मिताक्षरा (on याज्ञ. II. 119 and III. 1-2, 260, 289), अपरार्क (pp. 28, 30, 33, 259, 269, 418, 460, 542, 870, 942 &c.).

लौगाक्षि a. of उपनयनतन्त्र.

लौगाक्षि a. of श्लोकतर्पण.

लौगाक्षि भास्कर, son of मुद्गल, son of रुद्रकवीन्द्र of लौगाक्षिकुल. Later

than 1400 A. D.; a. of मातृगोत्रनिर्णय, तिथ्यादितत्त्वनिर्णय.

वंशीधर a. of कुशकण्डिका.

वङ्गिपुरेश्वर a. of वङ्गिपुरेश्वरकारिका.

वाचिय or वच्छिय a. of निबन्धसार (D. C. Ms. No. 123 of 1884-86 was copied in संवत् 1632 i. e. 1575 A. D.).

वज्रेश्वर, son of नरसिंह; a. of दत्तचिन्तामणि and मलमासनिर्णय.

वत्स a. of स्मृति, m. in. कालमाधव (p. 134), by मस्करिन्.

वत्सराज (It is his son अचल who composed निर्णयदीपक); a. of निर्णयदीपिका.

वनमालिदास a. of वनमाला.

वनमालिन् a. of विष्णुतत्त्वप्रकाश.

वनमालिन् a. of प्रायश्चित्तसारकौमुदी.

वनमालिमिश्र alias कृष्णदत्तमिश्र, son of महेशमिश्र and pupil of भट्टोजि. About 1650 A. D.; a. of कुरुक्षेत्रप्रदीप, ब्रह्मप्रकाशिका (सन्ध्यामन्त्रव्याख्या).

वरद, son of श्रीनिवास; a. of आशौचनिर्णय.

वरदराज About 1450-1500 A. D.; a. of व्यवहारनिर्णय (of which a portion is called दायभाग). It is probably this author that is mentioned in सरस्वतीविलास.

वरदराज 18th century; a. of व्यवहारमाला.

वरदराज a. of नवविवेकदीपिका.

वरदराजभट्ट a. of संन्यासपदमञ्जरी.

वरदराजभट्टारक a. of com. on कामन्दकीयनीतिसार.

वरदाचार्य a. of सारार्थचतुष्टय.

वरदाचार्य of वात्स्यगोत्र; a. of स्मृतिचूडामणि or -मणिसंग्रह.

वरदाधीशयज्वन्, pupil of वेङ्कटाधीश; a. of प्रायश्चित्तप्रदीपिका or -प्रदीप.

वररुचि a. of आशौचाष्टक, of नीतिरत्न, of राजनीति.

वर्ग m. as a writer on politics in com. on नीतिवाक्यामृत.

वर्णिकुबेरानन्द a. of दानभागवत during the reign of संग्रामसिंह. Later than 1300 A. D.

वर्धमान a. of श्राद्धप्रदीप, धर्मप्रदीप.

वर्धमान a. of दत्तकोज्ज्वल.

वर्धमान a. of कृत्यनिर्णय (B. O. Mss. Cat. vol. I. No. 74 p. 66). Mentions लक्ष्मीधर and प्रतिहस्तपद्धति.

वर्धमान भारतीभूषणमहापात्र a. of दुर्गोत्सवचन्द्रिका.

वर्धमान महामहोपाध्याय, son of भवेश, of the बिल्वपञ्चक family. He was judge under भवेश and his son रामभद्र, king of मिथिला. 1450-1500 A. D. His elder brother was गण्डकमिश्र, and शङ्करमिश्र and वाचस्पति were his *gurus*; a. of गङ्गाकृत्यविवेक, दण्डविवेक, धर्मप्रदीप, द्वैतविषयविवेक, नानाशास्त्रार्थनिर्णय, परिभाषाविवेक, श्राद्धप्रदीप, स्मृतितत्त्वविवेक or स्मृतितत्त्वामृत and its सारोद्धार, स्मृतिपरिभाषा, गयापद्धति, गयाविधिविवेक, द्वैतविवेक.

He is m. by वाचस्पति in पितृभक्ति and by रघुनन्दन in his व्यवहारतत्त्व, श्राद्धतत्त्व, एकादशीतत्त्व (generally as नव्यवर्धमान). Parts of स्मृतितत्त्वामृत and मृतसारोद्धार are separately labelled in the catalogues, such as व्यवहारकोश and शान्तिपौष्टिक.

वल्लभ a. of सर्वधर्मप्रकाशिका.

वल्लभाचार्य, son of लक्ष्मणभट्ट of भारद्वाजगोत्र and तैत्तिरीयशाखा. 1478-1530 A. D. His pedigree is यज्ञनारायण-गंगाधर-गणपतिभट्ट-वल्लभभट्ट-लक्ष्मणभट्ट (wife इल्लमा)-वल्लभाचार्य ; a. of संन्यासनिर्णय and com. संन्यासविवरण.

वल्लभाचार्य of the भारद्वाजगोत्र ; a. of जगद्वल्लभा.

वल्लभाचार्य a. of भक्तिवर्धिनी.

वल्लभेन्द्र, pupil of वासुदेवेन्द्र ; a. of प्रदोषपूजापद्धति, शिवपूजासंग्रह.

वसन्तराज, son of शिवराज and younger brother of विजयराज. Before 1150 A. D.; a. of शकुनार्णव (composed at request of चन्द्रदेव of मिथिला).

वसिष्ठ a. of धनुर्वेदसंहिता.

वसिष्ठ reputed a. of नवग्रहमख.

वसिष्ठ a. of धर्मसूत्र. Sec. 9.

वागीश्वरीदत्त a. of com. on पारस्करगृह्य.

वाचस्पति a. of तीर्थकल्पलता (B. O. Mss. Cat. vol. I. No. 166 p. 181), of कृत्यकल्पलता.

वाचस्पति a. of जन्ममरणविवेक or जननमरणविवेक (vide Ms. No. 12774 of Baroda O. I.).

वाचस्पति a. of शुद्धिप्रभा.

वाचस्पति a. of स्मृतिसारसंग्रह.

वाचस्पति a. of कुण्डमण्डप.

वाचस्पति (गौड) m. in श्राद्धसागर by कुल्लूक.

वाचस्पतिमिश्र. Sec. 101; a. of आचारचिन्तामणि, आह्निकचिन्तामणि, कृत्यचिन्तामणि, तीर्थचि०, द्वैतचि०, नीतिचि०, विवादचि०, व्यवहारचि०, शुद्धिचि०, शूद्राचारचि०, श्राद्धचि० ; a. of तिथिनिर्णय, द्वैतनिर्णय, महादाननिर्णय, विवादनिर्णय, शुद्धिनिर्णय; a. of कृत्यमहार्णव, गङ्गाभक्तितरङ्गिणी (extracted from तीर्थचि०), गयाश्राद्धपद्धति, चन्दनधेनुप्रमाण, दत्तकविधि, पितृभक्तितरङ्गिणी ; a. of कृत्यप्रदीप (B. O. Mss. Cat. vol. I. p 67 No. 75).

वाञ्छेश्वर, son of नरसिंह, son of माधव; a. of दत्तचिन्तामणि, मलमासनिर्णय.

वाद (दि) भयङ्कर, a follower of विज्ञानेश्वर ; 1080-1130 A. D.; m. in कल्पतरु, वीरमित्रोदय (p. 350).

वाधूल a. of गृह्यसूत्र and of a स्मृति.

वामदेव m. by हेमाद्रि as a निबन्धकार in चतुर्वर्ग० III. 1. 159.

वामदेव a. of आह्निकसंक्षेप (composed for लालाठक्कुर).

वामदेव a. of मुनिमतमणिमाला.

वामदेव उपाध्याय a. of गूढार्थदीपिका or स्मृतिदीपिका. (B. O. Mss. Cat. Vol. I. No. 111 p. 104).

वामदेवभट्टाचार्य a. of स्मृतिचन्द्रिका·

वामदेव महामहोपाध्याय a. of भावदीपिका com. on श्राद्धचिन्तामणि of वाचस्पति·

वामन a. of खादिरगृह्यकारिका·

वामन a. of पद्धति m. in श्राद्धसौख्य (टोडरानन्द)·

वामनभट्ट a. of बृहद्रत्नाकर·

वामन, भाष्य of, m. in कर्मतत्त्वप्रदीपिका of कृष्ण·

वार्ष्यायणि m. in आप. ध. सू. I. 10. 28. 2.

वाल्मीकि a writer on politics; m. in com. on नीतिवाक्यामृत·

वासुदेव a. of मलमासनिर्णयतन्त्रसार·

वासुदेव a. of com. on कौशिकगृह्यसूत्र m. in टोडरानन्द·

वासुदेव a. of दत्तपुत्रतत्त्वविवेक·

वासुदेव a. of परीक्षापद्धति·

वासुदेव, son of ईजट ; a. of शाङ्खायनगृह्यसंग्रह· As ms. is dated संवत् 1428 (1371–72 A. D.), he is probably identical with the commentator of the पारस्करगृह्यसूत्र·

वासुदेव a. of वास्तुप्रदीप·

वासुदेव, son of शिवसूरि, son of त्र्यम्बक surnamed महाजन ; a. of com. on कुण्डचमत्कृति· Between 1680–1760 A. D.

वासुदेव, son of आपदेव, of the चित्तपावन caste; a. of प्रयोगरत्नमाला or वासुदेवी·

वासुदेव, son of श्रीपति ; a. of आथर्वणप्रमिताक्षरा Vide Ms. No. 7603 (Baroda O. I.) mentions हेमाद्रि, त्रैविक्रमीपद्धति·

वासुदेवदीक्षित Earlier than 1250 A. D. ; a. of com. on पारस्करगृह्यसूत्र and of a पद्धति thereon. He is m. by हरिहर and रघुनन्दन·

वासुदेवदीक्षित, a. of गृह्यपद्धति·

वासुदेवभट्टाचार्य, son of रङ्गनाथ; a. of आह्निकामृत (for वैखानस school of वैष्णवs).

वासुदेव रथ a of स्मृतिप्रकाश·

वासुदेवाश्रम a. of और्ध्वदेहिकनिर्णय, यतिधर्मप्रकाश·

वासुदेवेन्द्र a. of आचापद्धति·

वाहिनीपति a. of प्रायश्चित्तदीपिका or प्रदीपिका·

विक्रमभट्ट a. of गूढार्थसार com. on शारदातिलक·

विखनस् (supposed to be) a. of वैखानसकल्प (including गृह्य and धर्म प्रश्नs).

विजयीन्द्रभिक्षु, pupil of सुरेन्द्र ; a. of पञ्चसंस्कारदीपिका·

विज्ञानेश्वर· Sec. 71; a. of मिताक्षरा (com. on याज्ञ॰), आशौचदशक or दशश्लोकी·

विठ्ठल, son of नृसिंह, son of रामचन्द्र; a. of com. on वैष्णवसिद्धान्तदीपिका of रामचन्द्र·

विठ्ठल, son of केशव ; a. of स्मृतिरत्नाकर·

विठ्ठल, son of बालकृष्ण, surnmed वैष्णव and resident of श्रीपुर ; a. of com. on मूल्याध्याय·

विठ्ठल, son of बुधशर्मन् , of the कृष्णात्रिगोत्र; a. of कुण्डमण्डपसिद्धि or कुण्डसिद्धि (composed in 1619–20 A. D.) and com.

thereon and of मुहूर्तकल्पद्रुम (composed in 1628 A. D.) and com. मञ्जरी thereon.

विट्ठल a. of तुलापुरुषदानप्रयोग. Probably the same as above.

विट्ठल, son of महादेव; a. of प्रयोगलाघव.

विट्ठलदीक्षित a. of षट्पदी.

विट्ठलदीक्षित a. of समयप्रदीप.

विट्ठलाचार्य a. of आह्निक.

विट्ठलेश्वर or विट्ठलदीक्षित, son of वल्लभाचार्य; born in 1515 A. D. Said to have been a. of आह्निकपद्धति, आग्रयणपद्धति, जन्माष्टमीनिर्णय, रामनवमीनिर्णय, com. on the संन्यासनिर्णय of वल्लभाचार्य, समयप्रदीप, यजुर्वल्लभा (of which आह्निकपद्धति seems to be a part) or कर्मसरणि, भक्तिमार्गमर्यादा, भक्तिहंस, भक्तिहेतुनिर्णय.

विदुर a. of नीति (which is taken from the उद्योगपर्व of the महाभारत chap. 33–40 of the Bombay edition).

विद्याकर वाजपेयिन्, son of शम्भुकर. Earlier than 1500 A. D.; a. of आचारपद्धति, नित्याचारपद्धति, आह्निककृत्य; m. in एकादशीतत्त्व (vol. II. pp. 68, 75), देवप्रतिष्ठातत्त्व (vol. II. p. 505), आह्निकतत्त्व (vol. I. p. 355), मलमासतत्त्व (vol. I. p. 744 speaks of विद्याकराह्निकतत्त्व), शुद्धितत्त्व (vol. II. p. 312).

विद्याधर a. of दायनिर्णय and हेमाद्रिप्रयोग.

विद्याधर m. in रूपनारायणीयनिबन्ध.

विद्याधीशमुनि a. of दिनत्रयनिर्णय.

विद्याधीशस्वामिन् m. in स्मृत्यर्थसागर.

विद्यानन्दनाथ a. of स्मृतिसारसंग्रह.

विद्यानिधि a. of ज्योतिःसारसागर.

विद्यानिधि a. of सम्बन्धदीपिका.

विद्यानिवास a. of दोलारोहणपद्धति, द्वादशयात्राप्रयोग.

विद्यापति, son of गणपति, son of जयदत्त. Between 1375–1450 A. D. A voluminous and versatile writer; wrote in Maithilī also and on moral tales (as in पुरुषपरीक्षा, भूपरिक्रमण); a. of गङ्गावाक्यावली (under the patronage of महादेवी विश्वासदेवी queen of पद्मसिंह, son of शिवसिंह), गयापत्तलक, दानवाक्यावली (under patronage of महादेवी धीरमती, queen of नरसिंहदेव दर्पनारायण), दुर्गाभक्तितरङ्गिणी (probably his last work), वर्षकृत्य, विभागसार (under orders of दर्पनारायण, son of हरिसिंह, son of भवेश), शैवसर्वस्वसार (composed at the bidding of queen विश्वासदेवी). Vide Ind. Ant. vol. XIV p. 182 and vol. XXVIII. p. 57. His वर्षकृत्य is m. in मलमासतत्त्व (vol. I. p. 823). He is m. in श्रीनाथ's कृत्यतत्त्वार्णव and by गोविन्दानन्द. His पुरुषपरीक्षा (N. vol. V. 245) distinctly says that पद्मसिंह was the *son* of शिवसिंह (and not brother as some suppose on account of the words in the शैवसर्वस्वसार, N. vol. V. p. 1).

Vide Journal of the Department of Letters, Calcutta University, for 1927 vol. XVI where there is an informing paper on विद्यापति.

विद्यापतिभट्ट a. of बौधायनाह्निक.

विद्यापतिस्वामिन् m. in स्मृत्यर्थसार.

विद्यामाधव a. of मुहूर्तदर्पण.

विद्यारत्न स्मार्तभट्टाचार्य a. of स्मृतिसारव्यवस्था.

विद्यार्णव a. of जातरिष्ट्यादिनिर्णय (which seems to be purely astrological); vide N. (new series) vol. II. No. 69.

विनतानन्दन a. of द्राह्यायणगृह्यसूत्रप्रयोग.

विनायकपण्डित vide under नन्दपण्डित.

विबुधेन्द्राश्रम a. of पुरश्चरणचन्द्रिका.

विभाकर a. of आचारद्वैतनिर्णय or विवेक composed by order of king रामभद्रदेव रूपनारायण, son of भैरव (vide B. O. Ms. Cat. vol. I. No. 24, p. 21). About 1500 A. D.

विराज् m. in अपरार्क (p. 112).

विशिटीक m. as a writer on politics in com. on नीतिवाक्यामृत.

विलम्ब m. in हरिनाथ's स्मृतिसार.

विवस्वत् a. of स्मृति; m. in स्मृतिचन्द्रिका and in आचारमयूख.

विशारद earlier than 1500 A. D.; m. in शुद्धिकौमुदी of गोविन्दानन्द and by रघुनन्दन in छन्दोगवृषोत्सर्गतत्त्व (vol. II. p. 275) and शुद्धितत्त्व.

विशालाक्ष a writer on politics; m. in the कौटिलीय, महाभारत, by विश्वरूप on याज्ञ. I. p. 190 (Tri. S. Series).

विश्वकर्मन्, son of दामोदर and हीरा and grandson of भीम; a. of धर्मविवेक. Between 1450–1525 A. D.

विश्वकर्मन् a. of यतिवल्लभा or संन्यासपद्धति.

विश्वकर्मन् m. in com. on नीतिवाक्यामृत as propounder of वास्तुशास्त्र; m. by हेमाद्रि (III. 2. 825).

विश्वकर्मन् a. of विधानमाला.

विश्वदास a. of मुहूर्तराज.

विश्वनाथ, son of गोपाल; a. of अन्त्येष्टिपद्धति, अन्त्येष्टिप्रयोग, com. on त्रिंशच्छ्लोकी, और्ध्वदेहिककल्पवल्ली and और्ध्वदेहिकक्रियापद्धति.

विश्वनाथ a. of क्रियापद्धति (probably the same as विश्वनाथ, son of गोपाल). It deals with the rites from death to सपिण्डीकरण in the case of the माध्यन्दिनशाखा.

विश्वनाथ earlier than 1660 A. D.; a. of दुण्डिप्रताप.

विश्वनाथ, son of श्रीपति, surnamed द्विवेदिन्. Between 1450–1615 A. D.; a. of कुण्डरत्नाकर.

विश्वनाथ a. of अशौचनिर्णय.

विश्वनाथ, son of भास्कर; a. of सिद्धान्तशेखर.

विश्वनाथ, son of शम्भुदेव; a. of रुद्रपद्धति; probably the same as विश्वनाथ, son of शम्भुनाथ below.

विश्वनाथ, son of कृष्ण a Gurjara ब्राह्मण of नैध्रुवगोत्र; a. of द्व्यामुष्यायणनिर्णय (Ms. No.12708 of Baroda O. I.) mentions गागाभट्ट, दिनकरोद्द्योत, and कौस्तुभ, so later than 1680 A. D.

विश्वनाथ, son of गोपाल ; a. of व्रतराज or व्रतप्रकाश (compiled at Benares in 1736 A. D.).

विश्वनाथ a. of शाङ्खायनगृह्यसंस्कारपद्धति·

विश्वनाथ a. of स्मृतिसारसंग्रह·

विश्वनाथ, son of नृसिंह, son of आशाधर ; a. of गृह्यसूत्रप्रकाशिका on पारस्करगृह्य· About 1550 A. D.

विश्वनाथ, son of पुरुषोत्तम, son of त्रिविक्रम; a. of विश्वप्रकाशपद्धति (आपस्तम्बीय) composed in 1544 A. D.

विश्वनाथ a. of तिथिचक्र or तिथिनिर्णयचक्र·

विश्वनाथ a. of तिथिनिर्णयसार (probably the same as विश्वेश्वर·)

विश्वनाथ, son of हरि ; a. of com. on विधानमाला·

विश्वनाथ, son of शम्भुनाथ, son of मुकुन्द, son of पुरुषोत्तम· He was the younger brother of रामदेव, a. of कुण्डकौमुदी or कुण्डमण्डपकौमुदी, कुण्डविधान, गोत्रप्रवरनिर्णय (composed in 1584 A. D.) or रामदेवप्रसाद·

विश्वनाथ a. of गोत्रप्रवरनिर्णयवाक्सुधार्णव or -वाक्यसुधार्णव· Same as above ; Ms. No. 9375 (Baroda O. I.).

विश्वनाथ a. of जातिविवेकसंग्रह·

विश्वनाथ आचार्य a. of काशीमोक्षनिर्णय or काशीमृतिमोक्ष·

विश्वनाथ उपाध्याय a. of दत्तकनिर्णय·

विश्वनाथकवि a. of प्रवराध्याय·

विश्वनाथदीक्षित a. of उपनयनपद्धति·

विश्वनाथ दैवज्ञ, son of दिवाकर ; between 1612–1633 A. D. ; a. of मुहूर्तमणि·

विश्वनाथ न्यायपञ्चानन About 1630 A. D. a. of मासतत्त्वविवेक or -विचार·

विश्वनाथभट्ट a. of श्राद्धपद्धति·

विश्वपतिभट्ट a. of आह्निक (बौधायनीय).

विश्वम्भरत्रिवेदिन् a. of चक्रनारायणीयनिबन्ध or स्मृतिसारोद्धार· About 1600–1650 A. D.

विश्वम्भरदीक्षित, son of मयूरेश्वरभट्ट, surnamed थिटे, a resident of वैराज (modern Wai); a. of आह्निकप्रयोगरत्नमाला· Mentions भट्टोजिदीक्षित. Later than 1650 A. D.

विश्वम्भरशास्त्रिन् m. in शूद्रकमलाकर·

विश्वरूप Sec. 61 ; a. of बालक्रीडा (com. on याज्ञवल्क्यस्मृति).

विश्वरूप a. of विश्वरूपनिबन्ध and विश्वरूपसमुच्चय·

विश्वरूपाचार्य a. of श्राद्धकलिकाविवरण·

विश्वस्वामिन् m. by पुरुषोत्तम in गोत्रप्रवरमञ्जरी·

विश्वामित्र Sec. 52 ; a. of स्मृति.

विश्वासदेवी (reputed) a. of गङ्गावाक्यावली (really composed by विद्यापति).

विश्वेश a. of तिथिनिर्णय.

विश्वेश्वर a. of पद्धति on संन्यास (probably the same as the next).

विश्वेश्वर a. of गृहपतिधर्म.

विश्वेश्वर Earlier than 1500 A. D.; a. of निर्णयकौस्तुभ.

विश्वेश्वर a. of स्मृतिसमुच्चय (B. O. Mss. Cat. vol. I. No. 445 p. 521).

विश्वेश्वर, son of लक्ष्मीधर. Later than 1650 A. D.; a. of com. on आशौचीयदशश्लोकी.

विश्वेश्वर, son of रामेश्वर, son of गङ्गाराम of शाण्डिल्यगोत्र, surnamed महाशब्द; a. of प्रतापार्क (by order of king प्रताप, grand son of जयसिंह). About 1750.

विश्वेश्वरभट्ट a. of अघवाडव or दानसार

विश्वेश्वरभट्ट a. of आपस्तम्बपद्धति.

विश्वेश्वरभट्ट a. of कुण्डसिद्धि.

विश्वेश्वरभट्ट alias गागाभट्ट, son of दिनकर, son of रामकृष्ण. About 1620–1685 A.D.; a. of आपस्तम्बपद्धति, आशौचदीपिका, कायस्थधर्मदीप or –प्रकाश or कायस्थपद्धति, तुलादानप्रयोग, दिनकरोद्द्योत (on आचार, आशौच, काल, दान, पूर्त, प्रतिष्ठा, प्रायश्चित्त, व्यवहार, वर्षकृत्य, व्रत, शूद्र, श्राद्ध and संस्कार), पिण्डपितृयज्ञप्रयोग, प्रयोगसार, सुज्ञानदुर्गोदय, समयनय, सापिण्ड्यविचार. Besides he composed on पूर्वमीमांसा the मीमांसाकुसुमाञ्जलि, शिवार्कोदय and भाट्टचिन्तामणि and (on अलङ्कारशास्त्र) राकागम (a com. on the चन्द्रालोक). He officiated at the coronation of the great Shivaji in 1674 A. D. Ms. No. 9670 (Baroda O. I.) shows that the कायस्थधर्मदीप was compiled in शके 1599 (1677 A. D.).

विश्वेश्वरभट्ट, son of पेद्दिभट्ट, patronised by मदनपाल Sec. 94; a. of सुबोधिनी (com. on the मिताक्षरा of विज्ञानेश्वर), मदनपारिजात, महार्णवकर्मविपाक, स्मृतिकौमुदी, महादानपद्धति and (probably) तिथिनिर्णयसार.

विश्वेश्वर सरस्वती, pupil of सर्वज्ञविश्वेश; a. of कलियुगधर्मसार or कलिधर्मसारसंग्रह, परमहंसपरिव्राजकधर्मसंग्रह or यतिधर्मसंग्रह or यतिधर्मप्रकाश or यतिधर्मसमुच्चय, यतिसंस्कारप्रयोग (from यत्याचारसंग्रह); earlier than 1600 A. D.

विष्णु a. of आश्वलायनप्रयोगवृत्ति.

विष्णु a. of कुण्डमरीचिमाला.

विष्णु a. of आह्निकपद्धति, composed in 1559 (शके ?) मार्गशीर्षसित ११ गुरौ (B. O. Mss. Cat. vol. I. No. 35 p. 34).

विष्णु (गूढस्वामिन्); a. of com. on आश्वलायनगृह्य.

विष्णुतीर्थ a. of संन्यासविधि

विष्णुदत्त a. of श्राद्धाधिकार.

विष्णुदत्त a. of शुद्धिदीपिकाप्रकाश.

विष्णुपण्डित a. of गोत्रप्रवरदीप.

विष्णुपुरी a. of भगवद्भक्तिरत्नावली and com. कान्तिमाला (composed in 1634 A. D.), हरिभक्तिकल्पलता.

विष्णुभट्ट (अग्निहोत्रिन्); a. of गोभिलगृह्यपद्धति and विवाहकर्मन्.

विष्णुभट्ट, son of रामकृष्ण, surnamed आठवले. Earlier than 1780 A. D.; a. of पुरुषार्थचिन्तामणि.

विष्णुभट्ट. Same as above; a. of प्रदोषनिर्णय (from पुरुषार्थचिन्तामणि).

विष्णुभट्ट, son of केशवभट्ट, of विदुरनगर; a. of स्मृतिरत्नाकर.

विष्णुराम सिद्धान्तवागीश, son of जयदेव विद्यावागीश; a. of प्रायश्चित्ततत्त्वादर्श (com. on प्रायश्चित्ततत्त्व of रघु० and श्राद्धतत्त्वादर्श (com. on श्राद्धतत्त्व of रघु०)

विष्णुशर्मदीक्षित a. of संस्कारप्रदीपिका.

विष्णुशर्मन् m. as a writer on politics in the com. on नीतिवाक्यामृत.

विष्णुशर्मन्, a. of कीर्तिप्रकाश (for king कीर्तिसिंह, son of कनकसिंह) parts of which are समयप्रकाश etc.

विष्णुशर्मन् a. of निर्णयचिन्तामणि (composed at the instance of श्रीराजजालभदास, son of विदुर, a वैश्य).

विष्णुशर्मन्, son of यज्ञदत्त; a. of श्राद्धरत्नमहोदधि, श्राद्धाङ्गभास्कर.

विष्णुशर्मन्, son of देवदत्त; a. of लघुकारिका (for माध्यन्दिनशाखा). Earlier than 1450 A. D. He was माध्यन्दिनीय and yet dwelt in Gauḍa. He bows to श्रीधराचार्य and वसिष्ठ and relies on पारस्कर and याज्ञवल्क्यस्मृति. Later than 1200 A. D.

विष्णुशर्मन् a. of स्मृतिसरोजकलिका.

विष्णुशर्ममिश्र a. of कर्मकौमुदी and महारुद्रपद्धति.

वीथि (थि) नाथ of the कौशिकगोत्र; a. of अघपञ्चषष्टि.

वीरराघव of वसिष्ठगोत्र; a. of अघनिर्णय.

वीरराघव a. of प्रयोगचन्द्रिका, प्रयोगदर्पण, प्रयोगतिलक, प्रयोगमुक्तावलि.

वीरराघव of नैध्रुवगोत्र; a. of सच्चरित्रसुधानिधि.

वीरराघव of वाधूलगोत्र; a. of सच्चरित्रपरित्राण.

वीरसिंह, son of देववर्मन्, son of कमलसिंह of the तोमर race; (reputed) a. of वीरसिंहावलोक (composed in 1383 A. D.). Aufrecht (1. p. 595) is wrong in ascribing दुर्गाभक्तितरङ्गिणी to this वीरसिंह. That वीरसिंह was नरसिंहदेव of मिथिला of the कामेश्वर dynasty. D. C. Ms. 85 of 1869-70 is dated संवत् 1572 (1515 A. D.).

वीरेश्वर m. in छन्दोगवृषोत्सर्गतत्त्व (vol. II. p. 542), संस्कारतत्त्व (vol. I. pp. 867, 900) of रघुनन्दन.

वीरेश्वर, son of देवादित्य; a. of सामवेदीयदशकर्मपद्धति. About 1300 A. D.

वीरेश्वर, son of **हरिपण्डित** at **पुण्यस्तम्भ** (modern Puntāmbe) on the **गोदावरी** ; a. of **आह्निकमञ्जरीटीका** (composed in 1598 A. D.).

वीरेश्वर a. of **आशौचनिर्णय**.

वीरेश्वरभट्ट गोडबोले ; a. of **लघुचिन्तामणि**.

वृद्धकात्यायन m. in **दायभाग, सरस्वतीविलास** (p. 320).

वृद्धगर्ग m. in **अद्भुतसागर, हेमाद्रि** (**व्रतखण्ड**), **श्राद्धमयूख**.

वृद्धगर्ग (reputed) a. of **उत्पातशान्ति**.

वृद्धगार्ग्य m. by **विश्वरूप** on **याज्ञ**. I. 195, in **अपरार्क** (p. 880), **कालमाधव** (p. 326), **संस्कारमयूख, श्राद्धमयूख**.

वृद्धगौतम m. by **अपरार्क** (p. 550), **हेमाद्रि** (**दानखण्ड**), **समयमयूख**.

वृद्धचाणक्य.

वृद्धनारदीय m. in **प्रतापनारसिंह**.

वृद्धपराशर m. by **अपरार्क** (p. 1235), **पराशरमाधवीय** (vol. I. part I, p. 230), **आचारमयूख**.

वृद्धप्रचेतस् m. in **मिताक्षरा** (on **याज्ञ**. III. 265), **अपरार्क** (pp. 888, 897, 1090).

वृद्धबृहस्पति m. in **मिताक्षरा** (on **याज्ञ**. III. 261), **अपरार्क** (pp. 602–603).

वृद्धबौधायन m. in **हेमाद्रि** (III. 2. 440).

वृद्धमनु m. in **मिताक्षरा** and **विश्वरूप** (on **याज्ञ**. I. 60).

वृद्धयम.

वृद्धयाज्ञवल्क्य m. by **विश्वरूप** (on **याज्ञ**. I. 4–5), **मिताक्षरा, अपरार्क** (p. 33).

वृद्धवसिष्ठ m. in **विश्वरूप** (on **याज्ञ**. I. 19), **हरदत्त** on **गौ. ध. सू.** (23. 20), **हेमाद्रि, सरस्वतीविलास** p. 467, **अपरार्क** (pp. 198, 420, 446).

वृद्धविष्णु m. in **मिताक्षरा** (on **याज्ञ**. III. 267).

वृद्धव्यास m. by **रघुनन्दन, अपरार्क** p. 751.

वृद्धशङ्ख m. in **स्मृतिचन्द्रिका, हेमाद्रि**.

वृद्धशातातप m. in **मिताक्षरा** (on **याज्ञ** I. 221), **दायभाग, व्यवहारमातृका** of **जीमूतवाहन, स्मृतिचन्द्रिका, हेमाद्रि** (**दानखण्ड**) ; pr. in Ānan. Sm. pp. 232–235.

वृद्धशौनक.

वृद्धहारीत m. in **मिताक्षरा** (on **याज्ञ**. III. 254), **अपरार्क** (pp. 1072, 1107).

वृद्धाङ्गिरस्.

वृद्धात्रि m. by **हरदत्त**.

वृद्धापस्तम्ब m. in the **ब्राह्मणसर्वस्व** of **हलायुध**.

वृन्दावन a. of **वृन्दावनपद्धति**.

वृन्दावन a. of **नृसिंहपूजापद्धति**.

वृन्दावनशुक्ल a. of **तीर्थसेतु**, of com. on **दत्तकमीमांसा**, of com. on **दायतत्त्व, प्रतिष्ठाकल्पलता**, of com. on **मलमासतत्त्व**.

वेगराज a. of **वेगराजसंहिता** (composed in 1503 A. D.).

वेङ्कटनाथ a. of वर्ज्याहारविवेक.

वेङ्कटनाथ a. of सच्चरितरक्षा.

वेङ्कटयज्वन् a. of सदाचारसंग्रह.

वेङ्कटयज्वन् a. of कालामृत and com. उज्ज्वला.

वेङ्कटयोगिन्, son of कोण्डपाचार्य; a. of वैखानससूत्रानुक्रमदीपिका.

वेङ्कटराय a. of सर्वपुराणार्थसंग्रह.

वेङ्कटविजयिन् a. of कर्मप्रायश्चित्त.

वेङ्कटाचार्य, son of शतक्रतुताताचार्य; a. of आचार्यगुणादर्श.

वेङ्कटाचार्य a. of प्रणवदर्पण.

वेङ्कटाचार्य a. of संध्याभाष्य.

वेङ्कटाचार्य or वेङ्कटेश, son of रङ्गनाथ of the हारीतगोत्र. Later than 1200 A. D.; a. of com. on आशौचदशक, of आशौचशतक or अघविर्णय and com. thereon, of स्मृतिरत्नाकर, दशानिर्णय, दर्शनिर्णय and गृह्यरत्न and its com. विबुधकण्ठभूषण, of पितृमेधसार and its com.

वेङ्कटाचार्य a. of स्मार्तप्रायश्चित्तविनिर्णय.

वेङ्कटाद्रि a. of स्मृतिकौस्तुभ.

वेङ्कटाद्रि रायस a. of आशौचानिर्णय or स्मृतिकौस्तुभ or स्मृतिसारसर्वस्व.

वेङ्कटेश a. of आशौचसंग्रह.

वेङ्कटेश a. स्मृतिसारसंग्रह.

वेङ्कटेश a. of स्मृतिसारसर्वस्व or आशौचनिर्णय.

वेङ्कटेश a. of स्मृतिसंग्रह.

वेङ्कटेश a. of स्मृतिसारसंग्रह; possibly the same as above.

वेङ्कटेशभट्ट a. of मुहूर्तचिन्तामणि.

वेङ्कटेश वाजपेयिन् of वत्सगोत्र. Earlier than 1580 A. D.; a. of com. on प्रायश्चित्तशतद्वयी.

वेचुराम a. of स्मृतिरत्नावलि.

वेणीदत्त a. of औदीच्यप्रकाश.

वेणीदत्त a. of com. on तत्त्वमुक्तावली of नन्दपण्डित.

वेणीराम शाकद्वीपिन् a. of जातिसाङ्कर्यवाद, मांसभक्षणदीपिका.

वेतालभट्ट (reputed) a. of नीतिप्रदीप.

वेदचूडालक्षण a. of वैष्णवप्रक्रिया.

वेदमिश्र, son of विश्वरूपदीक्षित. Earlier than 1500 A. D.; a. of com. प्रकाश on पारस्करगृह्य and of वासिष्ठी (a com. on astrological वासिष्ठस्मृति), which is also called शान्तिभाष्य.

वेदाङ्गराय (formerly called मालजित्), son of तिगलाभट्ट or त्यगलाभट्ट, son of रत्नभट्ट of श्रीस्थल in Gujerat. About 1643 A. D.; a. of आशौचचन्द्रिका, महारुद्रपद्धति or रुद्रार्चनमञ्जरी, श्राद्धदीपिका.

वेदाचार्य (between 1250–1500 A. D.): a of स्मृतिरत्नाकर (written under the patronage of the king of कामरूप).

वेदान्तदास (वात्स्य) a. of वृत्तरत्नप्रदीपिका.

वेदान्तदेशिक a. of हरिदिनतिलक. Later than 1400 A. D.

वेदान्तरामानुज तातदास a. of संन्यासिसापिण्ड्यविधि and आशौचानिर्णय.

वेदान्तवागीशभट्टाचार्य a. of हरितोषण.

वैकुण्ठनाथाचार्य a. of गृह्यपरिशिष्ट.

वैखानस (reputed) a. of गृह्यसूत्र and धर्मप्रश्न.

वैदिकसार्वभौम the same as वेङ्कटाचार्य or वेङ्कटेश, son of रङ्गनाथ.

वैदिकसार्वभौम an epithet applied to several scholars e. g. सुधीविलोलोचन is ascribed to a वैदिकसार्वभौम, so also प्रयोगदर्पण, स्मृतिचन्द्रिका.

वैद्यनाथ a. of चमत्कारचिन्तामणि (of which तिथिनिर्णय is a part). D. C. Ms. No. 112 of 1895–1902 was copied in संवत् 1719 (1652-53 A. D.).

वैद्यनाथ a. of दत्तविधि.

वैद्यनाथ, son of दिवाकर, son of महादेव. About 1675 A. D.; a. of अनुक्रमणीs to several works of his father, such as आचारार्क, तिथ्यर्क, दानहीरावलि, प्रायश्चित्तमुक्तावली, श्राद्धचन्द्रिका (all parts of दिवाकर's धर्मशास्त्रसुधानिधि).

वैद्यनाथ a. of कालनिरूपण, विवाहनिरूपण.

वैद्यनाथ a. of उपाकर्मपद्धति (कात्यायनीय).

वैद्यनाथ a. of स्मृतिसारसंग्रह.

वैद्यनाथ, son of महादेव पायगुण्ड and वेणी and pupil of नागोजिभट्ट and father of बालम्भट्ट Sec. 116. Aufrecht (I. p. 612) is wrong in identifying वैद्यनाथ with बालम्भट्ट (who was really वैद्यनाथ's son); a. of com. on पराशरस्मृति.

वैद्यनाथ, son of रामचन्द्र तत्सत्, son of विट्ठल; a. of अग्निहोत्रमन्त्रार्थचन्द्रिका and of com. on कालमाधवकारिका. He composed his उदाहरणचन्द्रिका in 1683 A. D.

वैद्यनाथ, son of रत्नेश्वर, son of केशव; a. of संस्थापद्धति.

वैद्यनाथ a. of आर्धचन्द्रिका.

वैद्यनाथदीक्षित About 1600 A. D.; a. of स्मृतिमुक्ताफल (parts of which are आह्निक, दायभाग, संस्कार etc.), दशाहविवाह.

वैद्यनाथदीक्षित a. of प्रक्रियाञ्जनटीका.

वैद्यनाथदीक्षित a. of वर्णसारमणि, वर्णाश्रमधर्म (both are probably identical).

वैयाघ्रपाद् or वैयाघ्रपद्य a. of a स्मृति; m. in मिताक्षरा (on याज्ञ. III. 17), अपरार्क p. 41.

वैशम्पायन (reputed) a. of नीतिप्रकाशिका.

वैशम्पायन a. of a स्मृति; m. in मिताक्षरा (on याज्ञ. III. 326).

वोपदेव, son of केशव, and pupil of धनेश and protege of हेमाद्रि; vide under बोपदेव.

वोपदेव a. of आशौचसंग्रह or त्रिंशच्छ्लोकी.

व्यङ्कटेश a. of हरिवासरनिर्णय.

व्याघ्र see under वैयाघ्रपाद; m. by मिता°, अपरार्क (pp. 132, 133, 145 521, 524, 1144, 1202); स्मृतिचन्द्रिका, हरदत्त on गौ. ध. सू. (23. 11). D. C. Ms. No. 163 of 1884–86 contains a व्याघ्र-

स्मृति in 388 verses on daily duties such as स्नान, तिलक, आचमन, ब्रह्मयज्ञ, तर्पण, अतिथिपूजा, संध्यावन्दन and श्राद्ध &c. A Ms. in the Bhadkamkar collection has an incomplete text in 260 verses.

व्याघ्रकण्ठ m. as स्मृतिकार (distinct from व्याघ्रपाद) in नित्याचारप्रदीप (p. 20).

व्याघ्रपाद् or -पाद. Probably same as व्याघ्र ; m. by मिताक्षरा (on याज्ञ. III. 30) अपरार्क (pp. 112. 467, 892).

व्यास a. of स्मृति. Sec. 53.

व्यास a. of बृहत्संहिता.

व्यास a. of तीर्थपरिभाषा.

व्यास, pupil of नृसिंह ; a. of सन्ध्याभाष्य.

व्यासदेव a. of दायभागनिर्णयविवेक or -निर्णय.

व्रजनाथ विद्यारत्न a. of दत्तदायप्रकाश.

व्रजराज a. of आह्निक (पुष्टिमार्गीय for followers of वल्लभाचार्य).

व्रजराज a. of संवत्सरोत्सवकल्पलता, संवत्सरकल्पलता. He was a devotee of विठ्ठलेश, son of वल्लभाचार्य, probably same as the preceding.

व्रजराजशुक्ल a. of दानमञ्जरी, नीतिविलास.

शङ्कर, son of बल्लाळ, surnamed घारे of the चित्तपावन subcaste ; a. of गायत्रीपुरश्चरण, तीर्थकौमुदी, तीर्थोद्यापनकौमुदी and व्रतोद्यापनकौमुदी (composed in 1753 A. D.), देवस्थापनकौमुदी, रुद्रानुष्ठानपद्धति (referred to in व्रतो°).

शङ्कर a. of सदाचारविवरण.

शङ्कर a. of वास्तुशिरोमणि (at the bidding of श्यामसाह, son of माननरेन्द्र).

शङ्कर a. of कुरुक्षेत्ररत्नाकर.

शङ्कर, son of रत्नाकर of the शाण्डिल्यगोत्र ; a. of श्राद्धपद्धति.

शङ्कर a. of प्रतिष्ठाकौमुदी and प्रतिष्ठापद्धति.

शङ्कर तान्त्रिक a. of गोत्रप्रवरमञ्जरी ; probably same as the preceding. Vide Ms. No. 7659 (Baroda O. I.). Mentions ज्योतिर्निबन्ध and प्रवरदीपिका.

शङ्कर दैवज्ञ, son of शिव ; a. of गोत्रप्रवरमञ्जरीसारोद्धार.

शङ्कर दैवज्ञ a. of शालग्रामपरीक्षा.

शङ्करपण्डित a. of मतोद्धार.

शङ्करभट्ट, son of नारायणभट्ट ; flourished between 1540-1600 A. D. ; a. of द्वैतनिर्णय or धर्मद्वैतनिर्णय, निर्णयचन्द्रिका, धर्मप्रकाश, or सर्वधर्मप्रकाश, श्राद्धकल्पसार and its com. (Stein's Cat. p. 316).

शङ्करभट्ट, son of नीलकण्ठभट्ट, son of शंकरभट्ट. Flourished between 1620-1680 A. D. ; a. of कर्मविपाक, कुण्डार्क, कुण्डभास्कर, or कुण्डोद्द्योतदर्शन (composed in 1671 A. D.), व्रतार्क, संस्कारमयूख (of his father was revised by him), सदाचारसंग्रह (of which एकादशीनिर्णय is a part).

शङ्करमिश्र a. of **स्मृतिसुधाकर**. Vide **शङ्करशर्मन्** or **ओझाशङ्कर** below.

शङ्करमिश्र, son of **भवनाथ**. He was probably the **शङ्करमिश्र**, who was a *guru* of **वर्धमान**. If so he flourished about 1450-1475 A. D.; a. of **छन्दोगाह्निकोद्धार**, **प्रायश्चित्तप्रदीप**, **श्राद्धप्रदीप**. Aufrecht (I. 625) assigns **श्राद्धपद्धति** to him, but it is a work of **दयाशङ्कर**.

शङ्करशर्मन् a. of **मुमूर्षुमृतकृत्यादिपद्धति**.

शङ्करशर्मन् or **ओझाशङ्कर**, son of **सुधाकर**, son of **शुचिकर** : a. of **ग्रन्थविधानधर्मकुसुम**, **स्मृतिसुधाकर**, of **वर्षकृत्यनिबन्ध** (composed in **गतकलि** 4678).

शङ्कराचार्य a. of **संन्यासकर्मन्**, **संन्यासपद्धति** and **सप्तमठाम्नायिक**, **पञ्चमाश्रमविधि**, **परमहंससन्ध्योपासन**, **सदाचारप्रकरण**.

शङ्करानन्द a. of **यत्यनुष्ठानपद्धति**.

शङ्करानन्द a. of **सर्वपुराणसार**.

शङ्करार्य a. of **पञ्जिका जयमङ्गला** on **कामन्दकीयनीतिसार**.

शङ्ख Vide Sec. 12.

शङ्ख a. of a **स्मृति**. Vide N. vol. I. p. 34 for a Ms. of **शङ्खस्मृति** (in 6 **अध्यायs**).

शङ्खधर. Earlier than 1050 A. D.; m. by **कालविवेक** of **जीमूतवाहन** (pp. 139, 306), by **हारलता** (p. 117), by **हेमाद्रि** (III 1 p. 412 and III. 2. 479, 594, 610), by **श्राद्धविवेक** of **शूलपाणि**, in **प्रायश्चित्ततत्त्व** (p 498),

शङ्खलिखित Vide Sec. 12.

शठकोपदास a. of com. on **आशौचनिर्णय** of **वैदिकसार्वभौम**.

शतक्रतु a. of **स्मृति** ; m. in **मदनपारिजात**.

शतानन्द a. of **रत्नमाला** (m. in **ज्योतिस्तत्त्व** vol. I. p. 596) and a **शतानन्दसंग्रह** (m. in the **कालसार** of **गदाधर**).

शत्रुघ्न a. of **संध्याभाष्य**.

शम्बराचार्य m. by **निर्णयसिन्धु** (on **आशौच**).

शम्भु Between 900 and 1100A.D. m. in the **स्मृत्यर्थसार**, in **स्मृतिचन्द्रिका** as a **स्मृतिसमुच्चयकार** along with **श्रीकर** and **देवस्वामिन्** and by **हेमाद्रि** as refuting **मेधातिथि** (III 1. p. 1148). Aufrecht ascribes the **कामधेनु** to him. But this is wrong. Vide pp. 618-19 above.

शम्भुदास a. of **सारसंग्रह**.

शम्भुनाथमिश्र a. of **कालभास्कर**.

शम्भुनाथ सिद्धान्तवागीश pandit at the court of **कामरूप** prince ; a. of **अकालभास्कर** (composed in 1715 A. D.), **दिनभास्कर**, **दुर्गोत्सवकृत्यकौमुदी**, **देवीपूजनभास्कर**, **वर्षभास्कर** (composed by order of king **धर्मदेव**), **सङ्केतकौमुदी**.

शम्भुनाथाचार्य a. of **सङ्केतकौमुदी**. Probably the same as the preceding.

शम्भुभट्ट कविमण्डन or **सदाशिव**, son of **बालकृष्ण** and pupil of **खण्डदेव**; (he wrote his com. on **भाट्टदीपिका** in 1708 A. D.); a. of

कालतत्त्वविवेचनसारसंग्रह, त्रिंशच्छ्लोकीविवरणसारोद्धार, पाकयज्ञप्रयोग In his com. on त्रिंशच्छ्लोकी he mentions निर्णयसिन्धु and स्मृतिकौस्तुभ (vide No. 12589 of Baroda O. I.).

शम्भुराज (He was Sambhaji, son of Shivaji, the great Maratha king and ruled from 1680–1689); (reputed) a. of बुधभूषण.

शम्भुराज (a Tanjore prince); a of नीतिमञ्जरी (of which दण्डनीतिप्रकरण is a part).

शरभोजी (king of Tanjore, 1798–1833 A. D.); a. of व्यवहारप्रकाश, व्यवहारार्थस्मृतिसारसमुच्चय (probably same as preceding).

शाकटायन m. in स्मृतिचन्द्रिका, हेमाद्रि, निर्णयसिन्धु, श्राद्धमयूख.

शाकल m. in व्यवहारमयूख, दत्तकमीमांसा.

शाकलाचार्य a. of बह्वृचगृह्यकारिका or बह्वृचकर्मप्रयोगकारिका.

शाङ्खायन a. of गृह्यसूत्र.

शाट्यायन m. in कालविवेक of जीमूतवाहन (p. 303), हेमाद्रि, आचारमयूख.

शाट्यायनि (probably same as above) m. in अपरार्क (pp. 423, 424, 462, 540), स्मृतिचन्द्रिका, हेमाद्रि, माधवाचार्य, मदनपारिजात.

शाण्डिल्य a. of गृह्य (m. by रुद्रदत्त on आप श्रौ. सू. 9. 11. 21) and of स्मृति m. by हरदत्त on गौ. ध. सू. 23. 19, by मिताक्षरा of याज्ञ. III. 280, by स्मृतिचन्द्रिका (on आशौच p. 190).

शातातप Sec. 28.

शामजित् त्रिपाठिन् a. of नित्यदानादिपद्धति.

शार्ङ्गधर a. of विवाहपटल m. in निर्णयसिन्धु.

शार्ङ्गधर a. of धनुर्वेदसंग्रह or वीरचिन्तामणि.

शालङ्कायन m. in स्मृतिचन्द्रिका (on आशौच p. 190), m. in श्राद्धमयूख.

शाश्वतेन्द्रसरस्वती a. of परमहंसधर्मनिरूपण.

शिङ्गय, son of मल्लनाचार्य; a. of संस्कारपद्धति.

शिङ्गाभट्ट a of आपस्तम्बपूर्वप्रयोगपद्धति.

शिरोमणिभट्ट (a दाक्षिणात्य); a. of आह्निकरत्न, ऋग्वेदाह्निक and मुहूर्तरत्न.

शिव, son of विश्वकर्मन्; a. of राज्याभिषेकपद्धति.

शिव, son of गोविन्द, of the चतुर्धर family, originally from कर्पूरग्राम (modern Kopargaon) on the Godāvarī; a. of धर्मतत्त्वप्रकाश (composed at Benares in 1776 A. D.).

शिव a. of सङ्केतकौमुदी.

शिवदत्त, son of सूर्यदास; a. of com. on समरसार.

शिवदत्त m. by हेमाद्रि (III. 2. p. 594) and by रघुनन्दन.

शिवदत्त, son of **उमादत्त** of the **खौआलवंश** ; a. of **स्मृतितत्त्वसार**·

शिवदत्तशर्मन् a. of **गङ्गाभक्तिरसोदय**·

शिवदास a. of com. on **आशौचतत्त्व**· of **महादेव**·

शिवदास, son of **सूर्यदास** ; a. of com. on **समरसार**·

शिव दैवज्ञ, son of **श्रीकृष्ण दैवज्ञ** of the **भारद्वाजगोत्र** ; a. of **मुहूर्तचूडामणि**·

शिवनन्दन a. of **सिद्धान्ततिथिनिर्णय** or **तिथिनिर्णयतत्त्व**·

शिवनन्दननाग a. of **तिथिनिर्णयतत्त्व** (probably same as the preceding).

शिवनारायणानन्दतीर्थ a. of **पञ्चकोशयात्रा**·

शिवप्रसाद a. of **प्रयोगप्रदीप** or **प्रयोगसार**·

शिवप्रसाद, son of **श्रीनिवास** of **पुष्करपुर**; a. of **स्मार्तोल्लास**· Ms. No. 11958 (Baroda O. I.) was copied in 1610 (**खगोनृपमिते शाके**) and the work mentions **मदनरत्न** and **टोडरानन्द** and so was composed between 1585-1685 A D.

शिवभट्ट a. of **श्राद्धनिर्णय**·

शिवभट्ट, son of **गोविन्दसूरि** (possibly same as above). Later than 1650 A. D. ; a. of **षण्णवति श्राद्धनिर्णय**·

शिवराम, son of **विश्राम** of the Moḍha caste ; a. of **सुबोधिनीपद्धति** and **कारिकार्थबोधिनी** com. on the **गोभिलगृह्यसूत्र**, **नवग्रहशान्तिपद्धति**, of com. on **कर्मप्रदीप**, **छन्दोगानीयाह्निक**, **शान्तिचिन्तामणि**, **श्राद्धचिन्तामणि**, **रुद्रचिन्तामणि**, of **मण्डपकुण्डमण्डन** and com. **प्रकाशिका**·

शिवराम a. of **गायत्रीपुरश्चरण**.

शिवराम a. of **दर्शश्राद्धप्रयोग**·

शिवराम a. of **मन्त्रसारसंग्रह**·

शिवराम a. of **आरामोत्सर्गपद्धति**, **आह्निकपद्धति** and **आह्निकसंक्षेप**, **रुद्रार्चनचन्द्रिका**·

शिवरामशुक्ल, son of **विश्राम** ; a. of **कृत्यचिन्तामणि** composed in 1578 A. D. He is probably the same as above. B. O. Mss. Cat. vol. I. No. 72 pp. 64-65 gives 1562 **शाके** (**कक्षर्तुशरचन्द्रश्च मिते शाके तु वत्सरे सुन्यङ्कसंमिते** etc.) as date of copying.

शिवलाल सुकुल (**शुक्ल** ?); a. of **जातिसाङ्कर्य**·

शिवशङ्कर a. of **विष्णुपूजाक्रमदीपिका**·

शिवस्वामिन् Earlier than 1150 A. D. ; m. in **मद**· **पा**· (p. 619), in **कालादर्श**, **स्मृतिच**° (on **आशौच** p. 175), **परा**· **मा**· (I. part 2 p. 448)

शिवसूरि महाजन, son of **त्र्यम्बक** ; a. of **कुण्डमण्डपकौमुदी** and com. **कुण्डालोक**· Later than 1680 A. D.

शिवानन्द a. of **उपनयनचिन्तामणि**·

शिवानन्द, son of **तारापति ठक्कुर** ; a. of **निर्णयदर्पण**.

शिवानन्दगोस्वामिन् a. of **लक्ष्मीनारायणार्चाकौमुदी**·

शिवानन्दभट्टगोस्वामिन् a. of **तिथिनिर्णय**.

शिवोपाध्याय a. of **शिवरात्रिनिर्णय**.

शीतलदीक्षित a. of **मुहूर्तकलीन्द्र**.

शुकदेव a. of **विष्णुपूजाविधि**· About 1635 A. D.

कदेवमिश्र, son of विठ्ठलमिश्र; a. of स्मृतिचन्द्रिका.

शुक्राचार्य a. of नीतिसार.

शुक्लेश्वरनाथ (probably ईश्वरनाथशुक्ल); a. of स्मृतिकल्पद्रुम and com.

शुनःपुच्छ a. of स्मृति; m. in मिताक्षरा (on याज्ञ. III. 16), अपरार्क pp. 887, 902.

शुनःशेप m. in हेमाद्रि and प्रायश्चित्तमयूख.

शुभङ्कर a. of तिथिनिर्णय (one Ms. in B. O. Mss. Cat. vol. I. No. 153D p. 163 is dated शके 1679).

शुभाकर m. in पितृभक्ति of श्रीदत्त.

शूलपाणि Sec. 98; a. of दीपकलिका (com. on याज्ञवल्क्यस्मृति), of परिशिष्टदीपकलिका, स्मृतिविवेक (a digest of which at least 14 parts are known, vide p. 825). Aufrecht (I. 660) ascribes the समयप्रदीप to him, but this is not correct. Ms. No. 10849 प्रायश्चित्तविवेक (Baroda O. I) was copied in संवत् 1501 माघ (Feb. 1445 A. D.).

शेषाचार्य a. of अणुछलारीय.

शौनक (numerous works are attributed to him; the same शौनक cannot be the author of all); a. of अर्कविवाहपद्धति, अश्वत्थोद्यापनपद्धति, अधोमुखजननशान्ति, एकदण्डिसंन्यासविधि, अद्भुतोत्पत्तिशान्ति, अनावृष्टशान्ति, अपमृत्युञ्जयशान्ति, जीवच्छ्राद्धप्रयोग, कारिकावली, of गृह्य and गृह्यपरिशिष्ट, of a धर्मशास्त्र work (in which प्रयोगपारिजात is mentioned), of वृद्धकारिकाs, of a स्मृति, of गर्भाधानादिषोडशकर्मपद्धति, नागबलि, पुत्रप्रतिग्रहप्रयोग, प्रणवकल्प, मूलनक्षत्रशान्तिप्रयोग, संन्यासग्रहणपद्धति.

शौरिदत्त, son of रामभद्र; a. of वाग्वतीतीर्थयात्राप्रकाश.

श्यामसुन्दर, son of गङ्गाधर; a. of देवप्रतिष्ठाप्रयोग, समावर्तनप्रयोग.

श्यामसुन्दरभट्टाचार्य a. of आशौचदीपिका.

श्रीकण्ठ a. of मुहूर्तमुक्तावली.

श्रीकण्ठ Earlier than 1150 A. D.; m. in स्मृत्यर्थसार of श्रीधर, द्रोण्ड्'s श्राद्धविधि and by रघुनन्दन.

श्रीकण्ठ a. of प्रयोगमञ्जरीसंहिता.

श्रीकण्ठतीर्थ, pupil of महादेवतीर्थ; a. of भिक्षुतत्त्व.

श्रीकण्ठशर्मन् a. of शुद्धिसार.

श्रीकण्ठायन a. of चातुराश्रम्यधर्म.

श्रीकर Sec. 63.

श्रीकराचार्य, father of श्रीनाथ आचार्यचूडामणि. About 1475-1500 A. D.; a. of दायनिर्णय, विवादनिर्णय (of which दायनिर्णय seems to be part). Seems to have been connected with श्राद्धविवेकटीका also.

श्रीकृष्ण a. of com. on श्राद्धविवेक of शूलपाणि.

श्रीकृष्ण a. of स्मृतिसार.

श्रीकृष्ण तर्कालङ्कार a. of दायक्रमसंग्रह, and of com. on दायभाग. About the middle of the 18th century.

श्रीकृष्णभट्टाचार्य, son of नारायणवन्द्यघटीय ; a. of संवत्सरप्रयोगसार.

श्रीकृष्णविद्यावागीश a. of शान्तिकल्पप्रदीप or कृत्यापल्लवदीपिका.

श्रीगर्भ a. of शूद्राह्निकाचार. Earlier than 1540 A. D.

श्रीदत्त Sec. 90. Between 1275-1310 A. D. ; a. of आचारादर्श, छन्दोगाह्निक, पितृभक्ति (for students of यजुर्वेद), शुद्धिनिर्णय, श्राद्धकल्प (for students of सामवेद), समयप्रदीप, व्रतसार. Vide N. vol. III p. 34 and vol. II p. 363 for श्राद्धकल्प and N. vol. V, p. 250 for पितृभक्ति. Aufrecht (I. p. 668) is wrong in regarding पितृभक्ति as another name of श्राद्धकल्प ; vide Ulwar Cat. extract No. 351 for व्रतसार.

श्रीदत्त, son of नागेश्वरमिश्र. Before 1418 A. D. ; a. of एकाग्निदानपद्धति, पुरश्चरणपद्धति, (m. in the एकाग्निदानपद्धति), आवसथ्यादानपद्धति (probably of this author and not of the preceding).

श्रीदेव a. of स्मृतितत्त्वप्रकाश.

श्रीधर, son of नागभर्तृ विष्णुभट्ट, of विश्वामित्रगोत्र. Sec. 82.; a. of स्मृत्यर्थसार and श्रीधरीय.

श्रीधर a. of आशौचदशकटीका.

श्रीधर a. of कालविधान.

श्रीधर a. of कालविधानपद्धति. Probably the same as above.

श्रीधर, son of बालचन्द्र, son of ढौल who was sole minister of the king of Delhi. About 1500 A. D. ; a. of जटमल्लविलास.

श्रीधर, son of प्रभाकरनायक ; a. of नित्यकर्मपद्धति. He was a follower of the माध्यन्दिन recension of शुक्लयजुर्वेद and based his work on कात्यायन ; mentions रत्नकरण्डिका. Ms. No. 603 (Baroda O. I.) is dated संवत् 1547 भाद्रपद (1490 A. D.). He wrote also भाष्य on विनायकशान्तिपद्धति. Vide Ms. No. 5491 (Baroda O. I.). He mentions विज्ञानेश्वर therein. The Ms. was copied in संवत् 1607 माघ शुद्ध १३ (1551 A. D.) D. C. Ms. No. 119 of 1884-86 of the नित्यकर्मपद्धति is dated संवत् 1434 चैत्र वद्य १४ शनिवासर (i. e. 1378 A D.).

श्रीधर a. of विश्वामित्रसंहिता.

श्रीधर a. of भ्रष्टवैष्णवखण्डन.

श्रीधर, son of रामेश्वर and younger brother of नारायणभट्ट. About 1520-1590 A. D.; a. of सापिण्ड्यदीपिका or सापिण्ड्यनिर्णय.

श्रीधर (अग्निहोत्रिन्) son of श्रीसूर्य, son of नागेश ; a. of कुण्डार्णव.

श्रीधरपति a. of दानचन्द्रिकावली.

श्रीधरभट्ट a. of व्यवहारदशश्लोकी or दायदशक.

श्रीधरमिश्र a. of दानपरीक्षा.

श्रीधरसूरि a. of आचारपद्धति.

श्रीधरस्वामिन् m. by रघुनन्दन in एकादशीतत्त्व (vol. II p. 25), in मलमासतत्त्व (vol. I. p. 820, as the author of a समुच्चय.

श्रीनाथ आचार्यचूडामणि, son of **श्रीकर**; a. of **कृत्यतत्त्वार्णव** or **कृत्यकालविनिर्णय**, **विवेकार्णव** and **शुद्धितत्त्वार्णव**, **आचारचन्द्रिका**, **दानचन्द्रिका**, and **श्राद्धचन्द्रिका**, **गूढदीपिका** and **छन्दोगश्राद्धदीपिका** or **श्राद्धदीपिका**, **प्रायश्चित्तविवेक**, **दुर्गोत्सवविवेक**, **शुद्धिविवेक** and of **तात्पर्यदीपिका** (com. on **तिथिविवेक** of **शूलपाणि**), **दायभागटिप्पनी** (com. on **दायभाग**), **श्राद्धविवेकव्याख्या** (com. on **शूलपाणि**'s **श्राद्धविवेक**), **सारमञ्जरी** (com. on **छन्दोगपरीशिष्टप्रकाश** of **नारायण**). Between 1470–1540 A. D. as he quotes **कुल्लूक**, **मदनपारिजात** and **शुद्धिचिन्तामणि** of **वाचस्पति** and as his **शुद्धितत्त्वार्णव** is quoted in **शुद्धितत्त्व** of **रघुनन्दन** and as **रघुनन्दन** speaks of him as his *guru* and mentions his **श्राद्धचन्द्रिका** in the **यजुर्वेदिश्राद्धतत्त्व** (Jivananda vol. II. p. 393).

श्रीनाथभट्ट a. of **दत्तकनिर्णय**.

श्रीनिवास a. of **लक्ष्मीसपर्यासार**.

श्रीनिवास a. of **सुबोधिनी** com. on **जैमिनीगृह्य** and of **सुबोधिनी** on **द्राह्यायणगृह्य**.

श्रीनिवास a. of **भक्तिविवेक**.

श्रीनिवास a. of **शुद्धिदीपिका** (composed in 1159-60 A. D.).

श्रीनिवास a. of **सदाचारस्मृति**. Probably same as above.

श्रीनिवास, pupil of **यादवाचार्य**; a. of **आह्निककौस्तुभ** a com. on **सदाचारस्मृति** by **आनन्दतीर्थ**.

श्रीनिवास, pupil of **कृष्ण**; a. of **स्मृतिसिन्धु**.

श्रीनिवासतर्कवागीश a. of **आशौचनिर्णय**.

श्रीनिवासतीर्थ a. of **सन्ध्यावन्दनभाष्य**.

श्रीनिवासदीक्षित a. of **ब्रह्मौदनप्रायश्चित्त**.

श्रीनिवासपण्डित a. of **सदाचारसंग्रह**.

श्रीनिवासभट्ट, son of **श्रीनिकेतन**; a. of **शिवार्चनचन्द्रिका** and **भैरवार्चापारिजात**.

श्रीनिवासमखिन् a. of **प्रायश्चित्तसुबोधिनी**.

श्रीनिवासशिष्य, brother of **सीताराम**; a. of **प्रयोगचन्द्रिका**.

श्रीनिवासाचार्य a. of **दत्तरत्नप्रदीपिका**.

श्रीनिवासाचार्य a. of **प्रणवदर्पण**.

श्रीनिवासार्य, son of **गोविन्दार्य** of the **कौशिकगोत्र**; a. of **तिथिनिर्णयकारिका** and of **श्रीनिवासदीक्षित** (on **वैखानससूत्र**).

श्रीपति a. of **अद्भुतसागरसार**.

श्रीपति or **नीलकण्ठ** a. of **दैवज्ञवल्लभ**.

श्रीपति a. of **मुहूर्तरत्नमाला** m. by **रघुनन्दन**.

श्रीपति a. of **व्यवहारनिर्णय** m. by **रघुनन्दन** in **एकादशीतत्त्व** (vol. II. p. 39) and in **मलमासतत्त्व**.

श्रीपति a. of **व्यवहारसमुच्चय** m. in **संस्कारतत्त्व** (vol. I. p. 928).

श्रीभीम vide under **भीम**.

श्रीवल्लभाचार्य of the **भारद्वाजगोत्र**, same as **वल्लभाचार्य**; a. of **जगद्वल्लभा**.

श्रीशैलताताचार्य, son of **सुन्दरार्य**; a. of **वचनसारसंग्रह**.

श्रीहर्षदीक्षित a. of **हर्षकौमुदी** com. on **शारदातिलक**.

श्लोककात्यायन m. by **अपरार्क** p. 485.

श्लोकगोभिल m. by **हेमाद्रि**.

श्लोकगौतम m. by **कालविवेक** of **जीमूतवाहन**, **अपरार्क** (p. 483), **कालमाधव** (p. 153).

श्लोकव्यास m. in **मद. पा**.

श्लोकापस्तम्ब m. in **आचारमयूख**.

श्वेतकेतु m. in **आप. ध. सू.** I. 4. 13. 19.

संकर्षणशरण a. of **वैष्णवधर्मसुरद्रुममञ्जरी**.

सचलमिश्र a. of **स्मृतिसार** (B. O. Mss. Cat. vol. I. No 447 p. 524).

सच्चिदानन्द a. of **वैदिकाचारनिर्णय**.

सच्चिदानन्दनाथ a. of **ललितार्चनचन्द्रिका**.

सच्चिदानन्दसरस्वती a. of **यतिसिद्धान्तनिर्णय**.

सत्य (probably a purely astronomical writer) m. in **कालविवेक** (p. 191) of **जीमूतवाहन**, **अपरार्क** (p. 550). A **सत्याचार्य** is mentioned by **वराहमिहिर** (6 th century) in his **बृहज्जातक**.

सत्यतपस् a. of a **स्मृति**; m. in **स्मृतिचन्द्रिका**, in **कालमाधव** (p. 88), in **नि. सि**.

सत्यनाथतीर्थ a. of **कर्मप्रकाशिका** (com. on **जयतीर्थ**'s **टीका** on **कर्मनिर्णय** of **आनन्दतीर्थ**).

सत्यव्रत a. of **स्मृति** ; m. by **कालविवेक** of **जीमूत०** (p. 141), **श्राद्धसागर** of **कुल्लूक**, **स्मृतिच०**, **अपरार्क** (pp. 134, 527, 548).

सत्याधीशशिष्य a. of **आशौचसंग्रह**.

सदानन्द a. of com. on **विष्णुपूजाक्रमदीपिका**.

सदानन्द a. of **छन्दोगाह्निक**.

सदानन्द a. of **दिव्यसंग्रह**.

सदानन्दस्वामिन् a. of **शैवसुधाकर** (B. O. Mss. Cat. vol. I. No. 387 p. 454).

सदाराम, son of **देवेश्वर** ; a. of **प्रायश्चित्तसदोदय**.

सदाराम a. of **आचारचन्द्रोदय**.

सदाराम a. of **गोत्रप्रवरनिर्णय**.

सदाशङ्कर a. of **प्रायश्चित्तसेतु**.

सदाशिव, son of **गदाधर** of the **दशपुत्र** family. First quarter of 18th century A. D. a.; of **आचारस्मृतिचन्द्रिका**, **आशौचस्मृतिचन्द्रिका** (composed for king **जयसिंह** of **जयनगर**), **लिङ्गार्चनचन्द्रिका**.

सदाशिव a. of **चतुरशीतिज्ञातिप्रशस्ति**.

सदाशिव, son of **त्रिपाठि परमानन्द** ; a. of **दानमनोहर** (composed in 1678–79 A. D. at the bidding of **गौडेश मनोहरदास**)..

सदाशिव a. of **दायभागटीका**.

सदाशिव (same as **आपदेव** q. v.); a. of **सापिण्ड्यकल्पलतिका**.

सदाशिवदीक्षित a. of **ग्रहयज्ञदीपिका**.

सदाशिवद्विवेदिन् a. of **शालग्रामलक्षण**.

सनत्कुमार m. in नि. सि., निर्णयामृत, त्रिस्थलीसेतु.

सनातनगोस्वामिन्, son of कुमार and pupil of चैतन्य and brother of रूप and वल्लभ. About 1500–1550 A. D.; a. of भक्तिरसामृतसिन्धु and हरिभक्तिविलासटीका.

सप्तर्षि–a स्मृति is ascribed to them. Vide under सप्तर्षिसंमतस्मृति.

समुद्रकर a. of भाष्य on श्राद्धसूत्र (कात्यायनीय); m. in श्राद्धतत्त्व (vol. I. pp. 194–220), आह्निकतत्त्व (vol. I pp. 336, 388), तिथितत्त्व (vol. I p. 174), शुद्धितत्त्व (vol. II. p. 311).

संभ्रमभट्ट About 1000 A. D.; m. in कालविवेक of जीमूत॰ (pp. 240, 255).

सरस्वतीतीर्थ or नरहरि a. of स्मृतिदर्पण. About 1300 A. D.

सर्वज्ञनारायण vide under नारायणसर्वज्ञ.

सर्वेश्वर, son of विश्वेश्वर, son of भूतेश्वर; a. of व्यवहारसर्वस्व.

सर्वेश्वर, son of लीलाधर; a. of संध्याकारिका.

सर्वोरु त्रिवेदिन् a. of विवादसारार्णव (compiled for Sir William Jones in 1789).

सहस्रस्वामिन् m. in com. on आशौचाष्टक of वररुचि.

सांख्यायन vide under शाङ्खायन.

सामराज a. of व्रतरत्नाकर.

साम्बभट्ट a. of गायत्रीपुरश्चरणप्रयोग.

साम्बाजी or साबाजी प्रतापराज, son of पण्डित पद्मनाभ of जामदग्न्यवत्सगोत्र. He was a protege of निजामसाह; a. of परशुरामप्रताप and भार्गवार्चनदीपिका (vide Ms. No. 5887 Baroda O. I. for राजवल्लभकाण्ड of the परशुरामप्रताप and दानकाण्डपर्व is a part of it).

सायण, brother of माधवाचार्य and son of मायण. Vide Sec. 93. Several works are attributed to him, but one cannot be certain of their authenticity; a. of गोभिलगृह्यसूत्रभाष्य, जातिविवेकशतप्रश्न, पुरुषार्थसुधानिधि, संध्याभाष्य, प्रायश्चित्तसुधानिधि, रामतत्त्वप्रकाश, स्मृतिसंग्रह.

सारङ्गपाणि, son of मुकुन्द; a. of विवाहपटल.

सार्वभौम (this is a mere title); a. of स्मृतिग्रन्थराज, दायभागव्यवस्था.

साहेबराम a. of तीर्थसंग्रह.

सिद्धनाथ a. of तुलादानप्रकरण.

सिद्धलक्ष्मण a. of तिथिनिर्णय (composed by order of king प्रतापदेव of Kālpī).

सिद्धान्तपञ्चानन a. of वाक्यतत्त्व (part of द्वैततत्त्व).

सिद्धान्तवागीश, son of श्रीहर्षाचार्य; a. of शुद्ध्यालोक com. on मिताक्षरा (B. O. Mss. Cat. vol. I No. 383 p. 448).

सिद्धान्तवागीशभट्टाचार्य. Not later than 1610 A. D.; a. of तीर्थकौमुदी, कृत्यकौमुदी, व्यवहारकौमुदी, शुद्धिकौमुदी, संक्रान्तिकौमुदी.

सिद्धान्तवाचस्पति a. of शुद्धिमकरन्द.

सिद्धेश्वर, son of दामोदर, son of शङ्करभट्ट. About 1630–1670 A. D.; a. of संस्कारभास्कर or संस्कारमयूख, संस्कारामृत.

सीताराम, son of नञ्जुण्ड of कौण्डिन्यगोत्र; a. of तत्त्वविवृति com. on नीतिप्रकाश of वैशम्पायन.

सीतारामचन्द्र, son of श्रीधर्मभट्ट and कामक्का and grandson of नृसिंह, of कौण्डिन्यगोत्र; a. of कालनिर्णयचन्द्रिका.

सीतारामशास्त्रिन् a. of दत्तरत्नार्पण.

सुदर्शनाचार्य, son of वाग्विजय Earlier than 1500 A. D.; a. of तात्पर्यदर्शन com. on आपस्तम्बगृह्य (pr. in Kashi S. Series); आह्निकसार, तिथिनिर्णय, श्राद्धनिर्णय; m. in भट्टोजि's com. on चतुर्विंशतिमत and in विधानपारिजात, by नारायणभट्ट in his प्रयोगरत्न, in the द्वैतनिर्णय of शङ्करभट्ट. He mentions कपर्दिभाष्य in the तात्पर्यदर्शन.

सुन्दर, son of राघव; a. of वाराणसीदर्पण.

सुन्दरसेन m in com. on नीतिवाक्यामृत.

सुब्रह्मण्य, son of वेङ्कटेश. Later than 1400 A.D.; a. of अभिनवषडशीति with com. धर्मप्रदीपिका.

सुमन्तु Sec. 29.

सुरेश्वर a. of यतिसंध्यावार्तिक.

सुरेश्वर a. of तिथिस्वरूप or सर्वतिथिस्वरूप.

सुरेश्वर उपाध्याय. Earlier than 1500 A. D.; a. of व्यवहारोच्चय.

सुरेश्वरस्वामिन्, pupil of रघुरामतीर्थ; a. of उपचारषोडशरत्नमाला and महादेवपरिचर्याप्रयोग.

सुरेश्वराचार्य a. of काशीमृतिमोक्षनिर्णय or काशीमोक्षनिर्णय.

सुरोत्तमाचार्य a. of विष्णुतीर्थीयव्याख्यान.

सूरमिश्र a. of. जगन्नाथप्रकाश (compiled under orders of जगन्नाथ, king of काम्बोज).

सूरुभट्टलक्ष्मीनरसिंह a. of कालामृत.

सूर्यपण्डित Latar than 1500 A. D.; a. of com. on कालनिर्णयदीपिका of रामचन्द्राचार्य.

सूर्यकरशर्मन् a. of दानपञ्जी (compiled at the bidding of नवराज).

सूर्यनारायण (इन्द्रगण्टी) a. of आह्निकभास्कर.

सूर्यराम a. of कर्मविपाकसार.

सूर्यसेन (reputed) a. of निर्णयामृत.

सोडदेव, son of गौतमदेवनाथ, son of बुधदेव who was treasurer (कोष्ठाधिकारी) to a गौड prince; a. of शैवामृत (B. O. Mss. Cat. vol. I. No. 389 p. 456).

सोमकीर्ति आचार्य a. of सप्तव्यसनकथासमुच्चय.

सोमदत्त m. in हेमाद्रि (कालखण्ड) p. 79.

सोमदेव a. of नीतिवाक्यामृत. He wrote his यशस्तिलक in śake 881 (959–60 A. D.).

सोमनाथ a. of भक्तिरहस्य.

सोमनाथ, son of मुद्गल and आपाम्बिका and surnamed सकलकल and a resident of जलग्राम ; a. of जातिमाला (D. C. Ms. No. 302 of 1884-1886 is a work in about 160 verses in various metres on लक्ष्मीनिन्दा, वैराग्य, पार्वतीस्तुति, but not on धर्मशास्त्र or castes).

सोमनाथभट्ट, son of सूरभट्ट of the निस्तल family ; a. of सोमनाथीय.

सोममिश्र m. in अपिपाल's शूद्रपद्धति.

सोमव्यास a. of आशौचनिर्णय.

सोमशम्भु, pupil of सचिव, pupil of ईशान ; a. of कर्मक्रियाकाण्ड (composed in 1073 A.D.). HP. Cat. p. XI.

सोमसुन्दरशिष्य a. of विवाहपटलस्तबक.

सोमेश्वर भूलोकमल्ल Cālukya king, son of विक्रमादित्य. Reigned 1127-1138 A. D. ; a. of अभिलषितार्थचिन्तामणि or मानसोल्लास (composed in śake 1051 i. e. 1129 A. D.).

सौम्य m. in स्मृतिच०.

स्थूलशीर्ष m. in नि. सि.

स्मार्त i. e. रघुनन्दनभट्टाचार्य m. in. व्य. म.

स्वल्पयोग्लोक m. in कालविवेक of जीमूतवाहन; vide p. 598 n. 816.

स्वल्पसंवर्त m. in स्मृतिसार of हरिनाथ.

हरजीभट्ट About 1610 A. D. ; a. of मुहूर्तचन्द्रकला.

हरदत्त Sec. 87; a. of अनाकुला (com. on आप. गृ. सू.), अनाविला (com. on आश्व. गृ. सू.), उज्ज्वला (com. on आप. ध. सू.), com. on आपस्तम्बीय मन्त्रप्रश्न or मन्त्रपाठ (or एकाग्निकाण्डमन्त्र), मिताक्षरा (com. on गौ. ध. सू.), com. on आपस्तम्बपरिभाषासूत्र.

हरदत्त a. of स्मृतिसंग्रह.

हरि a. of आशौचनिर्णय.

हरि a. of सहृदय.

हरि, son of नरसिंह of the अष्टपुत्र family ; a. of एकादशीनिर्णय (composed at विराट्नगर, modern Wai, on the Kṛṣṇā river).

हरि a. of शिवाराधनदीपिका.

हरिकृष्ण सिद्धान्त a. of मकरन्दप्रकाश. (Ms. dated 1668 A. D.).

हरिगण a. of व्यवहारसमुच्चय.

हरिगिरि a. of कुरुक्षेत्रानुक्रमणिका.

हरिजीवनमिश्र a. of स्नानसूत्रपद्धति.

हरिदत्त, son of भूधर; a. of कर्मदीपिका (Ms. No. 6892, Baroda O. I.).

हरिदत्तमिश्र a. of तिथिचन्द्रिका.

हरिदत्तमिश्र a of व्यवहारपरिभाषा.

हरिदास, son of पुरुषोत्तम ; a. of प्रस्तावरत्नाकर (composed in संवत् 1614 i. e. 1557-58 A.D.).

हरिदास, son of वत्सराज ; a. of लेखमुक्तामणि. Earlier than 1625 A.D.

हरिदासतर्काचार्य m. by रघुनन्दन in शुद्धितत्त्व (p. 243).

हरिदीक्षित a. of com. on दायभाग.

हरिदेवभट्ट m. in **श्राद्धसागर** of **कुल्लूकभट्ट**.

हरिदेवसूरि a. of **विवाहपटल**.

हरिनन्दन a. of **मुहूर्तरत्नाकर**.

हरिनन्दन a. of **गङ्गाभक्तिप्रकाश** (composed in 1795-96 A. D.).

हरिनाथ Sec. 92 ; a. of **स्मृतिसार** or **-सारसमुच्चय**.

हरिनाथमिश्र a. of **दत्तकतत्त्वनिर्णय** or **-विनिर्णय**.

हरिनाथाचार्य a. of **सङ्केतकौमुदी**, **सन्तानदीपिका**.

हरिनारायण a. of **मुहूर्तमञ्जरी**.

हरिनारायण a. of **वर्षकृत्य**.

हरिनारायण a. of **शुद्धितत्त्वकारिका** (based on **रघुनन्दन**'s work).

हरिनारायण (a title of **भैरवसिंह** king of **मिथिला**) a. of **महार्णव** divided into seven **तरङ्ग**s on **कृत्य**, **आचार**, **विवाद**, **व्यवहार**, **दान**, **शुद्धि** and **श्राद्ध**. B. O. Mss. Cat. vol. I. No. 76 p. 69 contains the first viz. on **कृत्य**.

हरिप्रसाद, son of **मकरन्द**; a. of **आचारतत्त्व**.

हरिप्रसाद, son of **गङ्गेश** or **गङ्गेश्वर** of **मथुरा** ; a. of **सद्धर्मतत्त्वाह्निक** in 62 verses.

हरिप्रसादशर्मन् a. of **प्रतिष्ठाप्रकाश**.

हरिभट्ट a. of **मुहूर्तमुक्तावली**.

हरिभट्ट a. of **विवाहरत्न**.

हरिभट्टदीक्षित a. of **अन्त्यकर्मदीपिका**.

हरिभानु शुक्ल a. of **शास्त्रसारावली**.

हरिभास्करशर्मन्, son of **आपाजिभट्ट** or **आयाजिभट्ट**. Vide under **भास्करशर्मन्**.

हरिमिश्र a. of **विधवाविवाहविचार**.

हरिराम Later than 1600 A.D.; a. of com. on **अत्रिस्मृति**, of **आह्निकसार**, of com. on **छन्दोगपरिशिष्टप्रकाश** of **नारायण**, of **प्रायश्चित्तसार**, of com. on **बुधस्मृति**, of com. on **मलमासतत्त्व**, of **व्यवहारप्रकाश**, **श्राद्धवर्णन**, **षट्कर्मविवेक**.

हरिराय a. of **शिवपूजनपद्धति**.

हरिराय गोस्वामिन् a. of **तप्तमुद्राविवेक**.

हरिलाल a. of **दीपिका** (com. on **आचारादर्श** of **श्रीदत्त**).

हरिलालमिश्र a. of **तिथ्युक्तिरत्नावली**.

हरिवंश m. as a predecessor in **कालविवेक** of **जीमूत०** and in **शुद्धितत्त्व** of **रघु०** (vol. II. p. 295).

हरिशङ्कर a. of **यात्राप्रयोगतत्त्व**.

हरिशर्मन् Earlier than 1500 A. D.; m. in **प्रायश्चित्ततत्त्व** of **रघु०** (vol. I. p. 531) as **भाष्यकार** of **पारस्करगृह्य**, in **शुद्धितत्त्व** (vol. II. p. 305), **उद्वाहतत्त्व** (vol. II. p. 143) etc. ; in **यजुर्वेदिश्राद्धतत्त्व** (vol. II. p. 488) **हरिहर** and **हरिशर्म** are separately mentioned in the same sentence on a passage of the **कातीयगृह्य**.

हरिश्चन्द्र a. of **धर्मसंग्रह**.

हरि सामन्तराज, son of **कृष्ण** ; a. of **सूर्यप्रकाश**.

हरिसेन of Benares ; a. of **राजनीति**.

हरिहर a. of com. on **आशौचदशक** or **दशश्लोकी** Ms. (Baroda O. I.) No. 1526 is dated **शके** 1448.

हरिहर (probably the same as above) a jurist m. in **वि. र**.

हरिहर a. of com. on **छन्दोगपरिशिष्टप्रकाश** of **नारायण**.

हरिहर a. of **प्रयोगरत्न**.

हरिहर, son of **भास्कर** alias **भानुभट्ट** ; a. of **अन्त्येष्टिपद्धति** (following the **भारद्वाजसूत्र**).

हरिहर अग्निहोत्रिन् Sec. 85. Between 1275-1400 ; a. of **भाष्य** on **पारस्करगृह्यसूत्र** and **पद्धति** thereon and of com. on **स्नानविधिसूत्र** of **कात्यायन**.

हरिहरपण्डित, son of **नारायण** ; a. of **आचारसंग्रह**.

हरिहरभट्टाचार्य a. of **समयप्रदीप** (composed in śake 1481 i. e. 1559-60 A. D.).

हरीश्वर a. of **शुद्धिपरिच्छेद** (B. O. Mss. Cat. vol. I. No 379 p. 434). Later than 1450, as he mentions **रत्नाकर** and **शुद्धिविवेक**.

हर्ष or **श्रीहर्षदीक्षित** a. of **हर्षकौमुदी** (com.) on **शारदातिलक**.

हर्षणभट्ट m. in **श्राद्धसागर** of **कुल्लूक**.

हलधरदीक्षित, son of **पद्मनाभ**. ; a. of **स्मृतिदर्पण**.

हलायुध 1000-1100 A. D. ; jurist m. in **कल्पतरु, वि. र., स्मृतिसार** of **हरिनाथ**.

हलायुध, son of **धनञ्जय** of the **वत्सगोत्र**, brother of **ईशान** and **पशुपति**. Sec. 73. ; a. of **ब्राह्मणसर्वस्व, पण्डितसर्वस्व, वैष्णवसर्वस्व, शैवसर्वस्व, कर्मोपदेशिनी**.

हलायुध a. of com. on **श्राद्धपद्धति** of **पशुपति**.

हलायुध, son of **सङ्कर्षण**. Between 1200-1400 A. D. ; a. of com. **प्रकाश** on the **श्राद्धकल्पसूत्र** of **कात्यायन**. Vide p. 636 above.

हलायुध, son of **पुरुषोत्तम** ; a. of **पुराणसर्वस्व** (composed in 1474 A. D.).

हलायुध a. of **संवत्सरप्रदीप** (mentioned in the **एकादशीतत्त्व** and **शुद्धितत्त्व**).

हलायुधभट्ट a. of com. on the **मिताक्षरा** of **विज्ञानेश्वर**.

हरिरामशर्मन a. of **कामरूपयात्रापद्धति**.

हारीत. Sec. 11, 57 ; a. of **धर्मसूत्र** and (anoher **हारीत**) a. of **स्मृति** in verse on **व्यवहार** &c.

हिरण्यकेतु m. in **श्राद्धसागर** of **कुल्लूक**.

हिरण्यकेशिन् a. of **धर्मसूत्र, पितृमेधसूत्र, गृह्यसूत्र**.

हृदयनाथ a. of **नान्दीमुखनिरूपण** (B. O. Mss. Cat. No. 242 p. 264); Ms. dated **शके** 1753.

हृदयानन्द विद्यालङ्कार a. of **ज्योतिःसारसंग्रह**.

हेमकरभट्ट m. by **कुल्लूक** in **श्राद्धसागर**.

हेमाचार्य a. of **अर्हन्नीति**. Flourished between 1088–1172 A. D.

हेमाद्रि, son of **कामदेव**, son of **वासुदेव**. Sec. 88 ; a. of **चतुर्वर्गचिन्तामणि**, **श्राद्धकल्प** (according to **कात्यायन**.

हेमाद्रि a. of **त्रिस्थलीविधि**.

हेमाद्रि a. of **लक्ष्मणसमुच्चय**.

होरिलमिश्र (or **होलिल**); a. of **परमेश्वरीदासाब्धि** or **स्मृतिसंग्रह**, **श्राद्धकृत्यप्रदीप** (Ulwar Cat. extract No. 355), **श्राद्धकल्पदीप**.

GENERAL INDEX

N. B. In the case of several works and authors like the Mitākṣarā, Aparārka, Raghunandana, Smṛticandrikā etc. which occur almost on every page, exhaustive references are not given.